QVESTIONS,
Logicall OBSERVATIONS,
And Evangelicall ESSAYS,
VPON
THE GOSPEL
OF
JESUS CHRIST,
ACCORDING TO
St. MATTHEW.

WHEREIN,

About two thousand six hundred and fifty necessary, and profitable Questions are discussed; and five hundred and eighty speciall points of Doctrine noted; and five hundred and fifty Errours confuted, or Objections answered: together with divers Arguments, whereby divers Truths, and true Tenents are confirmed.

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Si in Scripturis sacris tantùm essent quæ facillimè intelligerentur, nec studiosè quæreretur, nec suaviter invenireturque veritas. Augustin. *de verâ religione.*

Non putemus in verbis Scripturarum esse Evangelium, sed in sensu: Non in superficie, sed in medullis: non in fermentum folia, sed in radicem rationis. Hier. *in Epist. ad Ephes.*

So they read in the Book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading, Nehem. 8.8.

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THE GOSPEL
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WITH

About two thousand six hundred and fifty necessary

and profitable Questions are decided; and five hundred and

eighty Occult points of Doctrine noted; and five hundred and

London.

THE DEMONSTRATION OF THE SCRIPTVRES.

BEing about (by the grace of God) to cleare some difficulties, and to collect a few observations from some verses of this Gospel written by S. *Matthew*: it will not bee amisse, first of all, to resolve a generall question or two. Our first question then shall be this.

Quest. 1. How this Booke or any other may bee knowne to be the divine word of God, dictated by the Holy Spirit of God, and not the humour or fancy of a private, erring spirit.

Answ. I answer, Scripture is knowne to be *Scripture*, and canonicall bookes are knowne to bee such by these proofes, properties, & infallible markes.

I. First, by the evidence of the Spirit imprinted in the Scriptures, and shewing it selfe in every line of them: or the testimonies of the Scripture it self, that is, the testimony of God speaking unto us in the Scriptures, as *Rom.* 10. 8. *This is the word of Faith which we preach.*

Rom. 10. 8.

II. Secondly, the purity and perfection of Scriptures sheweth it to bee Canonicall: For they teach nothing but truth, and teach all truths necessary unto salvation. They are both pure and perfect. *Psal.* 19. 8, 9. First pure, they being a doctrine according to holines, a rule to direct our wales in righteousnesse, all the exhortations and examples therein tending thereto. Secondly, they are perfectly holy in themselves, and by themselves; whereas all other writings are prophane, further then they draw holinesse from these, which yet is never such but that their holinesse is imperfect, and defective (*Prov.* 8. 8. and 30. 5. *Psal.* 12. 7.) But the Scriptures are perfectly profitable in themselves to instruct unto salvation. [d] All other writings are meerly unprofitable thereunto, any further, then they draw from them: yea they containe full and perfect Doctrine, for the pacifying, setling and directing of the conscience in all things. Many Histories shew us the heavy wrath of God upon man for sinne: but the *Scriptures* onely shewes *Morbum, medicinam, & medicum*. That is both the sicknesse, the playsicke, and the Physitian to cure it.

Psal. 19. 8, 9.

d James 1. 21.

III. Thirdly the consent of one part with another, being a perfect concord and harmony in all the Bookes both of the Old and New Testament; notwithstanding the diversity of persons *by whom*, the places *where*, the times *when*, and matters *whereof* they have beene written. [b] There may seeme some contradiction amongst the writers of holy Scripture, but indeed there is none, but a perfect harmonie. And therefore when we see the heathen history, or Apocryphall bookes contradicting the holy history, we should stand for the holy Scripture against them: but when we see any appearance of contradiction in holy writ, we should labour to reconcile it. When *Moses* saw an Ægyptian and an Israelite striving together, hee killed the Ægyptian, and saved the Israelite, [c] but when he saw two Israelites striving together, he laboured to reconcile them, saying, *Yee are brethren, why do ye strive?* So when we see heathen History, to contradict the Scriptures, we should kill the Ægyptian, and save the Israelite: as for example, *Iacob* cursed *Simeon* and *Levi* for murthering of the *Sichemites*. [d] But *Judith* blessed *Simeon* for killing of them, *Judith* 9. So *Jeremiah* saith, *They shall returne in the third generation*. [e] But *Baruch* saith, *They shall returne in the seaventh generation, Baruch* 6. Here let us kill the Ægyptian, but save the Israelite: but when we see any appearance of contradiction in the holy Scriptures, we should labour to reconcile them, because they are brethren. *Weemse.*

b Acts 26. 22.

c Exod. 2. 13.

d Gen. 49. 7.

e Jerem. 27. 7.

IV. Fourthly, the antiquitie of it: the Scripture being the most ancient of all Histories: from the creation of the world to the flood, was to the heathen *Tempus ἄδηλον*, a hid & unknowne time: there being no humane Historyes of any thing before the flood: but the Scriptures begunne at the beginning of the world, and continue the History of the world, unto the flood. Againe from the flood to the *Olimpiads* of the Grecians (which began but in the dayes of *Uzziah*) was unto the heathen *tempus indoctum*, a fabulous time, and all their Historyes of *Hercules Prometheus*, and the rest being but lying and forged tales: but the Scriptures goe on, setting downe unto us the History of the Church, from the flood even unto the comming of Christ. Thus we see how farre Gods word exceedeth all humane writings in antiquitie; it beginneth with the world, [f] in the [illegible] *the number of the holy Prophets* [illegible]

f Luke 1. 70.

since the world beganne) and endeth with it. g *For the world of the Lord endureth for ever.*

g 1 Pet. 1. 25.

Fiftly the Majesty of it in plainnesse of speech: the Scriptures seeme at the first view, to bee very plaine, but at a full sight are full of Majesty above all other writings. h Thus their plaine and cleere manner of setting downe things sheweth them to be Divine. i *Take a great roule and write in it with a mans pen, Behhoret Enosh*, that is cleerely that the simplest among men may understand it, so k *This Commandement which I command thee this day is not hidden from thee, neither is it far off.* In the Hebrew it is *Lo nipleeth, non separatum a te. i. e.* It is not separated from thy knowledge, that thou canst not understand it: neither is it farre from thee, those things which are obscure, which wee cannot take up, are said to be farre from us, and those things which we understand are said to be neare us. l Sixtly, the power and force, it hath over the conscience: it makes often the stoutest hearer with *Felix* tremble, and the most stubborne with the souldiers cry out, *Men and brethren what shall wee doe to be saved?* Although it bee contrarie to mans corrupt nature, yet hath it in all ages won some unto it, whersoever it came: and by an admirable force inclining their hearts from vice to vertue. *The Spirit in us lusteth after envie, but the Scriptures gives more grace* a that is the Scriptures offer grace and abilitie to doe more, then nature can doe: Nature cannot heale a spirit that lusteth after envy, or after money, or after uncleanesse: b but the Scripture offer more grace to overcome any of these sinnes, bee they never so strong.

h 1 Cor. 1. 17, 18. 21. 24. and 2. 15.

i Esa. 8. 1.

k Deu. 30. 11.

l Rom. 10. 8.

VI.

a Psal 19. 7. Hebr. 4. 12.

b Iames 4. 5, 6.

VII. Seventhly, the certaine prophecies of things to come, which none but God could foretell.

VIII. Eightly, the admirable preservation of it against time & tyrants: many other books have beene written which now are lost, or falsifyed, or grosly corrupted; but the Lord by a speciall providence hath still preserved the fountain of the Scripture *pure* and *entire*: Thus God by his especial care of them, shews them to be no other, then his divine Oracles.

IX. Ninthly, the Divells rage against those that desire and endeavour, to regulate, and moderate their conversations according unto the Scriptures: those that walke contrarie unto them he keepes in peace c and persecutes with war, hatred, and rage, onely *The woman and her seed,* d who conforme themselves according to the will of God manifested unto them in his word.

c Luke 11. 52.

d Apoc. 12. 13. 15. 17.

X. Tenthly, the judgement of God upon those that have opposed it, and the professors of it: as might bee proved by innumerable examples taken from all ages: to instance but only upon the ten bloody persecutors, none of them escaping hence out of this life, without a stroke of vengeance, and some remarkeable iudgement.

XI. Eleventhly, the constant, courageous, and cheerefull sufferings of many millions of Martyrs, who have shed their bloud for the Gospel of Christ, and truth of God.

XII. Twelfthly, a gracious simplicitie in the writers of these bookes of the Old and New Testament, neither fearing their friendes, nor themselves, but most freely and impartially setting downe their owne faults and infirmities, as well as others, testifying thereby, that in writing they were guyded by the Spirit of God, and of truth.

XIII. Thirteenthly, the evidence of Gods Spirit, working in the hearts of his Children, assuring them that the Scriptures are the word of God, whercunto they may safely leane, without the least feare or suspicion of error. e *We have a more sure word of Prophesie, whereunto you doe well that yee take heed, &c.*

e 2 Pet. 1. 9. 1.

XIV. Againe, The bookes of Scripture containe many mysteries above the reach of humane reason, although not against reason, because wee may discerne a truth in them, and that by groundes and principles of reason.

XV. Againe, the speeches of Scripture aime not at by respects, but simply and absolutely give and ascribe all glory unto God alone: and above all things perswade us to seeke the glory of God, making that the end and aime, and primary scope of all our actions.

XVI. Againe, a reconciliation of *Iustice* and *Mercy* propounded in the Gospell, both which meete sweetly in Christ: *Iustice* (as it were) in a sort giving place unto *Mercy*.

XVII. Againe, the heavenly order set downe and observed in Scripture, shew them to be divine: there is in the Scripture a fourefold order. 1. *Ordo naturæ*, 2. *ordo coniugalis thori*, 3. *ordo historiæ*, & 4 *ordo dignitatis*: An order of nature, of marriage, of history, and of dignity; all which orders the Scripture marks, and for sundry reasons setteth one before another, first in setting down the Patriarkes, it observeth the order of nature, as they were borne: As first *Reuben*, then *Simeon*, then *Levi*, then *Iudah*, &c.

Secondly, there is *Ordo coniugalis thori*, according to their birthes; and so the children of free women were set first. Thirdly there is *Ordo dignitatis*, so *Sem* is placed before *Iapher* for dignitie, although hee were yonger: So in this Gospell, Saint *Matthew* observes this order (*Mat.* 13.) *Hee bringeth forth new and old*; New is first in dignitie, although old first in time: so *Ephes.* 2. *Apostles and Prophets*. Fourthly, there is an *order of History* observed also by Scripture: as in the first verse of this Gospell, *The booke of the Generation of Iesus Christ, the sonne of David, the sonne of Abraham*. Why is *Abraham* put last after *David*? because the historie is to begin at him. So 1 Chron. 3. 5. *Salomon* is placed last amongst his brethren, because the Historie was to begin at him: yea, if we shall marke the heavenly order that is amongst the Evangelists, they will shew us that the Scriptures are divine. Saint *Marke* beginneth at the *workes of Christ*: Saint *Matthew* ascendeth higher, to the *Birth of Christ*: Saint *Luke* goeth higher, to the *conception of Christ*: and *Iohn* goeth highest of all, to the *Divinitie of Christ, and his eternall Generation*.

XVIII. Lastly, a constant and perpetuall testimonie of

the Catholique Church, which wee call *Ecclesiasticall Tradition*: the Church in all ages allowing of these Bookes, as truly Canonicall, or as sure, certaine, and infallible rules of direction for our lives and conversations; yea, although the Papists themselves dispute of the authoritie and perfection of the Scriptures (whether they be perfect, and of themselves sufficient unto salvation, without Tradition; or whether they have authoritie from themselves, and witnesse in themselves, or from the Church; and how we without the consent and testimonie of the Church, know them to be Scriptures) yet (to my knowledge) there is no learned Papist doth question the question in hand, viz. whether these Bookes of the Old and New Testament be the divine word of God or no? neither is there any controversie betwixt us and them in this particular; they with us agreeing, that the Old and New Testament, and every booke in either, *were written by holy men of God, as they* a 2 Pet. 1, *were inspired by the Spirit of God*[a]. And thus much for this first generall question. The second followes.

Quest. 2. How are the Scriptures divided? I answer, *Answ.* Foure manner of wayes, viz. first in bookes Canonicall and Apocryphall. Secondly, the Canonicall Bookes are divided into the Old and New Testament. Thirdly, the Canonicall bookes of the Old Testament into three parts, 1. Into the Law i. e. the five Bookes of *Moses*. 2. Into the lesser and latter Prophets. 3. Into the Bookes which the Grecians call ἁγιόγραφα, holy Writings. The Canonicall Bookes of the New Testament are also divided, 1. Into Bookes Historicall. 2. Epistles. 3. Propheticall, as the Apocalypse.

Fourthly, the last division of all the Canonicall Bookes both of the Old and New Testament, is taken from the summe of the whole Scriptures, and that is into the Law and Gospell[b]. Having to handle this question elsewhere more largely, I passe here thus briefly by it. Thus much for this second generall question. Wee now come to consider of this Gospell, and first of the Title, *The Gospel according to Saint Matthew.* Here first it may bee demanded, what is meant by this word *Gospell*? *Quest.* 3. *Answ.* Answer. For the true and full understanding of this question, wee have two things to consider of, viz. the Name and the Nature of the Gospell: of which not apart, or severally, but together. For the Name shewes the Nature, *Conveniunt rebus nomina saepe suis.* The Name is εὐαγγέλιον, that is, a good and joyfull message[c], and is attributed and ascribed unto many things. 1. Sometimes to a peculiar message, *Ecce, Luke* 2. 10. εὐαγγελίζομαι, &c. *Behold, I bring you glad tidings.* 2. Sometimes to the preaching of the Gospell, as κατὰ τὸ εὐαγγέλιόν μου, *according to my Gospel*[d], that is, my preaching of the Gospell. 3. Sometimes to holy doctrine, or the preaching of Christ[e], *This Gospell of the Kingdome shall be preached unto all Nations, &c.* 4. Sometimes this word Gospell is taken for the Evangelicall Bookes, *Matth.* 26. 13. *Wheresoever this Gospell shall bee preached, there shall also this which this woman hath done, bee told.*

b Zanch de sacra script. f. 22

c Bullinger. f. Luke 2. 10.

d Rom. 2. 16. & 1 Cor. 4. 15.

e 2 Cor. 8. 18. & Mat. 24. 14. & Isa. 61. 1.

Now the Euangelicall Bookes are of two sorts, to wit,

Either { Forged and false, as the Gospel of S. *Peter*, S. *James*, S. *Clement*, and divers others, which the Papists coson the world withall: Or
True, which are the foure of S. *Matthew*, *Marke*, *Luke* and *John*: and are called *Gospell*, κατ' ἐξοχήν, after a more singular manner, because they bring unto us both true newes, and the best newes that ever we heard[f]: *Behold,* (sayth the Angel) *I bring you glad tidings, tidings of great joy, which shall bee unto you, and to all people*, &c. Now the truth of this appeares thus, First, *The Gospell is the power of God unto salvation*[g]. Secondly, it is a glasse, wherein *as with open face* (the vaile being taken away) *wee may see the glorie of the Lord, and bee transformed into the same image, from glory to glory*[h].

f Luke 2. 10. 13, 14.

g Rom. 1. 16. & 1 Cor. 1. 18.

h 2 Cor. 3. 18.

Thirdly, it shewes unto us, [i] Gods good will unto mankinde, and mans reconciliation unto the Lord of glory.

i Luke 2. 14.

Fourthly, it shewes unto us the will and pleasure of the Lord more clearly and plainly than was made knowne unto the Fathers in and under the Law[k].

k Ephes. 3. 4, 5.

Fifthly, the Gospell is such a blessed message that woe bee unto him that

either { Neglects to preach it, being called thereunto; *Woe unto me if I preach not the Gospell*[l]. Or
Brings any other Gospell than this; *let him be accursed that bringeth any other Gospell*[m]. Or,
Rejects this, *It shall bee more tollerable for Sodom and Gomorrah at the day of judgement, than for those that despise this Gospell*[n].

l 1 Cor. 9. 16.

m Gal. 1. 8, 9.

n Mat. 10. 14, 15.

And thus much for this question.

Another question here will arise: Why the Gospell or any Scripture was written? To this I Answer first: for the helps of our knowledge, least that in processe of time, there should either have beene no remembrance, or a false remembrance, of our salvation and redemption by Christ: to prevent which God in much mercy and love, hath committed the life, death, resurrection, and ascension of Christ unto writting, that the *truth* might remaine and bee knowne, for and unto all ages. The Lord would have us remember what Christ did for us, and what hee undertooke, and underwent for our Redemption: and therefore hee commandes that those things which are to bee remembred should bee written, least otherwise the memory of them should perish. The Lord would have our memories to retaine Truth, not lyes, and therefore commands the Gospell to bee written that the truth may not be corrupted.

Quest. 4. *Answ.* 1.

o Luke 1. 4.

I answer againe, the Gospell was written for the helpe of our faith, least it should have beene uncertaine. If the History of Christs conception, birth, life, temptation, sufferings, obedience, and the like, had only beene by tradition delive-

Answ. 2.

red from Father to Sonne; in proceſſe of time, we ſhould have queſtioned the truth of it, and ſo our faith would have beene the *more ſhaken*, and *leſſe ſure*: to redreſſe which, the Lord commends all theſe things to writing, that ſo our faith might be *firme* and *working*, not *fraile*, and *wavering*. If the Goſpel had beene related unto us by others, not by the Apoſtles, wee ſhould have been prone to have called the truth and certainty of it in queſtion: as the *Sadduces*, who will neither receive nor imbrace any other Scripture, but onely the *Pentateuch*, or five bookes of *Moſes*, becauſe none were written by him, but them: and therefore the Lord will have the Goſpel written, and the Canon and Rule of faith taught, confirmed, and ſealed by his Apoſtles, who were *eye* and *eare witneſſes*, of what they wrote, that wee might the more undoubtedly beleeve the infallible truth of it.

a 1 John 1. 3.

Queſt. 5 *Anſwer.* It may here further be queſtioned, what the Goſpel and Scriptures doe containe? I anſwer; Firſt, holy Hiſtories to bee knowne: Secondly, Rules and doctrines of faith to be practiſed and beleeved. For the better underſtanding of this queſtion and anſwer, obſerve: Firſt, what is to expected? Secondly, what is to bee learned from the holy Scriptures? I. What is to be expected from the Scriptures? Firſt the truth of Hiſtorie; not of every hiſtorie and paſſage, but onely thoſe that are neceſſary, b. Secondly, the ſumme alſo of all thoſe things, which are to bee beleeved as neceſſary unto ſalvation. c And therfore 1. they are to blame that ſay, the Scriptures are corrupted, and falſifyed by Heretiques. 2. the Patrons and ſetters up of thoſe ἄγραφα, *Vnwritten traditions*. II. What is to be learned from the Scriptures? Firſt, the doctrine of faith: d and therefore 1. Papiſts are much to blame, who hold ſome things as articles of their faith, for which they have no warrant from the word of God, as is proved by Sir *Humfrey Linde* in his *via tuta*. 2 Ignorant perſons alſo are here very faulty, who will not ſtudie the Scriptures, that *thereby they may bee inabled to give an account of their faith, to every one that ſhall demand a reaſon of it* e. 3. They alſo are blame worthy, that refuſe to bee Catechiſed and inſtructed in the principles of Religion, grounded upon, and taken from the holy Scriptures.

b Joh. 20. 31.

c 2 Tim. 3. 16.

d Colloſ. 3. 16.

e 1 Pet. 3. 15.

Secondly, the truth of Hiſtory is to be learned from the Scripture; becauſe that is the foundation of faith: and therefore it is neceſſary to heare, reade, conferre, and accuſtome our ſelves unto the ſtudy of holy writ: becauſe for this end God commanded them to bee written, that wee by the frequent and daily meditating thereof, might underſtand what is neceſſary to bee knowne, & what to be beleeved unto ſalvation. And thus much for the firſt word of the Title, viz. *Goſpel*.

Queſt. 6. It may yet bee demanded further concerning the Title of this Book, what this *Matthew* was?

Anſw. 1. To which I anſwer, for his perſon, hee was the ſonne of *Alpheus*, by name alſo called *Levi*, and it is probable, that hee was the brother of *Iames* the leſſe, f.

f Mat. 10. 3.

I anſwer againe: for his function hee was a Publican, or a Tole-gatherer; a calling very odious unto the Jewes: Firſt, in regard of the office, becauſe they conceived theſe takes to bee impoſed upon them unjuſtly, by the Roman government, under which they were now ſubject. Secondly, in regard of the office, becauſe for the moſt part they were unjuſt exacters, and oppreſſors, extorting more from them then their due: as *Zacheus* himſelfe doth intimate, when he ſaith g *If I have taken any thing from any man unjuſtly, &c.* And hence Chriſt exhorts Publicans h *to exact no more then that which is appointed unto them*.

Anſw. 2.

g Luke 19 8.

h Luke 3. 13.

Laſtly, I anſwer; for Saint *Matthewes* paines, labour, or imployment, this wee finde: Firſt, that he preached the Goſpel as farre as *Æthiopia*. Secondly, that hee ſealed with his blood, the Goſpel, he had preached, being martyred for it. From Saint *Matthewes* calling it will bee queſtioned, why doth God uſe ſinners for the publiſhing of the Goſpel? as here *Matthew* who was a Publicane; and afterwards *Paul*, who was a perſecutor, i and *Oneſimus*, who was diſobedient k? I anſwer, it is very profitable, and behovefull, for the patient or ſicke perſon to have a Phyſitian, who hath had experience of his ſickneſs: for he that hath felt the griefe, knowes beſt how to cure and redreſſe it: and therefore the Lord will have *quondam*, or ſometimes ſinners, to preach unto thoſe that yet are wicked, becauſe they know beſt the nature of ſinne, and how to apply fit corroſives and ſalves to every ſinfull ſoule. Againe, I anſwer: this the Lord doth to ſhew unto us, that when he doth *forgive*, he doth alſo *forget*: when once wee turne unto God *by repentance never to bee repented of*, hee doth as wholly put our ſinnes out of his remembrance, as though we never had offended him at all, k.

Anſw. 3.

i Acts. 9. 1 Tim. 1. 12, 13.

k Phil. 10. *Anſw.* 1.

Anſw. 2.

k Ezek. 18 22.

Again, God doth this to encourage ſinners to turne unto him, that having ſuch preſidents, they may bee certainely aſſured that hee who is no reſpecter of perſons, will thinke nothing too deare for them, whatſoever their former lives have beene, if they will but truely returne unto the Lord.

Act. 17. 30.

Anſw. 3.

Laſtly, God doth this to demonſtrate his power unto us, that of *great Sinners*, he can make *great Saints*: of oppreſſing *Publicans*, faithfull *Apoſtles*; and of cruell *Perſecutors*, conſtant *Profeſſors* and *Preachers*.

Anſw. 4.

Queſt. 8 *Anſw.* Concerning the time of this Goſpel, it will be demanded, when was this Goſpel written by Saint *Matthew*? I anſwer, before any of the other three, within 8 or 9 yeares from the Aſcenſion, l.

l *Athanaſius.*

Queſt. 9 *Anſwer.* Concerning the Author, it will be demanded, By whoſe authority was this Goſpel written? I anſwer, Saint *Matthew* was not the Author, but the Hand: for the holy Spirit was the Author: and therefore *Caſtalion* erres, who thus entitles this booke, *The Goſpel by the Author Matthew*, for it is more rightly called by Κατὰ, *According*

According to Saint Matthew[a]; or, *the Gospell of our Lord Iesus Christ according to Matthew*[b], as it is plainly expressed *Mark*. 1.1. *The Gospell of Iesus Christ the Sonne of God.*

a Sic Tertul. & Cyprian. b Vet. Interp.

Quæst. 10. Concerning the *Idiome*, it will hee enquired, in what language this Gospell was written?

Answ. 1. To this some answer, in Hebrew: and the reason they give for this, is, because it was written first and principally for the Iewes. This was the constant opinion of these Fathers, *Ireneus*, *Tertullian*, *Origen*, *Athanasius* and *Epiphanius*, all of them giving the fore-named reason, that Saint *Matthew* being an Hebrew, writ in Hebrew unto the Hebrewes; and *Ierome* to confirme this, tells us, that hee found an Hebrew Copy in the *Cæsarian* Librarie: and *Syrus* the Interpreter is so confident herein, that hee prefixeth this Title to this Book, *The Gospell which Saint Matthew preached in Hebrew in the Region Palestina.*

Answ. 2. I answer (with reverence to so learned Fathers) that the exposition of the name *Emmanuel*, *Matth.* 1.23. doth shew, that either first *Matthew* did not write in Hebrew, for then he would not have expounded *Emmanuel*, which is an Hebrew word: or secondly, that hee wrot both in Hebrew and Greeke: or thirdly, that he wrot this Gospell in Hebrew, and that this addition unto *Emmanuel* (*that is, if it be interpreted, God with us*) was added by some Greeke Interpreter. Now which of these is the *certaine truth, in truth is uncertaine.* Indeed the Fathers were not so confident that it was written in Hebrew; but *Erasmus*, and other learned Interpreters, do as much question it, and their reasons for the contrarie opinions are these: First, because, if this Gospel were written first in *Hebrew*, then who translated it into Greeke? for none certainly can be produced to have done it: the maintainers of this opinion not agreeing herein among themselves. *Theophilact* thinkes that *Iohn* the Evangelist translated it: but *Athanasius* ascribes it to *Iames* the Apostle. The second reason is, because all the other Pen-men of the holy Scriptures, both Apostles and Evangelists, writ in Greeke, which was the most vulgar and knowne tongue then, in those parts where they lived; and therefore it is not likely that onely *Matthew* would use a divers idiome, or language. The third reason is, because the proofe alledged by the Fathers, proves not their opinion: their proofe is, *Matthew* wrot in Hebrew, because hee was an Hebrew, and wrot to Hebrewes. This followes not, because the rest of the Apostles were Hebrewes, and yet they wrot and preached in Greeke: *They are Hebrewes* (sayth Saint *Paul*[b]) *and so am I.* The fourth reason is, because if we should grant, that this Booke was written by Saint *Matthew* in Hebrew, we must grant also, that wee have not the *Fountaine* of this Gospell, but a *streame* onely flowing from the *Fountaine*, and derived unto us (as *Maldonate* sayth) by some uncertaine Authour: Now it is not to be admitted or granted, that this Translation which comes wee know not from whom, should bee coupled with the rest of the Evangelists, and Epistles, whose fountaine (it is granted) wee have, that is, as they were written by them, and not translated by others. The fift reason is, because the Hebrew words which Saint *Matthew* (for some causes) doth retaine in this Gospell, he doth interpret, not into other Hebrew words (which is very likely hee would have done, if hee had writ in Hebrew) but into Greeke words, as *Emmanuel*, i.e. *God with us*, *Eli, Eli, lammasabachthani*, i.e. *my God, my God, why hast thou forsaken me*: *Golgotha*, i.e. *the place of a skull*: *Abba*, which is, *my Father*[c]. I adde a sixt and last reason, which is taken from these words[d], *one iot, or iota of the law shall not passe away, &c.* Now *Iota* is the least letter the Greekes have, and *Iod* the least of Hebrew letters: and therefore it being sayd there, not *the least Iod*, but *the least Iota*, seemes (if not a convincing, yet) a probable argument, that this Gospell was written in Greeke, not in Hebrew. These reasons considered, I had rather thinke and conclude, that this Gospell was written by Saint *Matthew* in Greeke, and not at all in Hebrew. Thus much may suffice to bee spoken concerning the Authour, Saint *Matthew*.

b 2. Cor. 11,22.

c Pareus. d Math. 5. 18.

Quæst. 11. Concerning the name of this second volume of holy writ, it may be questioned, why these Bookes are called by the name of a *Testament*?

Answer. For the understanding, and better resolving of this question, it is requisite to know, that this word *Testament* hath a divers signification, viz. I. First it signifies a *Covenant*: so with the Hebrewes, *Berith* (which signifies a *Covenant*, derived from *Barath*, which signifies to conclude, or *make a Covenant*) is taken for a *Testament*. So also the Greekes for this word *Testament*, have διαθήκην, or (as *Aquila* hath it) συνθήκην, which signifies an *Agreement*, or *Covenant*: so the Latines, they either call it *Testamentum*, or *Pactum*, a Testament or Covenant indifferently. II. Secondly, this word *Testament* signifies sometimes *the will of the dead*: *where a Testament is, there must of necessitie be the death of the Testator*[e]. Sometimes againe it signifies, the covenant of the living, and in this latter sence the Scripture is called a *Testaments*, because it is a *Covenant* of mercie and grace, which God made with *Adam*, *Noah*, *Abram*, *Moses*, *David*, and all his elect people. III. Thirdly, this word *Testament* doth ordinarily signifie a body of Bookes, containing the Historie of those people who were received by God into Covenant, that is, principally the Bookes of the Law and of the Prophets. IV. Fourthly, *Testament* sometimes signifies the bare promises which God made unto *Abraham*, and thus Saint *Paul* seemes to understand the word[a]. V. Fifly and lastly, most commonly this word *Testament* signifies the body of all Canonicall Bookes, wherein is contained the Doctrine concerning Christ, who was exhibited and given for a Redeemer of Mankinde[b].

Answ. 1.

e Heb. 9. 16.

a Gal. 3. 15, 16.

b Aretius. *Answ.* 2.

I answer againe; these Bookes are called by the name of a *Testament* for this cause, I. *First*, because

because they describe unto us a Covenant whereby we are reconciled unto God, which is not a legall covenant of workes; but an Evangelicall covenant of faith in Christ. II. Secondly, because in these bookes are truely expressed, the last Will and Testament of the Sonne of God, which hee would have us to performe after his death; and which is plainly expressed, *totidem verbis*, in the institution of the Lords Supper; *Eate and drinke yee all of this, for this is my bloud, τὸ τῆς καινῆς διαθήκης, of the New testament, which is shed for many, for the remission of sinnes.*[e] III. Thirdly, because all things which are required in a solemne *Will* and *Testament*, are here in these books to be found: for the clearing whereof observe. A *Will* is either written by the hand, or direction of the Testator in his life time, or it is unwritten, and is called by the Lawyers; *Testamentum nuncupativum*, a *Will declarative* and such is the *Will* and *Testament* of our Lord and Saviour Iesus Christ; wherein there are principally these foure things. First, a *Testator*, which is Christ the Sonne of God, the author of this New Testament. Secondly, an *Heire* or *joint-heires*, which are all the elect of all ages: and hence the Scripture often calleth the Saints *Heires and Coheires of Christ*[d]. Thirdly, *Legacies*, or goods given to the Heires by the Testator, which are life eternall, remission of sinnes, the gifts and graces of the Holy Ghost, whereby we are enabled to performe (in some good measure) the Will of Christ, as to live holily, to adorne our profession, to be liberall towards the poore, to love one another, to beleeve in God faithfully, and to call upon him fervently, and the like. Fourthly, *witnesses* of the Will, and these were; I. First, the *Apostles*, and *Disciples* of Christ, who are by Christ called his *Witnesses*, and they themselves are not ashamed to bee so called.[e] II. The holy *Martyrs* are Christ *witnesses* also, because they suffered their blood to be shed for the confession of this Testament. III. Thirdly, all good *Ministers*, who are interpreters of this Testament, and propound the excellencies thereof unto the world, are likewise Christs *witnesses*. IV. Fourthly and lastly, all the *Godly*, who labour to performe and fulfil the contents of this *Will* in their lives and conversations, are *witnesses* also of this New Testament.

Quest. 12 Concerning the addition, one question more may be propounded, and that is, why are these Bookes called *New*; *The new Testament*, seeing that the substance of this volume is contained in the other, commonly called the *Old Testament*?

Answ. I answer, these bookes are called *New*, for these reasons. I. First, in regard of the time wherein they were written, because in time they were later written then those of the other Testament: so we call those things *new* which in tyme are *neare* unto us, and those things *old* which are *further distant* from our memorie and age. II. Secondly, they are called *New*, in regad of the promises of *a new kingdome* which they containe: for in the *Old Testament*, almost[f] all the promises respect the kingdome of the earthly *Canaan*, and that upon these conditions, that they should dwell safely, securely, and prosperously in that land, so long as they lived holily before the Lord; but the land should spue them out if they forsake the Lord. But this *New Testament*, hath the promise of *a new kingdome*, the kingdome of heaven, as also of the abolishing of death, of eternall life, of bestowing righteousnesse upon us, and renewing our humane nature in us, for, and by, and through the merits and mercies of Iesus Christ. III. Thirdly these bookes are called *New*, for a new adoration or worship of God which is herein prescribed: In the *Old Testament* they were confined unto a place: they must worship at Ierusalem, in the *New Testament* God promiseth to bee every where present and propitious unto all those that call upon him faithfully, *John* 4.23. IV. Fourthly, they are called *New*, because they speake with a new tongue, in a new language: the *Old Testament* was written in the old Hebrew tongue, the *New Testament* in a new, i. e. in the Greeke tongue: for this was a new thing, and never before accustomed, to have the Oracles of God divulged in any other language than Hebrew. There were three languages consecrated in the Title of Christs Crosse, which was written by *Pilat*, the *Hebrew, Greeke, and Latine tongue*: and therefore in this regard also these Books are called *New*. V. Fifthly, they are so teatmed also, because of a new Testator, or Mediatour of this Testament, which was not *Moses*, but *Christ*. VI. Sixtly, they are also so called, in regard of their new witnesses, the Apostles and Disciples of Christ. Thus much for the Name, Authour, and Title. Divers other generall questions might be raysed, both from this Gospell, as also from the New Testament, which willingly I omit, for these three causes. First, because some of them (God willing) I shall handle elswhere: And secondly, because Doctor *Mayer* hath handled many in his learned Animadversions upon the whole New Testament: And thirdly, because neither my parts, nor weake abilities, nor learning, nor library, nor leasure, can raise up, or conjure downe all questions and difficulties, which may be made. I have also (in a manner) wholly omitted the objections, the childish and quarrelling exceptions, and impious wrestlings of the Rhemists upon the New Testament, because both reverend *Fulke*, and *Cartwright*, are to be had in English, who answer them sufficiently. I come now to cleare and observe some things in particular from some particular verses of the first Chapter.

[f] I say almost, not altogether. 1. because the promises of the New Testament are in the Old, and those of the Old in the New; though the old hath them *satis involutè*, *& in Typis*, but the New *revelate satis*. 2. Because this Almost, serves to escape the foule errot of the Saduces (*apud Hugonem Grotium de verit. Relig. Christ. pag.* 64.) And of *Servetus* (*apud Calvin. Instit. lib.* 2. *cap.* 10. *pag.* 102. 105. *&* 172.) And of some other Pseudo-Theologues in these times, *domi forsan & foras*.

THE-

THEOLOGICALL QVESTIONS, DOGMATICAL OBSERVATIONS, AND EVANGELICALL ESSAYES, VPON THE GOSPEL OF OVR SAVIOVR CHRIST, ACCORDING TO S. MATTHEVV.

CHAPTER I.

VERSE 1.

The Booke of the generation of Iesus Christ, the sonne of David, the sonne of Abraham.

I Will (according to the method of our holy Evangelist) first speake a word or two of the Genealogie of our Lord and Saviour Jesus Christ; his genealogie being registred; to let us see that Jesus is THE CHRIST: the agreement of the foure Evangelists doe greatly confirme the same. Two of the foure, viz. Saint *Matthew*, and Saint *Luke* record Christs genealogie unto us: hence a question ariseth.

Quest. 1. How can these two Evangelists bee reconciled, differing so much as they doe in this Genealogie? *Answ.* 1. I answer, They write and set downe the linage and descent of Christ *diverso sed non adverso modo*, diversely but not contrarily; whose diversity makes up the sweeter harmony: for where Saint *Matthew* reckons from the Fathers downeward; Saint *Luke* reckons from *Answ.* 2. the children upwards. I answer againe; the whole genealogie is divided into five Sections, reckoning as Saint *Matthew* doth from the Fathers to the children. 1 From *Adam* to *Noah*. 2. From *Noah* to *Abraham*. 3. From *Abraham* to *David*. 4. From *David* to *Zorobabel*. 5. From *Zorobabel* to *Christ himselfe*. In the first and second Saint *Luke* runnes alone, Saint *Matthew* not meddling with the Genealogie of Christ further then *Abraham*. In the third section from *Abraham* to *David*, Saint *Matthew* and Saint *Luke* goe together. In the fourth from *David* to *Zorobabel* they take different courses, for Saint *Matthew* descends from *David* by *Solomon*, but Saint *Luke* by *Nathan*, and both meet in *Salathiel*: where going on two steps together, they part againe, and the one takes his course from *Zorobabel* by *Rhesa* to *Mary*: the other from *Zorobabel* by *Abia* to *Ioseph*.

It will be questioned againe, How Saint *Matthew* and Saint *Luke* can agree in the last example, according to our Evangelist (verse 16.) and the first according to Saint *Luke*[g] Saint *Matthew* affirming *Iosephs* father to be *Iacob*; Saint *Luke*, *Elie*? I answer, *Iacob* was the naturall Father of *Ioseph*: *Eli* was the naturall Father of *Mary*, and so by the contract of those two, *Eli* was *Iosephs* Father in law[h]. *Quest.* 2. *Answ.*

[g] Luk. 3. 23.

[h] *Eut.* 1. *l.* 1. *Can.* 10.

It will be further questioned, why Saint *Matthew* and Saint *Luke* have both of them described the genealogie and linage of *Ioseph*, not of *Mary*. I answer first, for the convincing of the Jewes, to whom Saint *Matthew* wrote. Secondly, because *Ioseph* and *Mary* were contribules, both of one Tribe, and therefore it was all one whether of them were described; but of this more by and by. *Quest.* 3. *Answ.* 1. *Answ.* 2.

The Booke of the generation:] hence another question ariseth, Whether this bee the Title of the Booke or no? Answer, it is not the title of the Booke, but onely of the Catalogue expressed in the Chapter, to *Gen.* 5. 1. *This is the Booke of the generations of Adam, &c.* *Quest.* 4. *Answ.*

It will be hence demanded further, why doth Saint *Matthew* meddle at all with Genealogies, seeing Saint *Paul* forbids them? I answer, there is a double use of Genealogies: 1. First, a prophane use, for ostentation, pride, boasting, or ambition; and this the Jewes were too much addicted unto: and this is that which Saint *Paul* forbiddes; namely, a vaine pride, and glorying in their ancestors. 2. Secondly, there is a holy use of Genealogies, which is three fold. 1. For the observing of judiciall Lawes. 2. For the distinguishing of the Church from those that were without: and these second uses of genealogies belong not now unto us. 3. For the declaration or setting forth of the pedigree, race, or linage of the Messiah: and this continued *Quest.* 5. 1 Tim. 1 & Titus 3. *Answer.*

for

8 for and with us, and is that which Saint *Matthew* here intends, who fearing, least it should be thought that Christ were some obscure, or private, or secret person like *Melchizedech*, who was a *Pater* without Father or Mother, doth therefore shew forth unto us his generation, that wee might observe and know it to bee double, viz. First, naturall and knowne, comming from *David* by this line and descent. Secondly, divine and ineffable.

Quest. 6 Furthermore it will be asked, why Saint *Luke* proceeds unto *Adam*, and *Matthew* beginnes but at *Abraham*; seeing they both intend one and the same thing, viz. the genealogie of Christ

Answ. 1. according to his humanity? first some answer, that this was done to shew that Christ was given two manner of waies: to wit, first

For the Gentiles and for all men, and that in a double regard.
- First, by the sufficiency of that Redemption, which was wrought by Christ.
- Secondly, by a generall offer of conditional grace, which was made unto all.

Answ. 2. Secondly to the Godly onely, (the seede and children of *Abrahams* faith) by effectuall Redemption.

But I rather thinke the reason to bee this in short: Saint *Matthewes* chiefest regard in the reckoning up of this genealogie, was to move the Jewes to embrace the Gospel: and therefore hee beginnes with *David* in this verse, because then it was most common in the mouthes of all men, that the Messias should be the sonne of *David*: but Saint *Luke* (as testifies *Eusebius* *)

* *Eccles. Hist. lib.* 3. *cap.* 4. by birth a Gentile, borne in *Antiochia*, learned in Physicke, and now a Proselite, truely converted, doth write his Gospel to convert others: and therefore shewes to the comfort of all beleeving Gentiles, that Christ is a Saviour also unto them, even which are of the posterity of *Adam*: The promise of the Messias was tyed to the families of *David*, and *Abraham* † and therefore *Matthew* proving Christ to bee the sonne of *David* and *Abraham* according to the flesh needs goe no further: But *Luke* writes unto the Gentiles (for he was *Pauls* companion, who was the Apostle of the Gentiles) and therefore hee proceeds unto *Adam* the Father of all Nations.

† Gen. 22. 18. 2 Sam. 7. 12.

Quest. 7 *Answer.* Againe, hence it will bee demanded; why is onely *David* and *Abraham* here named? I answer, because under these two were all the promises made and given, viz. First to *Abraham*, *Gen.* 12. 3. and 22. 18. Secondly, to *David* 2 *Sam.* 7. 12. 1 *Chron.* 17. *Psal.* 89. 37. *Esa.* 37. 35. and 53. 3. *Ier.* 13. 13. 22. 4 30. 23. 5.

Quest. 8. Lastly, one other question may hence be propounded, which is this; why is David set, or placed before *Abraham* (in this verse) *Abraham* being the eldest?

Answ. 1. I answer, First, because the promises made to *David* were more cleare and illustrious, and later; and therefore better knowne unto the people: as appeares by the blinde man, who cries unto Christ, *thou sonne of David have mercie upon me*: and so the common people call the Messias the *sonne of David*. Secondly, I answer, it is ordinarie with Historians to proceed from later things to more ancient: first, to relate those things that are freshest in our memories, and then goe one to those that are more remote from us. Lastly, I answer, The matter in hand, or the historie of the Genealogie of Christ, doth require that *David* should bee placed before *Abraham*: for the Catalogue of the persons is to bee drawne from the first to the last, or to begin with the eldest first, and so proceed downewards: and therefore being to begin with *Abraham*, as he doth *vers.* 2. hee first names *David*, then subjoynes *Abraham*, *vers.* 1. that so the second verse may depend immediatly upon the first. Thus much for the questions. One objection we have further to resolve. Saint *Matthew* making no mention at all in this his Genealogie, of the linage of the blessed virgin *Mary*, gives *Salmeron* the Jesuite occasion to alledge this place to prove, that the virgin *Mary* was without sinne at all: and that we should not consider her to have sprung from sinners, lest she should thereby have incurred the guilt of originall sinne from them: but wee must conceive of her, as the elect and gracious mother of Christ, and consequently exempted from all sinne: and for this cause (onely sayth he) she is described as Saint *Paul* describes *Melchizedech*, *without Father or Mother, or genealogie*; and as wee understand an other person (i. e. Christ) figured in *Melchizedech*: so the blessed Mother of Christ, must bee imagined to be without Father or Mother, that so wee may understand her to bee without the least staine of sinne. The Jesuites argument being something confused, we will draw it to this forme. *Major.* Whosoever is described without father or mother, or genealogie, is altogether voyd of sinne. *Minor.* But the blessed virgin *Mary* is such a one, described without father or mother, or genealogie. Therefore she is altogether voyd of sinne.

Answ. 3.

Object.

Answ. 1. First of all, we deny the Major or first proposition: for *Melchizedech* is described in Scripture, to be *without father or mother, or generation*: and yet neither Papists, nor any other, goe about to prove, that hee was free from all sinne.

Answ. 2. Secondly, wee answer, that the confirmation and proofe of the Major is very ridiculous, *Mary* is described like *Melchizedech*, ἀγενεαλόγητος, without any genealogie, or generation; therefore as *Melchizedech* signifies Christ, so *Mary* was free from all staine of sinne: this is a *Sequitur*, *à baculo ad angulum*, as wee say in the Schooles.

Answ. 3. Thirdly, the Minor, or second proposition is false: *Mary* is not described like *Melchizedech*, ἀγενεαλόγητος; for his parents, none at any time, or any where, hath named in Scripture; yea, he is so obscurely brought in, that wee have no argument to prove, that hee was borne, but onely that generall argument, which is taken from the nature of man: But *Mary* was not onely borne after the nature of other men and women, but also her Genealogie

is

is named in Scripture. For, I. First, she is called *the Cosen of Elizabeth*, from whence necessarily one genealogie must bee common to them both. II. Secondly, shee is shewed to bee the daughter of *David* and *Abraham*, because Christ was borne of her, vers. 20. and hee is sayd to bee *the sonne of David and Abraham*, vers. 1. And therefore the Genealogie of the Sonne, must needs appertaine unto the Mother. III. Thirdly, this same Genealogie, which is described both by *Matthew* and *Luke*, is both the Genealogie of *Mary*, and described for *Maries* sake, and not for *Iosephs*; because it is described to shew the descent and linage of Christ, who came not of *Ioseph*, but of *Mary* onely: and therefore if this Genealogie belong not unto her, it belongs not unto Christ [l].

l Chamierus Tom. 3. f. 115. Sect. 18. 19. 20. 21.

Vers. 2. Observa. m Rom. 4. 19.

VERRS. 2. *Abraham begat Isaac.*] *Isaac* was a type of Christ in 3 things. First, in his nativitie, which was in a manner, and in nature almost impossible [m], *Abrahams* body being dead: so Christ was wonderfull in his birth. Secondly, in his obedience unto the death, making no resistance against his Father *Abraham*, *Gen.* 22. So Christ was also obedient to the stroake of death [n]. Thirdly, he was the sonne of promise, and the promised seed, *Gen.* 21. 12. and so was Christ, *Gal.* 3. 16.

n Phil. 2. 8.

Vers. 5. Quest. Sect. 1.

§. 1. VERS. 5. *Boaz of Rahab.*] It may here bee demanded, why in the Genealogie of our blessed Saviour, none of the holy women are reckoned up, but those onely whom the Scriptures doe taxe and reprehend as sinners?

Answ. 1.

I answer, this was done first of all, because Christ came into this world to save sinners, and to take away their sinnes. Sinners are reckoned up in his Genealogie, and he is sayd to be *descended of them*, because he *descended* frō heaven *for them* [o]. Christ for the comfort of poore penitent sinners, assumed that nature which once was sinfull, that he might separate it from sinne. Secondly, another reason, why they are reckoned up and named, and neither *Sarah*, nor *Rebecca*, is to represse the arrogancie of the Iewes, who glorie so much in their progenitors. Thirdly,

o Hier. s.

Answ. 3.

and lastly, this is done to manifest Christs glory, in that hee tooke not any of his holinesse from his parents, or progenitors, they being wicked.

Sect. 2. Quest.

§. 1. VERS. 5. *Salmon begat Boaz of Rahab: and Boaz Obed of Ruth.*] Here it will bee questioned, to what end are these set downe, for they seeme not pertinent to the matter in hand.

Answ.

I answer, These things are not in vaine set downe, but for our instruction, teaching these three things unto us. First, *Rahab* was an harlot, and yet her husband took her unto himselfe, although shee was such: so Christ hath married himselfe unto the Gentiles, who were spirituall fornicators, through sinne [p]. Secondly, *Ruth* was a stranger, and very poore, yet *Boaz* did not despise her for her povertie, nor abhorre her for the wickednesse of her Countrey: no more doth Christ despise us, being most poore and beggarly, through the want of goodnesse, and worthy to bee abhorred for the wickednesse of our lives. Thirdly, to teach us, that as *Ruth left her countrey*, and her fathers house, and all her kindred, and then was ennobled by this marriage: so wee must likewise leave our old Conversation, that so we may bee bee joyned in marriage unto Christ. *Psal.* 45. 10. [q].

p Chrysost. Hom. 3. op. imperf.

q Ambr. in Luke 3.

9

VERS. 8. *Ioram begat Ozias.*] From these words divers doubts arise. First, what manner of succession this was? For *Ioram* did not beget *Ozias*.

Vers. 8. Quest. 1.

Answ.

I answer, t'is true, *Ioram* did not beget him; but yet *Ozias* came from him, as appeares thus. I. *Ioram* had many brethren, as we may finde, 2. *Chron.* 21. 2. but them hee slew, *vers.* 4. II. *Ioram* had also many children; but the Æthiopians slew them all, as wee read, 2. 2 *Chron.* 21. 17. and 22. 2. excepting one, which is called *Iehoahaz*, 2. *Chron.* 21. 17. but *Ahazias*, and *Azariah*, 2. *Chron.* 22. 1. 6. 7. III. The children of *Iorams* children were slain by *Iehu*, 2. *Chro.* 22. 8. even 42. persons, 2. *King.* 10. 13. IV. *Ahazias* had many children, 2. *King.* 10. 13. who (their father being slaine by *Iehu*) were all slaine by their mother *Athaliah*, 2. *Chron.* 22. 10. except only *Ioas*, *vers.* 11. whom *Iehoiada* crownes, 2. *Chron.* 23. 1. &c. V. *Ioas* had a sonne called *Amaziah*, 2. *Chron.* 24. 27. VI. *Amaziah* had a sonne whose name was *Vziah*, or our *Ozias* (mentioned in this verse) 2. *Chron.* 26. 1. And thus we see, that although *Ozias* was not the immediate sonne of *Ioram*, yet hee was of his linage, and descended from him, as appeares plainly by that which hath been sayd, but more briefly by the Margent [r].

r Ioram: whose son was Ahazias, whose sonne was Ioas, whose sonne was Amaziah, whose son was Ozias

Quest. 2

Secondly, it will be sayd, Was not *Ioas*, the Grandfather of *Ozias*, the sonne of *Nathan*? for so it is generally thought: and if so, then he came not from *Ioram*, as is affirmed by the former question: but he was the legall sonne onely, and came from *Nathan*, and not the naturall sonne of *Ahaziah*, of the stocke of *Salomon*?

Answ.

I answer, It hath been affirmed by divers, that *Ioas* was the sonne of *Nathan*, but without any solid ground at all: And the contrary (that *Ioas* was the naturall sonne of *Ahazias*) doth evidently appeare from these places, which I perswade my reader to observe, 2. *King.* 11. 2. and 13. 1. and 14. 13. 1. *Chron.* 3. 11. and 2. *Chron.* 23. 11. and 23. 3.

Quest. 3.

It may yet from hence further bee questioned, Why Saint *Matthew* here omits these three Kings, *Ahazias*, *Ioas*, *Amaziah*, seeing they came betweene *Ioram* and *Ozias*? and why he omits these three rather than others?

Answ. 1.

First, hereunto some say, because these three descended from the cursed family of *Ahab*, whose posteritie God commands *Iehu* to destroy.

Answ. 2.

Secondly, others [s] rather thinke fit to give over the *Quare*, and leave it as a secret, than to dive into it.

s Parens s.

Answ. 3.

Thirdly, although it bee true, that the Lord may doe what he please, and need not give an account of his actions unto man, yet he doth nothing but for some good and just cause: and in these Historicall relations gives us leave with modestie to enquire after those things, that at first view seeme to bee obscure and secret: and therefore (I hope without offending in this

10 kind, viz. to dive into the depths that onely the Lord can sound) foure reasons may bee given why these three, and only these three are here omitted.

The first is, because S. *Matthew* for the helpe of memory hath propounded to reckon up 3 series, or orders of the progenitors of Christ, every one of them consisting of 14. persons, as in the 17. verse of this chapter: and for this cause he is enforced to omit many.

The second reason is this, because the Evangelist would not so precisely stick, or inhere in the enumeration of Christs forefathers, but hastens unto the maine scope hee hath propounded unto himself, and that is the demonstration of Christ, not those from whom hee came, according to the flesh, any further, than the matter in hand necessarily requires.

The third reason may bee this; the series of Christs progenitors from *Ioram* to *Ozias*, might easily be knowne by the simplest, from those plaine places of Scripture, cited before, *quæst.* 1. and therefore the Evangelist troubles not himselfe to reckon them up.

The last reason why hee omits these 3 Kings, rather than others, is for these causes. I. First, because the kingdomes were wickedly governed under them, and therefore they were not thought worthy to be named. II. Because these 3. were most miserably killed: and thus S. *Iohn Apoc.* 7. 5. 6. 7. 8. doth not reckon up the tribe of *Dan* amongst the tribes of Israel, for her singular, and exquisite impietie.

Vers. 11. VERS. 11. *Iosias begat Iecontas and his brethren, about the time, they were carried away into Babylon.*]

Obiect. 1. It may here be objected, *Iosias* was not the Father of *Iecontah*, but his Grandfather. Secondly,

2. *Iosias* begot not these sons, *Iecontah* and his bre-

Answ. 1. thren, in the Captivitie, but before: I will joyne these two doubts together, in the resolving of them. Firsts some answer hereunto, that *Iosias* begat *Iecontas* and his brethren, inregard onely of a legall succession, because they succeeded him. I. *Iohaas* succeeded, whom the King of Egypt carried captive. II. *Ioiachim*, whom the King of Babylon carried away. III. His sonne *Ioiachim*, who in like maner was captivated by the King of Babylon: and these were they, against whom the Prophet *Ieremie* denounceth all his threatnings, *Ier.* 22. 18. &c. IV. *Zedechias* the sonne of *Iosias*.

Answ. 2. *Henry Stephen* (although *Beza* attribute it to *Robert Stephen*, *Beza f.*) thinking that the Father *Ioiachim* was here omitted, amends it thus, *Iosias begat Ioachim, & Ioachim begat Iechonias and his brethren*: But this correction is not to be allowed; for first, knots must not bee cut, when they should be untied, wee must not adde or diminish from the Scriptures, when woe cannot reconcile them. Secondly, no Greeke examples or copies, have it thus, and therefore no such addition is to be permitted. Thirdly, *Iecontas* had onely one brother, viz. *Zedechias* the yonger, and therefore by *Brethren* (in this verse) is not to bee understood the immediate naturall brethren of *Iechonias*. I answer therefore (with *Beza* and *Hier f.*) that there was a double *Iecontas*, to wit, the father *Ioiachim*, and also the sonne *Ioiachin*, who were both so called, (it being ordinarie with the Hebrewes, to have two names, and sometimes tearmed by the one, and sometimes by the other) and of the father it is here sayd, *Iosias* begat *Iecontah* (that is *Ioiachim*) together with his brethren. Now the brethren he had were three, viz. *Ioahas*, *Shallum*, and *Mattanias*, or *Zedechias* (although some there be, that conjecture *Ioahas* and *Shallum* to be one and the same.) But against this, it will bee objected, how then it is sayd, that *Iosias* begat them in the Babylonian captivitie? I answer first, *Bab* is put for *Lamah*, i.e. about the time of the captivitie. Against, the Captivitie is to be referred unto the sonnes, not unto *Iosias*, i. e. these words in the Text, *ἐπὶ τῆς μετοικεσίας*, *in the captivitie*, are not to be referred to the word *ἐγέννησεν*, *begot*, but unto the children which hee begot, in whose time a threefold successive captivity came to passe under their Kings. 1. Vnder *Iechonias* the father, whom the Hebrewes call *Ioiachim* (as *Hieronie* sayth by H and K, for as others *Ioiaqim* by Q. II. Vnder *Iecontas* the sonne, whom the Hebrewes call *Ioiachin*, by Ch. and N. III. Vnder *Zedechias*, who reigning, the carrying into captivitie, was consummate, & finished: which transportation Saint *Matthew* here remembers, as though it were but one alone: so that the meaning is not, that *Iosias* in the Babylonian captivity begot the children, for being prevented by death, long before the Captivity he could not: But that his posteritie was brought into that Babylonian exile: for the words are to be read thus *Iosias begat Iecontas & his brethren, τὴν ἐπὶ τῆς μετοικεσίας*, i.e. *who were in the time of the transportation into Babylon*: And thus in the 17. verse of this Chapter the same wordes signifie, *Terminum, non temporis durationem*.

Reply. 3.

Answ. 1.

Answ. 2.

V. 12. *Iechoniah* begat *Salathiel*,] this *Salathiel* is called elsewhere *Shealtiel*, and he is conceived to bee the common terme of the stocke of *Salomon* and *Nathan*: for whereas hee is called the sonne of *Iecontah*[a], wee must understand it not, to bee his sonne by nature, because hee had no sonne that reigned after him[x], but his legall sonne, hee being of the stocke of *Nathan*[y]. And thus these two places are reconciled, to wit, *Ierem.* 22. 30. and this verse: the first speaking of a naturall sonne, the other of a legall[z]. It will here bee objected. *Salathiel Luke* 3. 27. is called the sonne of *Neri*: but in this verse, of *Iecontas*. Answer. Hee was the naturall sonne of *Neri*, and the legall sonne of *Iecontah*: so called, because hee succeeded him in the kingdome: And thus in the genealogie of Christ, *Luke* followes the naturall order, and *Matthew* the Legall. See *Parens* upon this verse, where this question is further prosecuted.

Vers. 12. *Reconciliation.*

[a] 1 Chro. 3. 17.

[x] Ieron. 22. 30.

[y] Luke 3. 27.

[z] Tremellius.

Reconciliation.

VERS. 13. 14. 15. *And Abiud begat Eliachim, and he Azor, and he Sadoc, and he Achim, and hee Eliud, and he Eleazar, and he Matthan, and hee Iacob,* *Vers.* 13, 14, 15. *Obiect.*

Iacob.] The Papists object these verses for their *humane traditions* thus. The Evangelists (both *Matthew* in these verses, and *Luk.* 3.) name many of Christs progenitors, whose names are not found in the *Old Testament*, but are borrowed onely from *Tradition*: and therefore *Traditions* besides the Scriptures, are to bee allowed. *Answ.* 1. I answer hereunto first, that although some names in the genealogie of Christ, be not in *Scripture*, yet it follows not hence, that the *Evangelists* had them from *humane tradition*, but from the dictating of the Spirit of God, who did inspire them, when they wrot these books. *Answ.* 2. Secondly, without the knowledge of these names, our faith may be safe, it not being absolutely necessarie unto salvation, to know directly & successively the line, race, and linage of Christ: and therefore this will prove but a sandie foundation unto the *Papists*, to build those their *Traditions* upon, which concerne (as they say) our faith unto salvation. *Answ.* 3. Thirdly, because it is requisite for the confirmation of our faith, after the comming of Christ, to know him certainly to be the son of *Abraham* and *David*; therefore this genealogie is written, and that in *Scripture*, that we may know it, and beleeve it; and therefore the Papists are not to obtrude any *Tradition* upon us, but such as are in the Scriptures, as the forenamed examples are; for we beleeve that Christ came of these, and although wee know not, from what histories or authors the Evangelists were taught it: yet now, because it is taught unto us by an Evangelist (who in the writing hereof was directed by an infallible spirit of truth) we therefore confidently assent unto it.

Vers. 16. VERS. 16. *Of whom was borne Iesus.*] If any *Sect.* 1. judicious reader desire to know the derivation *Tract.* 6 f. or reason of this name (*Iesus*) which is given to 623, 624. the true Messias, let him reade *Illyricus de nomine Iesu*, where hee shall finde it confirmed by eight reasons, that Jesus comes from the verbe יָשַׁע *Iascha* to Save: and is the same with *Iehoshua* a Saviour: where also divers arguments are confuted, by which *Osiander* would prove, that Jesus comes from *Iehovah*, or from *Iehoschuh*.

Sect. 2. §. 2. VERS. 16. *Iacob begat Ioseph the husband* *Quest.* 1. *of Mary.*] Concerning these two holy persons, *Ioseph* and *Mary*, much might be spoken, but I will onely observe a word or two. First it may *Answ.* bee inquired, what they were? I answer, they were one thing *jure*, another *re*, one thing *by right of inheritance*, another *by present condition*: *By right* they were successors of the Kingdome of Israel, as is proved by many writers: but *for the present*, they were poore, he being a Carpenter, and she but meane in regard of temporal possessions, and her present condition. Hence it will be questioned againe,

Quest. 2. Why doth God permit the righteous to bee deprived of their right, and to bee brought into *Answ.* misery and poverty, and want? I answer, that the Lord doth it for many causes. First, because thus God will prove and trye them. *Heb.* 12. 3, 4. Secondly, because worldly abundance and plenty is not so fit or convenient for them, as shall afterwards be shewed. Thirdly, that he may crowne them with future blessings more abundantly: thus *Iob* was robbed, and *Abraham* was to forsake all, that the Lord might double all their losses unto them. Fourthly, God hereby would let us see, how carefull hee is of us, when wee are in neede, either by comforting of us in our affliction, or by avenging himselfe upon those that injure us, or by giving us contented hearts willing to endure, or undergoe whatsoever our God layes upon us: And this last was fulfilled in *Ioseph*, who although that hee were a great Heire, yet hee was contented with his poore, lowe, and present condition, being herein a patterne and president unto us, that as hee (which was supposed to bee the father of Christ, and was indeede the right Heire unto the kingdome of Israel) was content with that lot of the things of this life, which God alotted and measured forth unto him: so all they, that suppose themselves to bee the children of Christ, and are indeed Heires of the kingdome *Observa.* of heaven, should bee willingly, and cheerefully contented with their present condition, although they bee brought from riches to povetty, from the throne to the dunghill, and from ruling a Septer, to handle a saw (as *Ioseph* was) to maintaine life. *Hic labor, hoc opus est*, this is *Quest.* 3. (will some say) *durus sermo*, a very had taske, because in this regard it is hard to descend, and a bitter thing to be brought from plenty to poverty, from honour to a low estate, and therfore how or wherby may we be strengthened thus to submit our selves, to what estate or condition soever the Lord shal call us unto, with this contentednesse of minde, that was in holy *Ioseph*, & blessed *Mary*? I answer. Cõtentation is to be cor- *Answ.* roborated by these medisations. First remember, if thou have *victum & amictum, food & rayment*, thou hast enough, and therefore having that, be b 1 Tim. contented b. Secondly, remember this is the 6. 8. worke of God: art thou from plenty brought to poverty with *Iob*, this is Gods work: or art thou brought from a high estate to a low, as *Ioseph* here? remember the Lord hath a hand in it, and therefore murmure not against him, but rather be contented. Thirdly, remember God tries thee hereby, (as he did *Iob*) to see whether thou wilt serve him in *adversitie*, when hee *crosseth thee*, as well as in *prosperitie*, when hee *blesseth thee*, as did *Iob*: and therefore bee content, and patient, and quit thy selfe, like a man. Fourthly, remember all the children of God are made partakers of some affliction or other, either in body or minde, or estate, or children, or friends, or good name; and therefore bee thou contented with thy crosse whatsoever it bee. *Solamen miseris, semper habere pares*: thou art no worse than others, yea, thou hast many copartners in misery, and therefore thou mayst beare thy burthen the more cheerfully. Fifthly, remember, if thou be crossed and afflicted in tempotall things, it is an argument of thy filiation or adoption into the fellowship of sonnes: they being bastards, and no sonnes that are are afflicted with no stripes, *Heb.* 12. 8. And therfore thou shouldst rejoyce when

12 thou art afflicted; much more be content with it. Sixtly, remember, the way unto heaven and glory, is by poverty, adversity, sicknesse, patient enduring of wrongs, injuries, losses, crosses, and the like: and therefore (these things considered) there is great reason to bee content with our condition, although wee bee brought with *Ioseph*, from heires apparent of a Crowne, to poore handy-craftsmen.

Sect. 3. § 3. *Iacob begat Ioseph, the husband of Mary.*]

Quest. 1. Here it may be demanded, why is the genealogie of *Ioseph* here declared, Christ being not borne of him, but onely supposed so to be? This question is urged by all the Jewes and Pagans, against this our Evangelist, as unanswerable, arguing thus; either Jesus was the naturall Son of *Ioseph* (that is naturally begotten by him) and then he is not God (*for whatsoever is borne of the flesh, is flesh:* [e] Ioh. 3.6. or else, Christ is not the naturall sonne of *Ioseph*, and then *Iosephs* genealogie doth neither appertaine unto Christ, nor at all prove Christ to be the Sonne of God.

Answ. 1. Hereunto it is answered commonly (by the Christians) thus; although *Ioseph* were onely the supposed Father of Christ, and not the naturall, yet *Iosephs* genealogie doth prove Jesus to be the sonne of *David*; because *Mary* also was of the same Tribe of *Iudah*, and family of *David*: This they prove thus; *Ioseph* was a just man, and one that feared the Lord, and therefore marries one of his owne Tribe and family according to the Law; [d] Numb. 36.8,9. *every daughter that possesseth an inheritance, in any tribe of the Children of Israel, shall bee wife unto one of the family of the Tribe of her Father, &c.* If this probation were *solide*, the whole argument were *solved*: but I finde, that this law is not universall, but limited and restrained, pertaining onely to those daughters, who were left alone in their family, together with their fathers inheritance (as were the [e] Num. 26. 33. & 27. 7. and 36. 2,6. daughters of *Zelaphead*: and therefore before this probation will be allowed, it must first bee proved that *Mary* the B. Virgin was such a one, left alone in her family with her Fathers inheritance: which cannot be proved from scripture; but rather the contrary, that her condition was poore and meane, and low in regard of temporall possessions: And therefore seeing this answer doth not satisfie; nor solve the doubt, we will produce another from the Scriptures.

Answ. 2. Saint *Matthew* here doth plainely demonstrate two things. First, that Jesus was not begotten by *Ioseph*, but borne of *Mary* (verse 18. *before Ioseph and Mary came together, she was found with child of the Holy Ghost.*) Secondly, that Jesus was *the sonne of David and Abraham*, verse. 1. and therefore Jesus of necessity must bee the sonne of *David*, either by Father or Mother. i. e. *Ioseph* or *Mary*: but not by his Father *Ioseph* (as is shewed, from verse 18.) but by his Mother, who therefore must needs bee the daughter of *David*. Againe, *Luke* 1. 31. the Angel sent unto the Virgin *Mary*, doth call Jesus (*the child that is to be borne of her*,) *the sonne of David*; but *David* was not the Father of Jesus by *Ioseph*, but by *Mary*: and therefore *Mary* was the daughter of *David*. So also in divers other places of Scripture, Christ is called *the sonne of David*, and *of the seede of David*: [f] Rom. 1.3. and 2 Tim. 2. 8. and Apoc 22. 16. which he could not be, but by the Mother: And thus these places doe firmely prove, that *Ioseph* and *Mary* were both of the same Tribe, and family of *David*.

But here another question doth arise, If it bee thus, that Christ is not the sonne of *Ioseph*, why then doth not the Evangelist here rather reckon up the genealogie of *Mary*, then of *Ioseph*. To this first some answer, that Saint *Matthew* doth this *ex opinione vulgi*, because hee would observe that common opinion, that was of Christ, to wit, that he was the sonne of *Ioseph*: but this is false, for verse 18. hee testifyes that *Ioseph* was not his Father, but that shee was found with child of the Holy Ghost, before *Ioseph* and shee came together. I answer therefore, the cause undoubtedly was this; Saint *Matthew* was a Jew, and herein observes the custome of the Hebrewes, who reckoned or recorded onely the genealogie of men not of women.

Quest. 2.

Answ. 1.

Answ. 2.

§ 4. VERSE 16. *The husband of Mary.*] Sect. 4. Concerning the B. Virgin, I will here *say nothing*, saving onely this, that the Papists *say too much*; striving *manibus pedibusque*, with tooth and naile, to prove that shee was without originall sinne: the arguments whereby they endeavour to prove it, I shall (God enabling mee) consider of in their due place: I will here onely produce one example, they bring to prove it, whereof I will say no more but this, *recitare est confutare*, it needes no better Argument *to confute it*, then barely *to cite it*. *Baralet* to prove the Virgin to bee without sinne, telleth us this story (*si credere fas est*) that there was one M^r. *Alexander Niccham*, who having given it out three sundry times, that hee would prove that shee was conceived in sinne, was prevented by sicknesse, so that he could not performe his promise; but afterwards renewing his purpose, the night, before hee was to prove his assertion hee fell into a great disease: and in his agonie calling upon the B. Virgin, shee came presently unto him, and said, *hanc infirmitatem pateris pro eo, quod; me esse conceptam in peccato originali, probare niteris*, i. e. this punishment is inflicted upon thee, because thou wentst about to prove, that I was conceived in originall sinne: and having so said, tooke a knife, and therewith cut out a peece of rotten flesh out of his side, and with a needle, and a silke thread sewed it up againe, whereupon he did not onely renounce that damnable opinion, but wrote a great booke, for the confirmation of the contrary.

Fable.

§ 4. VERS. 18. *Now the birth of Iesus Christ was on this wise; when as his Mother Mary was espoused unto Ioseph (before they came together) she was found with child of the Holy Ghost.* Vers. 18. Sect. 1.

Quest. 1. The first and maine question here will bee this; Why the Lord would have the blessed virgin espoused unto *Ioseph*? I answer. First, for the honour of Matrimony: the patronage of wedlocke doth take away the infamy of whoredome, teaching us, that honourable mar-

Answ. 1. Hier. f. Observ. 1.

riage

riage is to bee preferred before dishonourable whoredomes: and that for those causes, First, because adultery and fornication are forbidden (by God) unto all men, of all times, in all places, and is allowed unto none at any time, or upon any occasion. Secondly, because God hath commanded Matrimony, and hath given and granted it unto man, as a remedy against uncleane fornications. Secondly, some answer, that this was done, that the Divell might not know Christ, [h] lest that hee should plot or practise some mischiefe, either against the blessed virgin, or her more blessed infant. This answer *Parens* (upon these words) doth justly reject, upon these two grounds. I. Because there is no probabilitie, that those things which the Angel had openly revealed to *Ioseph* and *Mary*, should bee concealed from the Divell. And II. Because from the very nativitie of Christ, the Divell begun to lay a thousand traines for the destruction of Christ, both by *Herod* and the Jewes. A third answer therefor is given, viz. That this was done for these ends. I. First, that there might bee one, who should provide and take care for the flight of the infant, when *Herod* should by crueltie seeke his life [i]. II. Secondly, that there might bee one, who should take care for the education and nourishing of Christ, in providing for him whatsoever was needfull in regard of his humanitie. III. Thirdly, that the blessed Virgin might have one, from whom she might receive both comfort and ayd, in the time of Christs infancie. A fourth answer is brought, [k] which is, That *Mary* might have a domesticall witnesse of her immaculate virginitie: for none was better able to testifie her chastitie, than *Ioseph*. It is answered againe, [l] *Mary* was espoused to *Ioseph*, that by his genealogie (to whom *Mary* was allied) the originall also, or progenitors of *Mary*, might the better be demonstrated.

Answ.2. [h] *Hier. f.*

Answ.3. [i] *Hier. f.*

Answ.4. [k] *Pareus. f.*

Answ.5. [l] *Hier. ad-verſ. Helvidium.*

Answ.6. Lastly, I answer. This was done for the avoyding of a threefold mischiefe, or inconvenience, that might otherwise have ensued, to wit: First, lest the Jewes should take occasion to reject Christ, because he was borne out of marriage: and consequently blasphemously esteeme him the fruit of a polluted bed [m]. Secondly, for the avoyding of death, which was allotted by the Law unto such [n]. *Hier. f.* Thirdly, to avoyd infamie, if shee had not beene betrothed unto a husband, she would have incurred the name of a harlot: teaching us carefully to avoyd every occasion of infamie [o].

[m] *Dion. Carthuſ. f.*
[n] *Deut. 22. 23.*
[o] *Pro. 22. 1. Eccleſ. 7. 3.*

Obſerv. 2. But hence a question is considerable; Why should wee bee thus carefull of our credit and good name, doth it not savour too much of vaine ostentation? I answer, we should carefully regard our credit: first, because our owne conscience is more confirmed thereby. Secondly, because our brethren are benefited by our good example, our unreproveable lives being as a candle in a darke place, usefull for the directing and encouraging of them in the trade of vertue. Thirdly, because the Gospel is either honoured or dishonoured by us, that is, if our lives be unblameable, we adorne our profession, and honour the Gospell; but if infamous, wee are a dishonour and a scandall unto it, which wee should be very fearfull of: and therefore very carefull to preserve a good name amongst all, which *is as a precious ointment*.

Quest. 2. *Answ. 1.* *Answ. 2.* *Answ. 3.*

13

Quest. 3. Hence another question will bee demanded; How is a good name or fame to be sought for? *Answ.* I answer. Fame is either evill or good. I. First, there is an *evill fame*, which is two-fold, viz. first with evill men, who seeke fame, *malè agendo*, by wicked workes, as *Herostratus* burned the Temple of *Diana* at *Ephesus*, to get a perpetuall fame: and some also, by drinking others under the table, or by patronage of wicked men. Secondly, with good men, who defend often that which is amisse, and excuse all their imperfections, lest otherwise it should tend to their disgrace; both these are ordinarie, but neither of them good: and therefore *Fame* is not thus to be sought for. II. There is a *good Fame*, which is likewise two-fold: first, *bonum faciendo*, when a man gets a good name, by doing that which is good. Secondly, *offensionem cavendo*, by avoyding and shunning all occasions of evill: a man gets a good name, by carefully avoyding all evill, and eschewing giving of offence unto all. Now offences arise three manner of wayes. First, *malo agendo*, by doing that which is evill: and therefore he that covets *Fame*, must onely employ himselfe in good actions. Secondly, *dubia agendo*, by doubtfull actions, which may justly bee suspected: and therefore he that desires a good report among men, must eschew *all appearance of evill*, 1. *Thess.* 5. 22. that is, all those actions which are of evill report, or may be ill interpreted. Thirdly, *bona agendo, sed non cum cautelâ*, by doing that which is good for the matter of it, but undiscreetly for the manner of it: and therefore unto a good name are required good actions, performed with prudence and discretion. And by these wayes it is lawfull to acquire fame.

Sect. 2. Obiect. 1. *When Mary was espoused.*] The Papists doe from this verse maintaine, that *Mary* the blessed virgin, was not onely a virgin, when shee was espoused unto *Ioseph*, and continued so all her life time after: (for this we willingly grant) but also that shee vowed or purposed virginitie, before the message of the Angell was brought unto her: and from her example ground their opinion of votaries, or vowes of chastitie, or abstinence from marriage.

Answ. But this assertion is rashly, without Scripture, nay rather against it, affirmed: for the Text is plaine, that they had a purpose to consummate their marriage, from these words: *When Mary was betrothed to Ioseph, before they came together*: therefore there was a meaning to come together, if shee had not in the meane time beene found to bee with childe of the holy Ghost: for otherwise it would seeme to have been a mockery on *Maries* part, or behalfe, to promise marriage to *Ioseph* without any purpose to performe the dutie of marriage. And if it were done with both their consents, then mocked

14 they with God, who instituted marriage for some end and purpose, which could not bee attained out of marriage: for if there had beene a vow of continencie upon them, they should neither have married for avoiding of fornication, which are the two chiefe ends of marriage: as for the third, which is mutuall comfort, it ariseth of the former. *Bellarmine* (*li. 2. de Monach. Cap. 22.*) answereth hereunto, that *Maries* vow was no hindrance to their marriage, because shee knew by revelation, that *Ioseph* would not exact marriage duties of her.

Reply 2.

Answ. 1. To this wee answer first, That this is spoken without booke, a conceit of their owne, having no warrant, nor confirmation from Scripture.

Answ. 2. Secondly, *Peter Lombard* (*li. 4. distinct. 30. b.*) thinketh that *Ioseph* also had purposed virginitie, which if so, then it was a mocking of the ordinance.

Answ. 3. Thirdly, the opinion is so unwarrantable, that the opinionists cannot agree among themselves, for *Thomas Aquinas* thinkes, that *Mary* made not an absolute vow, before her espousall; but *Scotus* affirmeth, she did.

Answ. 4. Fourthly, it is not likely that *Mary* had any such revelation before her espousall (as they affirm) because the Angels salutation and message (which hee brought after her contract) was so strange and rare. *p*

p Luke 1. 28.

Sect. 3. Quest. §. 3. *Before they came together.*] What is meant by this *Comming together*?

Answ. 1. I answer, first (with *Calvin*) this may bee understood of cohabitation, or dwelling together.

Answ. 2. Secondly, or (with *Muscul. Erasm. Gualt.*) *de Coitu*, of Wedlocke duties.

Answ. 3. Thirdly, or of both, which I rather imagine: and therefore there is a double error to be avoyded and reproved. 1. Of those who thinke, that the Virgin *Mary* was married unto *Ioseph* long before, but as yet was not knowne carnally of him, because they abstained by a mutuall vow, as the Papists thinke. (*Sup.* §. 2.) 2. Of those who thinke *Ioseph* not as yet carnally to have knowne her, but afterwards did. Both these are to be exploded, because the Holy Ghost speakes

of the time { By-past, that as yet *Mary* was not conjoyned unto *Ioseph*, either by cohabitation, or copulation. / Not to come, as though hee did know her afterwards: But of this afterwards. verse 25.

Sect. 4. Quest. § 4. *Shee was found with Child.*] It may here be questioned, who it was that found *Mary* to be with child?

Answ. 1. I answer, First, *Mary* her selfe, who presently after the Angels message unto her, *Luke* 1. 31. perceived a strange motion, and a conception within her, as women doe, when they first quicken.

Answ. 2. Secondly, her parents in whose house, and under whose custody shee as yet remained, and unto whom (it is probable) she declared the Angels message: they also perceive her to bee with child.

Answ. 3. Thirdly, *Ioseph* also her husband perceived it; and that either first by himselfe, observing her wombe to swell greater: or secondly from the common fame of others, who had observed it: or thirdly, by her parents, who had declared it unto him: or fourthly, by the B. Virgin her selfe who revealed it to her husband.

Vers. 19. Sect. 1. § 1. VER. 19. *Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away privily.* Hence it may first be demanded;

Quest. § 1. Why is *Iosephs* righteousnesse here made mention of?

Answ. I answer, because this newes gored him with a *Dilemma*: hee was (as it were) betwixt the Bulls hornes, and knew not which way to leane: hee was in a Straight, or Labyrinth, that he knew not how to winde himselfe out of: and in a Maze, that he scarce knew how to tread: for

first, he was just, and therefore hee will not { Not punish sinne; Justice requireth, that sinne should be punished. / Receive an adulterous wife, such as he conceived her to be.

for although hee were righteous, yet hee hated this wrong in her, adultery being odious to the best men.

Secondly, he was mercifull, and therefore he would not be so extreame unto her, or rigorous towards her, as to make her a publike example.

Sect. 2. §. 2. *Was minded to put her away privily.*] Here two things are observable; First the place in this verse used, *not willing to make her a publike example*; that is so publikely to punish her, that she might be an example unto others: but this I passe by. Secondly, the thing it selfe; he desires to spare her, and not at all to inflict any punishment upon her: and hence a double question springs up.

Quest. 1. Why would not *Ioseph* punish her?

Answ. 1. Some say, because he was no Magistrate; this answer I adhere not unto, because private persons may informe though not punish: yea they are (as it were) the eyes of the Magistrate, and therefore should informe, when any grosse enormities are committed.

Answ. 2. I answer therefore, this was done, because of that conjugall love, that he bare towards her.

Answ. 3. Againe, because of the fame, and rare estimation, she had among all, for her unblameable by-past lyfe.

Answ. 4. Lastly, because it was a private fault: and therefore he would not publikely shame her.

Quest. 2. It will bee hence demanded againe, how was *Ioseph* a just and upright man, when hee would not μεσῳ μωμαι make an adultrous wife a publike example, seeing the law condemned her; and it is the part of a righteous man, to observe the law?

Answ. 1. To this first I answer; he suspected her to be an adultresse, but he was not sure of it, and therefore being a *Iust man*, he would not bee too rash in punishing. *Answ. 2.* Secondly, the law of charity commands us to cover a multitude of secret sinnes in our

our brethren: and such this offence was, or seemed to bee; for indeede it was no sinne of uncleanenesse which the innocent and immaculate Virgin had committed, which was the cause of this suspition in *Ioseph*: but hee so conceived of it, and therefore her fault not being as yet publikely divulged, hee would not *make her a publike example.*

Answ. 3. Thirdly, a just man is not one, that is indued with universall Justice, but one which loves those things, which are honest and right: And thus *Ioseph* was a righteous man, loving in himselfe, and in others that which was good, and hating that which was evill, although hee did not punish this fault according to the tenor of the law: for justice is not contrary unto equity, neither doth alwaies perswade to use the utmost rigor of the law; and therefore *Ioseph* might be a just man, and yet shew this mercy, hee did unto Mary.

Vers. 20. Sect. 1. §1. VERS. 20. *But while he thought on these things, behold the Angell of the Lord appeared unto him in a dreame, saying; Ioseph, thou sonne of David, feare not to take unto thee Mary thy wife, for that which is conceived of her, is of the Holy Ghost.*

While he thought on these things.] That is pondered them with himselfe.

Quest. 1. First, It may hence be demanded, what manner of reasoning was this that *Ioseph* had within himselfe?

Answ. I answer, his thoughts were these. 1. That it might be, shee was defiled, before her espousall unto him, and then she was to be married to the former party that had knowne her: and therefore he thought to have dismissed her, but *clam sine clamore*, privily, without making any word of it. Or 2. he thought, that it might bee shee was defiled, after shee was contracted unto him: but this thought hee presently recalles, charity not being suspicious; rather beleeving that shee was seduced, when shee was a maide, then when shee was a wife, rather simple fornication then adultery, and therefore will secretly put her away. 3. he thinkes with himselfe, that though it should be so, that shee had played the adulteresse, yet he resolves that another shall punish her, and not hee: for, for his part (if it bee so as hee suspects) hee will neither frize her nor persecute her: he will neither excuse nor accuse her: he will neither justifie nor condemne her. And thus before he will determine any thing, or *Observa.* execute any thing, he doth reason, & debate the matter long with himselfe: teaching us hereby, that in every weighty action wee undertake, it is good to deliberate, and take counsell with our selves.

Quest. 2. Hence, it may likewise bee demanded, why doth *Ioseph*, or should wee thus deliberate of our

Answ. actions, before they are effected or performed?

I answer, for these causes; First because God hath endued us with understanding, to direct us, and our actions thereby; sudden actions proceede from affection, not from judgement: and therefore wee should lay our hands upon our hearts, before we doe any thing of moment.

Secondly, because rashnesse is a forerunner of sorrow and punishment: the people of *Israel* rashly goe up to the hill top, and are discomfited by the *Amalekites*[q]. *Nabal* answers *Davids* servants inconsiderately: which had likely to have occasioned the ruine both of him and his.[r] *Roboboam*, unadvisedly (or at least not well advised) answers *Ieroboam* and the *Israelites*; wherefore ten Tribes revolt from him[s]. Thus wee see all these were punished for want of due and mature deliberation in their actions: and so the Lord threatens that he will scatter *Israel*, *Because they are a nation voide of counsell, neither is there any understanding in them*[t]. Thirdly, because at the least the fruit of rashnesse is repentance, as it was in *Davids* inconsiderate numbring of the people[u]: and *Peters* denying of his Master[x]. Hence a third demand may be made; whether *deliberation* and *delay*, or *procrastination*, be all one? and if not, how they differ. *Quest.* 3.

They differ thus, First, *deliberation* is before resolution, *delay* or *cunctation* is after resolution is fixed. *Answ.*

Secondly, *deliberation* is an act of reason contrary to affection: *delay* is is an act of the affection contrary unto our knowledge: and therefore *Abraham* will not be overcome by affection[y]: nor *Paul* consult with flesh and blood[z]: lest that affection had procured delay: And thus *Ioseph deliberates* against his love unto *Mary*, what to doe in this case with her, and unto her; and after this *deliberation*, without any further *deferring* had thought, *privily to put her away*. verse 19. Had he not beene forewarned the contrary by the Angell, in this verse.

Hence a further doubt may be raised: If all they doe well, that *consult* and *take counsell* before they execute their actions? *Quest.* 4.

I answer, No: for proofe hereof, observe that there are divers sorts of men very faulty in those things, that are undertaken. First of all, some consult not at all, concerning that which they have in hand: as *David* towards *Nabal*[a], and towards *Ziba*[b]; These are *rash persons*. Secondly, some *consult* weakely and childishly of their actions, as *Roboboam*[c], and *Nabal*[d]; these are foolish persons. Thirdly, some *consults with reason*, but captivated by affection, thus *David* toward *Absolom*[e]; these are *weake persons*, being overswayed by affection, not directed by judgement. Fourthly, some *consult* with reason not subjected unto religion; thus did *Pharaoh*[f], and *Ieroboam*[g]; These are *wicked persons*: and all these foure sorts either erre for want of *consultation*, or through weake and wicked *consultation*. Fiftly, some *cosult*, but are not able to understand, or finde out that which they desire: and although they use all endeavors, yet cannot penetrate into those things which are hid from them: thus did *David*[h], and of this *Paul* forewarned us[i], because herein we are alwaies in danger to erre, either by thinking amisse: and such was *Iosephs consultation*, who had, notwithstanding all his *deliberation*, punished an innocent person, if by the Angel hee had not beene admonished to the contrary, in this verse. *Answ.*

q Num. 14. 44, 45.
r 1 Sam. 25. 10. 13.
s 1. King. 12, 8. 16.
t Deut. 32. 28.
u 2 Sam. 24. 10. 17.
x Mat. 26. 75.
y Gen. 23. & 3.
z Gal. 1. 16.
a 1 Sam. 25. 13.
b 2 Sam. 16. 4
c 1 King. 12. 12.
d 1 Sam. 25. 10.
e 2 Sam. 18. 5.
f Exod. 1. 10.
g 1 King. 12. 28.
h Psalm. 73. 15.
i Rom. 11. 33. 34.

§. 2. The

16 §. 2. *The Angell of the Lord appeared unto him in a dreame.*]

Sect. 2. Quest. It may here bee asked, Is any faith, beleefe, or credit to be given to *dreames*?

Answ. 1. I answer first, sometimes *dreames* are messengers from God, according to his promise; *your young men shall dreame dreames*[t]: and wee have many instances of such *dreames*, as for example, *Ioseph*. *Gen.* 37. *Pharaohs* baker. *Gen.* 40. *Pharaoh* himselfe. *Gen.* 41. and *Ioseph* in this verse.

t Ioel 2. 28. Act. 2. 17.

Answ. 2. Now these *dreames* are to be beleeved. Secondly, *dreames* in times past were more ordinary[l], but the light of the Gospel hath now dispersed and expelled them; signes belonging to unbeelevers. Thirdly, *Dreames* now are alwaies doubtfull, and therefore not lightly to be credited nor taken notice of: for the confirmation of this answer, observe some make a sixefold originall *of dreames*[l] thus: every *dreame* is either first, Naturall, or secondly Spirituall, or thirdly Diabolicall.

l 1. Sam. 28. 6. 15. *Answ. 3.* m Greg. Moral. 8. ſ. Iob. 7.

Naturall *dreames* either proceede from causes:
- Internall, to wit either:
  - From the temper or temperature of the body: as fulnesse, emptinesse, or some change wrought in the humors of the body by sickenesse. *This the first cause.* Or,
  - From abundance or diversity of thoughts: as when our friend is absent, wee *dreame* that hee is dead, or returned, or the like. *This is the second cause.*
- Externall, proceeding from abundance of imployments. *This is the third cause.*

n Eccles. 5. 2.

Spirituall *dreames* are divine admonitions, and are of two sorts, either:
- Simply divine, as this *Dreame* of *Iosephs*, which was a divine admonition meerely from the Lord. *This is the fourth cause.* Or
- Mixtly divine: that is when our *dreames* are spirituall, but mixed with some thoughts of our owne[o]. *This is the fift cause.*

o Iob. 7. 14

There are diabolicall, wicked, and uncleane thoughts, or such *dreames* arising from such thoughts. *And this is the sixt and last cause of Dreames.*

Answ. 4. I answer further, *Dreames* have their significations, either first, as signes, or secondly, as causes.

Dreames have their significations, as Signes, and that either first, of things present, as dreaming of meat or drinke, argues hunger or thirst, &c. Or, secondly, of things to come; this is called a prediction, and is threefold; either first, *Naturall* and divine, as *Galen* tells of one (*Crus lapideum balneo lotus, &c*) who dreamed that bathing himselfe, his legges, and thighes were metamorphosed from flesh to flint.

Or, secondly, *Diabolicall* and wicked; the devill sometimes forewarning of things to come, to gain credit and beleefe with men. Or thirdly, *Divine*, and these are to bee observed, and marked; and of this kinde was *Iosephs dreames*[p] and the dreame which was dreamed by the wise men. *Matth.* 2. 12.

p Matth. 2. 13.

Againe, dreames have their significations as causes, and that either:
- By illusion of Sathan.

Or,
- By revelation from God and that either:
  - Commanding, as in this verse, and *Matt.* 2. 19. 22.
  - Or, Forbidding, as *Gen.* 31. 24.

Answ. 5. And in all these three, we must carefully take heede of the illusions of Sathan, who can doe all these. *Deut.* 13. 1. &c.

Lastly, all dreames do either:
- First promise something, Or
- Secondly, terrifie and affright us, Or
- Thirdly, declare or shew something unto us.
- Fourthly, or admonish and advise us: and these are not altogether to be sleighted, but to be weighed and pondered, observing therein these conditions, viz.

First, doe not wholly believe them, but onely suspect, that they may be true.

Secondly, *Procura, ne cura*; if we can provide against what wee doubt and dreame of, doe it, but be not carefull of the successe, nor fearefull for any dreame.

Thirdly, doe nothing upon a dreame, either against thy generall calling as thou art a Christian, or against that particular calling, wherein God hath placed thee. More plaine and particular signes of divine dreames wee shall consider of (God willing) in another place.

Sect. 3. §. 3. For that which is conceived in her is of the holy Ghost.

Exposition. From the words it evidently appeares, that Christ is the true Sonne of God, or the onely begotten Son of the true God. Not First, onely man by nature, and *Quasi Deus, as it were a God by grace*, as the *Arrians*, *Nestorians* and divers others would have it. Nor

Secondly, onely God, and made *Quasi homo, as it were a man*, as the *Maniches*, *Marcionites*, and divers others falsly imagine. Nor

Thirdly, true God, and true man, but having the humanity created of nothing; as the *Valentinians* and *Wittcham* hold, that Christ tooke not flesh of the Virgin Mary; and *Servetus*, that the body of Christ was compacted of three uncreated Elements (*Beza. epist. 8. confess. Gal. art.* 14) But

Fourthly, that in Christ are two nattures united by a hypostaticall conjunction: being *Man* of the flesh of his Mother, without a Father, and *God* of God his Father without a Mother. Now hence divers *Quares* may be made, of which briefly.

Quest. 1. Answ. 1. First, why was it necessary that Christ should be God?

I. Because man alone could not doe that which was requisite for our Redemtion viz.

First, satisfie Gods justice. And secondly, overcome and conquer death. And

II. Because neither could an Angell save us, or performe that which was to bee done, before we could be ransomed: that is,

First,

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First, an Angell could not dye. Nor, secondly overcome temptation for us. Nor thirdly, make us the children of God.

Quest. 2. Secondly, Why was it necessary, that Christ should be man?

Answ. 1. I. That he might dye: for God cannot, it being contrary to the nature of an immortall God, and without death there can bee no Redemption. And

Answ. 2. II. That he might merit, which God cannot doe neither; because to merit is to procure unto ones selfe, that which otherwise they have not, nor is due unto them (*Thom.*) wherefore God cannot merit.

Answ. 3. III. That he might apply his merit unto us; and therefore it was convenient, that hee should be like unto his brethren.

Quest. 3. Thirdly, why was it necessary that the Son, the second person of the blessed Trinitie should be made Man?

Answ. Because he being *the Character, and engraven Image of the Father* (*Heb.* 1. 3.) was most fit to restore and repaire againe the Image of God in us.

Quest. 4. Fourthly, why was Christ begotten of the holy Spirit?

Answ. That hee might bee holy, pure, immaculate, and a lambe without spot, both in his generation and conception.

Quest. 5. Fiftly, why is the conception of Christ ascribed to God the holy Ghost alone, seeing it is common to all the three persons in the blessed Trinitie?

Answ. 1. I. This is not done to exclude the Father, or the Son himselfe from this work: but to signifie that it comes of the free gift and grace of God, (which commonly is tearmed by the holy Ghost) that the manhood of Christ, being but a creature, should bee advanced to this dignitie, and become a part of the Sonne of God.

Answ. 2. II. The holy Ghost is the authour of this conception in a speciall manner: for the Father and the Sonne did cause it by the holy Spirit, from them both immediately. M. *Perkins.*

Vers. 21. VERS. 21. *Shee shall bring forth a sonne, and thou shalt call his name* JESUS: *for hee shall save his people from their sinnes.*

Sect. 1. §. *Thou shalt call his name* JESUS.

Quest. 1. Who was to name this child?

Answ. *Ioseph*, not *Mary*; for the Angell doth not say, *vocabit, Mary shall call his name*, but *vocabis, thou shalt call his name Iesus*. Hence some observe, that it belongs unto the Father to name the child. [g]

[g] *Chrysost. Op. Imper.*

Quest. 2. What must *Ioseph* call this child?

Answ. *Iesus*; *Thou shalt call his name Iesus*.

Quest. 3. What signifies *Iesus*?

Answ. 1. First it signifies a Saviour: observe here, that some derive this name from ἰάομαι to cure, heale, or give health, because hee is our best ἰατρός, or

Answ. 2. *Messias* & Physitian of our souls. Others derive it from σῴω, or σόω, and σῴζω, to save or preserve in safety; from which comes σωτήρ, a Saviour, or one who is the authour of salvation.

Secondly, these derivations are true in regard of the office of Christ, which was to save us; but are not according to the literall and grammaticall derivation of it, which is this. *Iesus* comes from *Iashang*, or in *Hiphill* from *Hosheang*, which signifies *to save*; and hence in this verse the Angell first *Propounds* the name [*Thou shalt call his name Iesus.*] And then secondly, *expounds* it, *for he shall save his People from their sinnes.*

Quest. 4. Is this name *Iesus* proper unto Christ?

Answ. 1. First, no; for it was given unto others, three more having beene of the same name, one mentioned. 1 *Chron.* 24. another, 2 *Chron.* 31. and a third, the Authour of the booke of *Ecclesiasticus*; for he is called *Iesus the son of Sirach*. There were two more also almost of the same name, *Ioshuah* that brought the People into the promised Land, and *Iosuah*, who together with *Zerubbabel* brought the people backe from *Babylon*. 1 *Esdr.* 2. For *Ioshuahs* name hath in it onely one letter more, and signifies *the salvation of the Lord.*

Answ. 2. Secondly, this name is given unto Christ καθ' ἐξοχήν, after a more speciall and singular manner, then unto any other, because he is the onely begotten Sonne of God, who by himselfe hath purchased salvation for us.

Sect. 2. §. 2. *Iesus shalt thou call him.*

Some observe that divers deepe and profound mysteries are included in this name *Iesus*, many whereof I omit, referring the studious Reader to *Petrus Galatinus* [r] considering briefely of one or two onely. Jesus is a *Triptote*, declined onely by three terminations, *Iesus*, *Iesum*, *Iesu*, signifying therby the three persons of the B. Trinity, in unity ever to be worshipped. Againe the first case ends in S. JESUS, the second in M. JESUM, the third in V. JESU, to teach us, that Christ is *Summus*, *Medius*, and *Vltimus*, the beginning the midst, and the ending, the first, and the last, yea *all in all*. *Coloss.* 3. 11.

[r] *P. Galat. lib.* 3. *c.* 20.

Obiect. The Papists affirme that *Antichrist* shall be one particular man, and shall have a certaine proper name, which shall not bee knowne untill his comming, but shall consist in certaine letters, which in number make six hundred sixtie six, (*Bellarm. de Antichrist. Cap.* 10. *et Rhemist. in Apoc.* 13. §. 10.) And they argue from this verse thus: *Antichrist* shall have a name, as *Christ* had: but it is not necessary to be knowne, otherwise then *Christ* his name was; which was described by the *Sybils* by the number of eight hundred eighty, eight, as *Antichrist* is by six hundred sixty six: yet was not *Christs* name *Iesus*, perfectly knowne before his comming; neither therefore is it necessary, that *Antichrists* should, before that time. *Iesus* in Greeke letters, thus, ιησους maketh as you see eight hundred eighty, and eight.

ι	10
η	8
σ	200
ο	70
υ	400
ς	200
	888

Answ. 1. First, they must prove *Antichrist* to bee one singular man, as *Christ*, was, and then seeke out his name, for the arguments of our men to the contrary are not yet answered.

Answ. 2. Secondly, *Non est par ratio*, the *Sybils* prophecies, and Iohns Revelation are not Christianlike

18 parallelled, Iohn having his Revelation from heaven, and the *Sybils* their predictions by a ſpirit of divination.

Anſw. 3. Thirdly, the name *Ieſus* hath ſome evidence out of the Prophets; for *Ieſus*, and *Ieſua*, are all one, and both of them ſignifie a *Saviour*; but *Ieſua* wee have mentioned *Zachar.* 3. it being the high Prieſts name, who was a type of Chriſt, and bare his name, verſ. 5. upon whoſe head is ſet a Diadem, which muſt needs be underſtood of JESUS CHRIST our high Prieſt. Againe, JESUS is called HOSANNA[t], which ſignifieth the ſame that JESUS, and is derived from the ſame root; tranſlated SAVE us: and this name we finde *Pſalm.* 118. 25. And therefore the name of CHRIST may bee deduced from the Prophets.

[t] Ioh. 12. 13. Read D. Willet Synopſ. f. 230.

Anſw. 4. Fourthly and laſtly, if the name *Ieſus Chriſt*, were revealed to *Sybilla*, an heathen propheteſſe, how can it bee that the Prophets of God were ignorant of it? Therefore by their owne argument, ſeeing CHRISTS names were knowne before his coming, why ſhould not *Antichriſts* in like manner, if he ſhould be one ſingular notorious man, as they affirme?

Sect. 3. §. 3. *Thou ſhalt call his name Ieſus.*] Having obſerved ſomething of the name Jeſus, I come now to conſider of the impoſition of the name, and the reaſon of it. A queſtion will here bee propounded:

Queſt. 1. Why is the *Meſſias* called Jeſus?

Anſw. I anſwer, becauſe *he will ſave his people from their ſinnes*: where we ſee, that his name is taken from his office; he muſt be called a *Saviour*, becauſe *hee will ſave his people*: teaching us that *Obſerva.* names ſhould be impoſed upon infants, with reaſon and diſcretion: that is, it were fit that ſignificant names ſhould be given unto them.

Queſt. 2. How many ſorts of names are there?

Anſw. Some divide names into three rankes, Naturall, Officiall, and Perſonall: this verſe ſpeakes onely of Perſonall names, therefore I forbeare the reſt, and will ſpeake onely of this.

Perſonall names are either, 1. changed after they are impoſed. or 2. once impoſed, and never changed. I. Names formerly given are ſometimes changed, and that two manner of waies. Firſt, by taking away the old names, as *Saul* was called *Paul*, and *Abram*, called *Abraham*. Secondly, by adding of new names unto the old, and that in a foure-fould regard; namely either

1. In reſpect of the Body, ſo wee call ſome men long, ſome thicke, ſome fat, according to their ſhape. Or II. in reſpect, of the minde, and ſo it is two-fold,

either in regard of { Vices, when men are named from their vitious natures, as *Brutus*, *Biberius Mero* (for *Tiberius Nero*) *Sardanapalus*, *Helbrand* for Pope *Hildebrand*, Or,
Vertues, and that for a double cauſe { Either by reaſon of ſome praiſe, or praiſe-worthy vertue obſerved in them, as *Philadelphus*. Or
By reaſon of ſome admonition given to ſome vertue, as { *Peter*. / *Boanerges*. Or

III. In reſpect of ſome atchivements, or deeds that are, or have beene done, as *Africanus*, *Scævola*. Or,

IV. In regard of fortunate, or unfortunate ſucceſſe in our enterpriſes; as *Felix*, *Fauſtus*, *Mara*.[t]

[t] Ruth. 1. 20.

2. Names are ſomtimes impoſed, and alwaies retained, being never either left or changed: And herein obſerve theſe two things.

Firſt, when theſe names are given.

Secondly, why or how they are given.

Firſt conſider when theſe names are given that are never changed. 1. Sometimes before the birth; hereof we have examples

both in { The old Teſtament as *Iſhmael Gen.* 16. 11. *Iſaac. Gen* 17. 19. *Ioſiah* 1 *King.* 13. 2. / And New Teſtament; as Jeſus in this verſe and *Iohn Baptiſt. Luk.* 1. 13

II. Theſe names are ſomtimes given after the birth, both by heathens and Chriſtians.

Firſt, this is obſerved by heathens, who give names to their infants, ſome few dayes after their birth: the Grecians the ſeventh day after they are borne: the Athenians the tenth: the Romans, if a boy the ninth, if a girle the eight,[u] and all theſe in their ſolemnities, did uſe ſome lotions, and ſome manner of purging of the infant, who was to be named[x].

[u] *Plut. queſt. cent. rom. qu.* 103. [x] *Rhod. è feſto Pomp*

Againe, this is obſerved by Chriſtians, who at the Sacrament impoſe ſome name upon the Childe to be baptiſed; yea, it is fitting, that the name ſhould be impoſed upon the Childe, *non cum natus, ſed cum renatus*[y], not when hee is firſt borne, but when hee is borne againe, that is in Baptiſme, it being the Sacrament of our regeneration, and initiation into the Church.

[y] *Muſcul. ſ. Geneſ.*

Secondly, conſider wee now, how theſe names, which are not to bee changed, are impoſed upon children.

I anſwer. Firſt, ſometimes they are given caſually, without any ſolid ground at all: this is too too ordinarie: for, ſo the childe have a name, we care not what it be.

Secondly, ſometime they are impoſed with reaſon, and judgement, and that three manner of wayes. Either I. by reaſon of Diſtribution, or Diſtinction, that ſeverall children may bee diſtinguiſhed by ſeverall names. II. Or by reaſon of Notation, of body, as *Rufus*, *Simon*, *Sylla*, *Longimanus*, *&c.* III. Or by reaſon of Recordation, or Remembrance. And this is two-fold. Firſt of Men. And ſecondly, of Things.

Sometime names are imposed for the remembrance of men, and this is two-fold: either
- Politicke, which is either
  - Evill, for vain-glory, as *Scanderbeg*, Or
  - Lawfull, for the remembrance, either
    - Of kindred, now living[z], Or
    - Of predecessors, now dead. Or
    - Of friends, whether alive or dead.
- Or
- Religious, which remembrance is for the imitation of the Patriarches, Prophets, Apostles, or holy men, &c.

[z] Luk. 1. 61

Sometimes names are imposed for the remembrance of Things. and that either, First, by-passed, as *Evah*, *Enosh*, or the children of *Ioseph*[a], and *Naomi*, who changed her name into *Mara*, in regard of her former losses and miseries. Or secondly, to come, and that either of Hope, as *Benjamin*, or of Office and Direction.

[a] Gen. 49.

Direction in names is two fold, to wit,
- *Imponendo*, in the imposition of names: here thou maist direct and dispose of the name according to thy owne wishes and desires: and this is the office and part of the parent, to name his child, after what Patriarch, or Apostle, or Saint, he will.
- *Recordando*, this belongs unto those that are named, they must remember that their names, are for this end, that they may strive to imitate the vertues of those whose names they beare.

I have omitted to explaine the names here above mentioned, for these three causes. First because it would have swelled this question to too great a bulke: and tediousnesse (especially in these things which are lesse needful unto saving knowledge) I desire to avoyd. Secondly because to the vulgar Reader, they are not so necessary to be known. Thirdly, because of the understanding Reader, which is but meanely Conversant in Histories, they are well enough understood.

Sect. 4. Obiect. §. 4. *Hee shall save his people from their sinnes.* Hence it will bee objected, how are wee saved from our sinnes, when as yet wee fall daily into sinne, and are overcome by it?

Answ. To this I answer, by Christ wee are saved, first from the punishment of sin, or from death; for now there is no condemnation to those that are in Christ[b]. Secondly, from the Kingdome of sinne; because it shall not raigne in, nor over those that are in Christ[c]. Thirdly, and this freedome from the power and punishment of sinne, is our justification and salvation: And thus Christ here is said to save his people from their sinnes.

[b] Rom. 8. 1.

[c] Rom. 6. 14.

Quest. 1. Further, it may here bee demanded, from what sinnes doth Christ save or free his people?

Answ. I answer from this verse, ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, *From their owne proper sinnes*: for these onely are they that condemne us.

Quest. 2. Which are those proper sinnes from which Christ will save us?

Answ. I answer. First, those that lurke and lye hid in our natures, which are the cause of all the rest. Secondly, those actuall sinnes, that flow from these wicked habits, or at least spring from these reliques. And both these wee are freed from by Christ.

Observ. The maine worke of Christ, *qua Iesus*, as he is *our Saviour*, is that which is here expressed, to take away our sinnes; part of which power the Pope and Papists ascribe unto Saints, to the Virgine MARY, and to themselves: Nay, the Pope doth shoulder for the whole power, and doth usurpe as much himselfe, as Christ can doe in that kinde: for this is all, Christ can doe, to forgive his people all their sins fully and perfectly. And Pope *Paul* the fift did say, he would doe as much[d]. Nay, they say, the Pope hath done more than Christ did: For Pope *Clement* the 8th, gave *indulgentiam plenariã, & remissionẽ omnium peccatorum, tam culpæ quam pœnæ*, a full forgivenes of all their sinnes, both in regard of the guilt, and of the punishment thereof: the last whereof they deny, that Christ hath done, in the doctrine of Satisfaction. Yea, the Pope hath done more than ever Christ did indeed, if all be true which they say: *Gregory* by his prayer did recall the soule of the Emperour *Trajane* from Hell[e]; Christ never did the like. And thus wee see in regard of this principall blessing, (the forgivenesse of sinnes) which wee receive from Christ, Christ is opposed by the Pope: and therefore hee is rightly termed[f], ὁ ἀντικείμενος, *the Adversarie*[g].

[d] Iubil. Paul. 5. anno 1620.

An. 1592

[e] Revel. Brigct. li. 4. ca. 13.

[f] 2 Thess. 2. 4.

[g] *Squire f.* 2 Thes. 2. 4. f. 152.

Againe, this verse serves to prove, that the Virgine *Mary* is not excepted from the common nature of men, neither free from originall sinne, thus: Those unto whom Christ by his death hath brought salvation, were guiltie of sinne: but unto the blessed Virgine Christ by his death hath brought salvation, and for her purchased salvation: Therefore the blessed Virgine was guiltie of sinne. The Major proposition is proved from this verse, and these places, Mark. 2. 17. Rom. 5. 6. 7. 8. 9. 10. and 4. 25. and 1. Cor. 15. 3. Galath. 3. 13. 1. Pet. 3. 18. The Minor proposition is confirmed from Luk. 1. 46. 47. 48. 49. and Act. 4. 12. Yea, *Bellarmine* himselfe can say[h], *Inter Catholicos convenit beatam virginem per Christi sanguinem verè fuisse redemptam, &c.* The Papists doe generally among themselves agree upon this, and assent unto it, that the blessed Virgine was truly redeemed by the blood of Christ; and that which the Apostle sayth (2. Cor. 5.) *Christ dyed for all men*, is universally to be understood, without excepting of any.

Argum.

[h] Li. 4. de amiss. grat. cap. 16.

Repl. But here they give us a testimony of their subtile Sophistry, acutely distinguishing of a double salvation in this manner: Christ is a Saviour in a double respect, either for *saving men already fallen into sin* and condemnation: or else for *sustaining and preserving them from falling*: and in this sense onely he was a Saviour to the Virgine *Mary*, who was *preserved only from sinne* by Christ, not *saved from her sins*, which she had not[i].

[i] *Francisc. Fox.* pag. 802.

20 To this we answer, Christ is called JESUS, a Saviour, in this sense onely, because hee should
Answ. 1. save his people from their sinnes (in this verse) he was then either a *Saviour* unto *Mary*, or not at all; but her *Saviour* he was, as shee her selfe
k Luke 1. 47. confesseth *k*, therefore hee saved her from her sinnes.

Answ. 2. Againe we answer, one cannot be said to bee
l Dewet. part. 1. dist. 25. ca. 3. Gloss. a Saviour, if he save none: but Christ in their sense never yet saved or preserved any that they should not sinne at all; *contra naturam pene est, ut aliquis sine peccato sit* *l*. It is a thing against nature for a man to be without sinne. No man or
m D. Willet. Synops. f. 1321. woman then was ever yet so preserved from sinne; wherefore in that sense Christ is not a *Saviour*, but that *he saveth*, that is, delivereth us from sinne *m*.

Vers. 22. VERS. 22. *Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet.*

Quest. 1. Why doth the Angel adde this prophecie to his message?

Answ. That thereby hee may confirme his message unto *Ioseph*: for in the message he brings, are two things observable. 1. the matter or substance of it, and that is the maine and chiefest doctrine of religion, to wit, our salvation by Christ: and therefore it was necessary that it should bee confirmed from the Prophets: the principles of reli-
n 2 Tim. 3. 16. gion being to bee grounded *n* upon Scriptures. 2. The manner of it, and that was miraculous in a double respect; both in regard of the appearing of the Angel, and also in regard of that divine conceptiō, which he preadmonished *Ioseph* of: and therfore to avoid all deceit which *Ioseph* might imagine to be in this vision: the Angel cites the Prophecie, that so *Ioseph* might the more
Observ. certainely give credit unto it: teaching us hereby that *Miracles* are to be confirmed by Scripture: thus the Angel doth here confirme his message from *Esay* 7. 14. and againe, hee confirmes his message unto *Zachary*, *Luke* 1. 17. from *Malach.* 4. 6. both which were miraculous.

Quest. 2. But hence it may be demanded, why are *miracles* to be proved by Scripture?

Answ. 1. I answer first, because delusions and false *miracles* may be wrought by Sathan: Reade these places. *Iannes* and *Iambres* wrought *miracles*. *Exod.* 7. 11. 22. and 8. 7. so 2 *Tim.* 3. 8. *Deut.* 13. 1, &c. *Antichrist shall come with signes and lying wonders. Mat.* 24. 20. and 2 *Thes.* 2. 9. and *Revel.* 13. 14. and 16. 14.

Answ. 2. Secondly, because *omnis confirmatio à fortioribus*, every confirmation must necessarily bee drawne from the greater, stronger, and more undeniable principles: but unto the faithfull there is nothing more strong then the word of God, and the holy Scriptures; whom they will rather beleeve, then one that should rise from the
o 1. Cor. 14. 22. grave unto them: True it is, that the Apostels confirmed the Scriptures by *Miracles* unto unbeleevers *o*: but the Angel here (unto faithfull and holy *Ioseph*) confirmeth his miraculous message by the Scripture: for unto beleevers, *Religion* is not to bee proved by *Miracles*, but *Miracles* by *Religion*.

VERS. 23. *Behold a Virgin shall be with child, and shall bring forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with us.* *Vers. 23.*

Exposit. This verse is a recitation of a propheste, from *Esay* 7. 14. the scope of which prophecie is this, *Achaz* feares, *Esai* comforts him, and for the further strengthning of him offers a signe, which *Achaz* refuseth: the Prophet, disdaining this his
Observ. obstinacie, doth repeate a generall signe, verse 14. adding a particular signe verse 14. 16. The malice of the Iewes against Christ, and the truth of the Gospel doth evidently appeare by this place: for

Obiect. 1 First, they will not grant, that it is to bee understood of Christ the Messias: but either first of *Hezekiah*; or secondly, of *Shearjashub*, the sonne of *Achaz*. *Isa.* 7. 3. or thirdly, of some other of *Achazes* sonnes, which was not as yet borne.

Answ. But to this I answer, the first and second were already borne; and how can the third be called Emmanuel, θεάνθρωπον God and Man, without blasphemie?

Obiect. 2. Secondly, they object further, It is not likely that the Prophet would give a remote signe of an approaching deliverance: or thus, the conception and birth of the Virgin *Mary* could not be a signe unto *Achaz*, to whom it was promised and made, seeing it fell out 800. yeares at the least after *Achazes* death.

Answ. 1. It is answered, first, the Prophet doth not give a remote signe of an approaching deliverance; for here are two prophecies, as followes by and by. Secondly, although the Prophet
Answ. 2. should doe thus, yet were it no new thing,
p Vide Iunii Parall. fol. 8. there being divers instances of the like in Scripture *p*.

Answ. 3. Thirdly, This signe was not promised unto *Achaz*, that wicked King, that would not aske of God a signe, (*Esay* 7.) but unto the house of *David*, which continued unto the time that Christ was borne of the Virgin *Mary*; as appeares by the genealogie of Christs drawne from *David* and *Abraham*, by Saint *Matthew* unto *Ioseph*, and consequently unto *Mary*, as hath beene aforesaid *q*.
q Parent s.

Obiect. 3 The Iewes object againe, The following scope doth shew that this is spoken of a child, either borne already, or to bee borne hereafter unto *Achaz*, verse 15. 16.

Answ. I answer those two verses doe not belong to this child: for the proofe of this, see *Iunij Parall.* fol. 8.

Obiect. 4 They further object, the word *Halma* doth not alwaies signifie a Virgin, but sometimes a young woman, who is married.

Answ. 1. I answer, it signifies alwaies in Scripture a Virgin, except onely *Prov.* 30. 19. where *Halma* is taken not for a pure Virgin, but for a Virgin in shew, or outward appearance, as verse 20.

Answ. 2. I adde one answer more, which may serve as

a generall solution of all these objections; That we have the testimony of the holy Spirit in this verse, confirming from heaven unto us, that this prophecie is meant onely of Christ the true Messias.

Answ.3. Lastly, because this *question* is not questioned amongst Christians, as also because others handle it something largely, I therefore prosecute it no further.

Sect. 2. §. 2. *Behold a Virgin shall bee with child, &c.*

Expos. A Virgin in Hebrew is *Halma*, derived from the root *Halam*, which signifies to hide, because Virgins were wont warily to be retained, and detained in their Fathers house, untill they were

Observ. espoused: Teaching all Parents carefully to regard the chastity of their daughters, and neither by ill examples, or too much liberty, or by suffering them to frequent the society of wanton persons, endanger the staining of their Virginity.

Some hence may question, why are they so

Quest. charily to be kept? they are *filia bonæ spei*, very hopefull; *vertue* shewes it selfe in them, and therefore what neede is there to keepe them like Lyons in a grate, or birds in a cage? we hope wee may safely suffer them sometimes to runne and fly abroad.

I answer first, *Casta est quam nemo rogavit*, per-

Answ.1. swasion is strong, and there are subtile inducements unto lewdnesse, and little doe we know whether they will hold out or yeeld, untill they be assaulted: and therefore the safest way is to preserve them *from all cords of vanity, that draw on iniquity*, that is all occasions that may provoke unto sinne.

(Esa. 5. 18.

Secondly, Nature is flexible, and youth easi-

Answ.2. ly to be seduced, the least sparke will set gunpowder on fire: and dry flaxe burneth quickly: there is naturally some wantonnesse in young maides, as well as in young men; and therefore parents should bee the more carefull of them, giving no way to their wantonnesse, but circumspectly curbing, and warily restraining it.

Thirdly, Virginity is a Iewell never to bee

Answ.3. recovered, being once lost: and therefore parents in regard of their owne reputation, and their childrens perpetuall credit, should have a carefull eye over them.

§. 3. *His name shall be called Emmanuel, which being interpreted, is God with us.*

Sect.3.

Observa. Three things may bee observed from these words. 1. There is none so pure, but malice can deprave, no truth so infallible, but the perverse braine of man will object against it. 2. This verse evidently proves the deity of Christ, because this name *Emmanuel* given unto Christ, doth testifie that in the person of Christ, *God is with us, i.e.* united with our flesh. 3. yet there are some who dare oppose the truth of it.

Eniedinus, a *Samosatenian* Heretike doth here

Object.1 object. It followes not that Christ is God, because he is called *Emmanuel*. 1. because many are said to be that which they are not. 2. Many have beene called *Emmanuel*, who were not Gods.

Answ.1. I answer first, It is blasphemie to say, that Christ is not that, which hee is called: for if so, then God should mocke and deceive his people, and *Ioseph* and Christ by a false name, which is blasphemy to utter.

Answ.2. Secondly, Other *Emanuels* have *nomen sine re*, Christ *nomen et rem*: others are onely so called, but unto Christ the name doth truely agree, hee having this name given unto him, to expresse the nature of his person: he being *θεάνθρωπος* as the New Testament doth ever and anone confirme: as; *the word became Flesh, and God was manifested in the Flesh*, and the like phrases: And therefore he onely is the true *Emmanuel*.

Object.2 It is very doubtfull (saith the same heretical objecter) whether Christ were called *Emmanuel* or not: because neither the Angel nor the Evangelist doe call him *Emmanuel*, but *Iesus*.

Answ.1. I answer, First, if hee bee *Iesus* the Saviour, then is hee God and man, because none could save us but such a one, as is proved before verse 20.

Answ.2. Secondly, God called Christ *Emmanuel* not for this end, that it should bee the proper name of the Messias, but that it might signifie his wonderfull person, mercy, and grace, in being God and Man, and becomming Man for us: and therefore the Angel (from that prophesie *Esa.* 7. 14.) saith that in regard of his person he shall bee called *Emmanuel*, but his proper name shall be *Iesus*: *Thou shalt call his name Iesus*, verse 21.

VERS. 25. *And Ioseph knew her not; untill shee had brought forth her first borne sonne, &c.* *Vers.* 25.

Expos. *He knew her not Donec*, *untill, &c.* that is, hee never knew her at all; for so *Donec* signifies; as it is said, *Samuel saw not Saul, untill the day of his death*, that is, hee never saw him after: the words here used are Greeke; but the phrase Hebrew, for this is frequent in the Old Testament, as *Michal had no child untill the day of her death*, i.e. she had no more children at all afterwards.

That *Ioseph* never knew *Mary* at all, the Church hath alwaies held, and that for these reasons.

First, because it doth establish an Article of our faith, *natus ex Virgine*, that is, of one who was a Virgin, when he was borne (and this is of absolute necessitie to be beleeved) yea continued a virgin all her life time after; and this we are verily perswaded of.

Secondly, because the Fathers with an unanimous consent, have both alwaies called her Virgin, and also held this opinion, condemning those for heretickes that thought the contrary; as may be seene in *Epiphanius*, *Augustine*, *Hieron*, and divers other Fathers.

Thirdly, some of the Fathers, and *Gualter* (upon these words) for the proofe of this opinion, have argued from the Prophet; saying: *This gate shall bee shut, it shall not be opened, and no man shall enter in by it, because the Lord the God of Israel hath entred in by it, therefore it shall be shut*: But this reason seemes not of much weight, that place not bearing it, without allegorizing the place, as shall (God willing) bee shewed elsewhere.

Fourthly, it is not likely, that *Ioseph* being a just man would know her, whom hee knew to bee

22 the Mother of his Lord: or expose to a common use, that vessell which the Lord had thus sanctified; especially considering that he was of the age of 80. yeares when he was contracted to her, as saith *Epiphanius*.

Object. 1 But against this opinion, *Helvidius*, *Nestorius*, *Iovinianus*, and divers others object many things.

Answ. First from the phrase of Scripture used in this former verse, where she is called his wife (*he took unto him his wife.*)

Hereunto I answer, There may be matrimony without carnall knowledge: this appeares most plainely from the law [y], *If a Damosell, that is a Virgin be betrothed unto a husband, and a man finde her and lie with her, he shall be stoned to death, because he hath humbled his neighbours wife*: Besides, Marriage is not *conjunctus carnis*, but *consensus voluntatum* [z], not the conjunction of the flesh, but the mutuall consent of wills.

[y] Deut. 22. 23. 24.

[z] *August.*

Object. 2. Secondly, from the phrase of Scripture used in this verse, where Christ is called her *first borne*, implying thereby that *Mary* had more children afterwards.

Answ. 1. To this I answer, first, it is not simply said *primogenitus*, *the first borne*, *but primogenitus ille*, *that first borne*, to wit, *of God* [a].

[a] *a Gualter.* *b Danæus* *è Iustiniano, & Hier. contra Helvid.*

Secondly, *primogenitus*, *the first borne*, is one before whom none was before, not one after whom some others were borne [b]. *Primogenitus est, non post quem alij, sed ante quem nullus alius genitus est.* But they instance here, This *Vntill* is a relative word, and therefore cannot goe alone, a man cannot properly bee called a first borne sonne, and an onely sonne.

[b] *Reply.*

Answ. It is true, but withal know, that there is a double relation, viz. *in esse*, & *in posse*, in entity (or being) or in possibility: thus the child that first opens the wombe is called *Primogenitus*, *the first borne* because although there bee *in being*, but one, yet in *Possibility* there may be more.

Object. 3 Against from hence they object, He knew her not *Vntill she had brought forth &c.* this *Vntill* implies that afterwards he did know her.

Answ. 1. First, it may be answered, *Cognoscere ut involligere mysterium* [c], to know is to understand the mysterie revealed unto him by the Angel, that is untill Christ was borne, he did not truely and fully understand this wonderfull and profound mystery.

[c] *a Gualt. ex Epiphanio.*

Secondly, *Donec*, *untill*, doth denie the time foregoing, not imply the time following: it doth exclude all time by-past, but not include the time to come: he knew her not *untill she had brought forth her first borne*; this doth plainely prove that he knew her not before, but not inferre that he knew her afterwards: for Donec is often a note of perpetuity, as *donec ponam inimicos scabellum* [d], *untill I have made thine enemies thy footstoole*, *i. e.* for ever. *I am with you* (saith our Saviour) *usque ad finem seculi* [e], *untill the end of the world*, that is, *in seculum seculorum*, *World without end.*

[d] Psalm 110. 2.

[e] Matth. 28. 20.

The Papists very well like and allow of this exposition of *Donec*, *untill*, and therefore I would entreate them not to urge that *Donec* in the parable so vehemently, as they do [f] *Thou shalt not come out, Donec, untill thou have paid the utmost farthing*: the Papists urge this *Donec* against us for the proofe of Purgatorie, in the same manner, that *Helvidius*, *Nestorius*, and their adherents doe both against us and them urge *Donec* here, to prove that *Ioseph* carnally knew *Mary*: And therefore it is not fit for them, to make of the Scripture a nose of waxe. But I shall consider of that in his proper place.

[f] Matth. 5. 26.

The forenamed Heretikes object againe, from the testimonies of the ancients, who say that afterwards *Ioseph* knew *Mary* [g]. *Object.* 4

[g] *Danæus.*

To this I answer, *Clavus clavo pellendus*; wee have more of the ancients that deny this, then affirme it: And therefore if their Testimony be of value, it will be concluded on our side. *Answ.*

Further they object, Christ had brethren, *Iames* and *Ioses*, *Simon* and *Iude*: and it is said unto Christ, *thy brethren seeke thee*: therefore, *Ioseph* afterwards knew his wife. *Object.* 5

Answ. 1. I answer first, the Scripture usually calls Cosen Germans, Brethren: So *Lot* is called the brother of *Abraham*, and so *Iames* was the sonne of *Mary Cleophas*: And thus *Iosephs* brothers, or sisters children, or *Maries* sisters children are the brethren of Christ.

Answ. 2. Secondly, others answer, that *Ioseph* married after the death of *Mary*, and that the sonnes he had by that wife were called Christs brethren: of this opinion is *Danæus* [h]. But if *Ioseph* were (according to *Epiphanius*) 80 yeares old, when he was contracted unto *Mary*, who was alive when Christ was crucified, 34 yeares after, it is not probable that hee married or had children, when he was 114. yeares old at the least.

[h] *De hæref. f. 166. c.*

Answ. 3. Thirdly, others thinke (to which I rather subscribe) that *Ioseph* had another wife before *Mary*, by whom he had five children. *b Danæus de hæres. f. 224.*

Object. 6. Lastly, they object, *Ioseph* tooke her home in stead of a wife, verse 24. therefore it is likely, that he knew her. *Answ.*

I answer, he tooke her not home for carnall copulation: but first, that he might defend her, both from the lash of tongues and humane lawes. Secondly, that he might provide for her and the infant, as is foreshewed verse 18.

And therefore I conclude this verse, Chapter and controversie, That although it bee not Determined by Scripture, yet because first there is no Scripture against it. Secondly, because there is (in a manner) a generall consent and agreement of Fathers for it. And thirdly, because it is very agreeable unto reason; it is not therefore lightly to be denied or gainesayed by any.

CHAP.

CHAPTER II.

Vers. 1. VERS. 1. *When* IESUS *then was borne at Bethlehem, in Iudea, in the dayes of* Herod *the King, behold, there came wise men from the East to Ierusalem.*

Sect. 1. *Quest.* WHY is Christ manifested as soone as ever hee is borne, yea, and before hee was borne? as the Angell reveales it to *Ioseph* and *Mary* before, the Holy Ghost to *Elizabeth*, and *Iohn Baptist* in her wombe; the Angels to the Sheepheards, the starre to the Wisemen, and they to the Jewes, presently after hee was borne.

Answ. I answer, This was done for these causes; First, that the Gospell might be manifested, or that the message of Christs Nativitie might bee confirmed by many witnesses.

Secondly, that the Jewes, the people of God, might bee admonished of it: the Messias long before was promised unto them; and therefore by the testimonies of many, God will have them to know, that now he is come.

Thirdly, that all might bee left without excuse, seeing that it was so plentifully confirmed.

Fourthly, this was done for the comfort and consolation of those, who did expect the Messias, as *Simeon* [b], and *Anna* [c].

[b] Luk 2. 25. [c] Luk. 2. 36.

Sect. 2. *Quest.* §. 2. *In Bethlehem.*] Why was Christ born in *Bethlehem*?

Answ. Answer. For three causes; the first is, *Historicall*, that they might bee taxed [d], *Ioseph* being of the linage of *David*, comes to *Bethlehem*, the Citie of *David* to be taxed. The second cause is *Allegoricall*, because *Bethlehem* signifies the house of bread [e], and Christ is the true bread from heaven [f]. The third cause is *Prophetical*, that the prophesie might be fulfilled, which was delivered concerning Christ the Messias [g].

[d] Luk. 2. 4. [e] Gen. 35. 19. and 48. 7. [f] Hier. & Haymo. [g] Mich. 5. 2.

Sect. 3. *Quest.* 1. §. 3. *In the dayes of Herod the King.*] Hence it may bee demanded, what manner of dayes were these to the Jewes?

Answ. I answer, dayes of great affliction: for *Herod*, who now ruled over them, was a stranger, comming thus unto the kingdome. The Maccabees held a certaine kingdome, unto the time of *Hircanus*, the sonne of *Alexander*, who contending with his brother *Aristobulus*, hee calls one *Antipater* unto his aid, which *Antipater*, being the father of this *Herod*, marries him to the daughter of *Aristobulus*: *Hircanus* being overcome, and taken, *Herod* assumes the kingdome, as his Vicegerent, or Deputie. After a while *Nicanor* returnes into *Iudea*, whom *Herod* peaceably receives, but secretly slayes, and then obtaines the kingdome for himselfe, of the Romanes.

Now this time, I say, was unto the Jewes a miserable time in a three-fold regard. I. Because their Kingdome was taken away. II. Their Priesthood was corrupted; there being two high Priests alive at once, as wee shall shew afterwards. III. They were now become tributaries unto the Romanes, which confirmes Christ to bee the true Messias, and promised *Shilo*, because the Law-giver was now gone from *Iudah* [h].

[h] Gen. 49.

Quest. 2. Hence it may bee asked; Why doth God suffer his people to come into such miserie, or to bee in bondage under the Romanes, who were Heathens and Infidels, contemning God, and Religion?

Answ. This was done for these causes: First, that they might bee humbled through the sight and sense of their sinnes, which were the causes of this evill. Secondly, that they might the more earnestly and fervently pray unto God in their distresse. Thirdly, that the reliques of sinne might bee expurged, and evacuated: or that this affliction might bee as fire to purge them from their drosse. Fourthly, that they might the more confidently rely upon the Lord for deliverance, upon their repentance, according to his gracious promises, Psalm. 34. 17, 19. Fifthly, that in the meane time, they might adhere and keepe close unto the Lord [i]. And this was the principall cause of their great captivitie: in prosperitie they runne away from God, and will not be subject unto him; therefore the Lord suffers them to be afflicted, that they may learne to draw neerer unto him, that so hee might draw neare unto them.

[i] Psal. 30. 7. 8. and 73. 28.

Sect. 4. *Quest.* §. 4. *Came Wise men from the East.*] It may here bee questioned, who these Wise men, or Magitians were?

Answ. 1. I answere, First, the word is ambiguous and doubtfull, having divers significations: I. Some understand by them, Impostors, or Iugglers. II. Some understand Witches; but neither of these is understood here.

Answ. 2. Secondly, I answer, There are foure kindes of Magicke, the first Naturall, which consists in the knowledge of naturall things. Secondly, Astrologicall, belonging to the knowledge of the

24 the starres, and is called Astrologie; and these two I here omit. Thirdly, Diabolicall, which is the Art used by Magitians, Witches, and Sorcerers. It is called *Goeteia*, & *Theurgia*, in which I might observe these double termes, I. *Terminus a quo*, from whence this Magicke came. viz. 1. From the Divell, the authour of it. 2. From divine worship corrupted, or from the worship of false Gods. II. *Terminus ad quem*, whereunto this Magick tends, to wit, 1. unto Physicke, Medicines, and the knowledge of Plants. 2. Vnto the vanitie of the starres, this divellish Magicke leading unto forbidden Astrologie. 3. Vnto divellish practises: experience shewing, how that Magicke leads unto all manner of lewdnesse, prophanesse, and wicked enterprises, both against God and our neighbour; but all these, God willing, I shall handle more largely in another place.

Fourthly, there is a Morall and Divine Magicke, which consists in the studie of wisedome, and divine knowledge. Amongst the Heathens, they that were zealous, and learned, and studious in this learning, had divers names given unto them, the Persians called them *Magos* (and such were these in this verse mentioned) the Assyrians, *Chaldaos*: the Indians, *Brachmanes*, or *Gymnosophistas*: the Egyptians, Prophets, or *Priests*: the Grecians, σοφούς: the French, *Druydas*: the Latines, *Wise men*; (and so these *Magi* are called in this place by all our Interpreters) and the Jewes called them *Scribes*[d].

d Rhod. & Plin. 30. 1.

Answ. 3. I answer againe, that there is *much question*, and *little certainty* of the number and qualitie of these wise men. First, some say, they were only three in number; who were wise men, and great Schollers, in all the learning of the Persians, but were no Kings. Secondly, others

e Calvin. f. thinke, there were fourteene of them[e]. Thirdly, others thinke, that they descended of the

f Hier. f. stocke of *Balaam*[f], from *Balaams* prophesie,

g Numb. 24. 17. which by and by. Fourthly, others thinke, that they were three Kings, called *Gaspar*, *Melchior*, *Balthasar*, who first were buried in their owne Countries. Secondly, translated from thence, by *Helena* (the Mother of *Constantine* the great)

b Legenda. unto *Constantinople*. Thirdly, carried thence, by a Bishop, to *Millaine*: and fourthly, by the Emperour *Henry*, transported to *Colleine*[b]. Now after so many opinions, and translations, wee may conclude, that all these are false, or at least, that it is most uncertaine, which of these is true. And therefore, I. The adoration of the bones that are shewed at *Colleine*, is but ridiculous Idolatry, like the worshipping of the wood of Christs Crosse. II. That also is but impious Magicke, which is taught by some of them likewise, who prescribe these three names, *Gaspar*, *Melchior*, *Balthasar* to be written in parchment, with the signe of the Crosse, and hung about the necke, as a sure salve, to cure all sores, and diseases whatsoever.

Sect. 5. *Obiect.* *Came wise men saying, &c.*] Here it will be objected, Christ (*Matt.* 11. 25.) saith that *the divine Mysteries were hid from the wise*: and *Paul* saith, *God hath not chosen them*, 1 Cor. 1. 26. And here wise men are formost, and forwardest to seeke our Christ.

Answ. 1. I answer, First, the Apostles speech is not universall, hee not saying, *that God hath chosen none*, but *few*, 1. Cor. 1. 26.

Answ. 2. Secondly, our Saviour speakes not of those i Ioh. 9. 40. that are truely wise, but of the presuming Jewes, who boasted of their knowledge.

Sect. 6. *To Ierusalem.*] Here it may bee questioned, *Quest.* Why they came unto Jerusalem, seeing the starre did not direct them thither, it not being seene of them, at that time?

Answ. 1. First, some say, that the wise men came hither, that they might bee witnesses against the Jewes, both for the present, and also at the day of judgement: or that the Jewes might bee the more inexcuseable: but this is not likely to bee the intent of their comming thither, and therefore I leave it.

Answ. 2. Secondly, I rather thinke, they came hither, because it was the Metropolis, and therefore they hoped to finde the King of the Jewes there.

Answ. 3. Thirdly, they came hither also, to bee instructed of the Priests, as those who perfectly knew, where the Messias was to be born: for the starre not appearing unto them, they knew not of themselves, how to direct their course, and therefore repaire unto those, whom they thought were able to instruct them.

Vers. 2.

VERS. 2. *Saying, Where is the king of the Iewes, that is borne? for we have seene his starre in the East, and are come to worship him.*

Sect. 1. This verse may admit a double sense: First, *Allegoricall*: secondly, *Literall*.

This verse may be Allegorized, two manner of wayes: First, frivolously, and foolishly. Secondly, fruitfully and profitably.

The Monkes ridiculously allegorize this *Starre*: *We have seene his starre*. Five *starres* are seene, say they, First, a *Materiall starre*, which is that here spoken of. Secondly, a *Spirituall starre*, which is faith. Thirdly, an *Intellectuall starre*, that is an Angell. Fourthly, a *Naturall starre*, which is the Blessed Virgine. Fiftly, a *Supersubstantiall starre*, which is Christ. These, as meere fansies, I omit.

This verse may be commodiously allegorized thus. First, the starre signifies *Religion*, because as the *starre* shineth, so doth *Religion*, and so ought the *Religious*[a]. Secondly, the *East*, wherin the *starre* arises, signifies *Torch*[b], and therefore Religion and Repentance are not to be deferred unto old age[c]. The Jewes were enjoyned to offer up unto God, a Lambe of a yeare old, to teach us to offer up our youth and strength unto God. Thirdly, the most plaine and profitable Allegorie is this, The *Starre* (onely) here directs us unto Christ, teaching us here-by, that none can come to Christ, except hee bee enlightned from above, and drawne by the Father[d], as wee have an example in *Lydia*, whose *Lord opened her heart*, that shee heard the Disciples of Christ willing-

a Matth. 5. 16. Phil. 2. 15.
b Eccles. 1. 5.
c Eccles. 12. 1.
Obser. 1.
Obser. 2.
d Ioh. 6. 44.

willingly [e]. But against the truth of this, some things are objected.

Obiect. 1. First, wee are brought unto Christ by the word, as appeares Rom. 10. 17. *Faith comes by hearing, and hearing by the Word.* See also *Eph.* 1.13. *After ye heard the word of truth, yee beleeved.* So likewise, 2. Pet. 1. 19. *Yee have a sure word of prophesie, which shines as a light in a darke place.* In these texts faith is attributed to the preaching of the word, and not to heavenly illumination.

Answ. This is true, that faith is wrought by the word, by which also wee are brought unto Christ, but first the heart is enlightned from above, by which it is enabled to understand the word: for untill we understand with the heart, we cannot aright heare with the eare [f]. Spirituall things are spiritually discerned; and neither the naturall man, nor the nature of man can aright understand those things, that are of God [g].

Obiect. 2. Secondly, Christ himselfe is the *Starre*, by whom we are brought unto him (hee being *the bright and Morning starre* [h],) and therefore not the illumination of the Spirit of God.

Answ. Wee must distinguish betwixt some certaine particular and inferiour *starre*, and that *bright Morning starre* (Apoc. 22. 16.) called also *Lucifer*, or the *Day starre* [i], &c. yea more than a starre, *the Sunne*, which gives light unto all the starres [k]. And therefore there is an order to be observed in these things, which is this. First,

I. there is a *starre*, which obscurely admonishes, and moves; this is the internall (but common and generall) motions of the holy Spirit: as after *Peters* Sermon, being pricked in their hearts, they cry out, *What shall we doe to be saved* [l]? These generall motions and commotions a man may have within himselfe for a time, and yet not be brought home unto Christ; and without these, we cannot (at least ordinarily) be brought unto him: and therefore prayer is necessarily to bee adjoyned to the hearing of the word, that so we being assisted (in the hearing thereof) from above, it may become profitable unto us. Secondly,

II. there is the word directing: for this is Gods owne ordination, that wee should bee taught only by his word: the preaching thereof being *the power of God unto salvation* [m], as we see by experience even from the word of God. *Philip* preaches, and then the Eunuch understands, and beleeves [n]. *Peter* preaches, and *Cornelius*, and all with him, receive the holy Ghost [o]. And therefore wee must not expect *Enthusiasmes*, or divine revelations, and neglect the word, but we must have recourse *to the Law, and to the Prophets*, that they may direct us unto Christ. True it is, that the word doth not work in us, or upon us, either *ex opere operato*, by the bare preaching of it, or *incantative*, by way of inchanting, or charming of us: yet wee must confesse and acknowledge (yea expect and long for) the operation of God in his owne ordinance, the word, which therefore is called, *the word of reconciliation* [p], God by the word reconciling us unto himselfe: and without whose gracious assistance, the word will become altogether unprofitable [q]. Thirdly, there is a *Sun*, or a *bright* and *shining Morning starre*, which is the testimony of the Spirit of Christ within us, enabling us boldly and confidently to *call God Father* [r], which is called a Sunne, *Malach.* 4.2. and resembled thereunto in regard of a threefold property it hath. First, in regard of his firme, fixed, and apparent light [s]; we thereby beholding, as with open face, the glory of the Lord [t] assuring us of an interest in Christ, and of salvation by him. Secondly, in regard of his feruent heat, making us zealous of good workes, and enflaming all the affections of the soule, with an ardent desire to obey God in whatsoever he requires, and to approve our selves unto him, by true holinesse, and unto others by equity, righteousnesse, and unblameable lives [u]. Thirdly, in regard of solid joy, which it brings unto us: when the Sunne beginnes to rise, then the birds beginne to sing, and most creatures delight in the sight thereof: for this internall evidence of the Spirit of God doth worke in us joy unspeakable and glorious. Read Isai 66.19. 20. Apoc. 21.23. and 25.5. and 1. Pet. 1. 8.

Thus much for the Historical sense of this verse, wee now proceed unto his literall sense. *Sect.* 2.

In the historicall sence of this verse, I will answer an objection, and then resolve divers necessarie questions. *Obiect.*

The Papists to prove, that the Pope hath both Regall, and Sacerdotall power, argue thus: That power which was in Christ, the head of the Church, when he was upon earth: is now in the Pope, his Vicar generall upon earth: but Christ had both Regall and Sacerdotall power. i. e. was both a Priest and a temporall King, when hee was upon the earth: Therefore the Pope is such; both a *Priest* and a *Prince*, having power *Temporall* and *Spirituall* over people and Princes. The whole argument I meddle not withall, referring the Reader to the learned Frenchman [a], I will onely prosecute one particular of the Minor proposition.

Wee deny that Christ was a temporall King upon earth, and therefore although the Pope were his Vicar (which is not yet proved by them by any *unanswerable* or *unanswered* arguments) yet hath he not Regall power given unto him. That Christ was a temporall King, some of them [b] prove from this verse: the Orientall Kings, or wise men of the East, aske, where is he that is borne King of the Jewes: therefore they confesse he was a King, and they honour him as a King, by presenting gifts unto him.

To this I answer, first, it cannot bee denied, but that Christ was called by the Wise Men a *King*. *Answ.* 1.

Secondly, but whether they call him a temporall King or not, that is the question, and *Cererius* proves it not: but others witnesse [c] that they came unto Christ as unto God; and then certainely they do not enquire for him, as a temporall King. *Answ.* 2.

Againe, it is most probable, and agreeable unto reason, that they call Christ an heavenly *Answ.* 3.

King

[e] Act. 16. 14.
[f] Matth. 13. 15. and Rom. 11. 8.
[g] 1 Cor. 2. 14. 15.
[h] Rev. 22. 16.
[i] 2. Pet. 1. 19.
[k] Malach. 4. 2.
[l] Act. 2. 37. 38.
[m] 1 Cor. 1. 18. 21.
[n] Act. 8. 35. 37.
[o] Act. 10. 5. 54.
[p] 2 Cor. 5. 19.
[q] Mich. 3. 6. 7.
[r] Rom. 8. 15. and Gal. 4. 5. 6.
[s] Esa. 60. 1. 2 Cor. 3. 18.
[t] 2 Cor. 3. 18.
[u] Esa. 60. 2. and Tit. 2. 14.
[a] *Camerus Tom. 2. lib. 15. cap. 4. sect. 1, 2, 3. de Temp. Papæ potes.*
[b] *Cornel.*
[c] *Chrysost. hom. 6. in Matth.*

26 King, not an earthly, as may appeare thus; If these wise men had acknowledged no other thing in Christ, but onely that hee was the temporall King of the Jewes, that is a King of a very small people; then had they had no cause to have undertaken this long journey, for the sight of him, but rather cause, not to have moved a foot out of the way for him; the earthly King of the Jewes not belonging at all unto them.

Answ. 4. Lastly, I answer, when they find Christ they worship him; which argues, that they acknowledge him not to bee an earthly, but a heavenly King: for although temporall Kings (amongst them) were wont to bee worshiped, yet none before their coronatiõ, when they were actually Kings; which could not as yet be, his nativity being neither knowne unto, nor taken notice of, by the Jewes; and therefore all interpreters (in a manner) agree that they worshiped him as a God: I referre the studious Reader here, to *Opus imperf. in Matth. hom.* 2. and *Salmeron. Tract.* 38. *Tom.* 3. and *Anselm. s.* and *cyprian. serm. de stellâ & Magi*, and *August. serm.* 29. *de tempore.* Divers questions from this verse may be made, concerning this STARRE, I will onely propound those which I conceive to bee of most weight, and of greatest necessity to be knowne.

Quest. 1. First, how was Christ manifested to the wise men?

Answ. Answer, by a *starre*; they confesse at Jerusalem, *we have seene his starre*, and they conclude that *a new starre* doth portend a new King.

Quest. 2. Secondly, why was not Christ manifested unto the Wise Men, who were Gentiles, by a speaking Angell, rather then by a dumbe and silent *starre*: seeing that he was so revealed unto the Israelites: an Angell from heaven (*totidem verbis*) even in plaine termes telling them of his nativity[d]?

[d] Luke 2. 10. 11.

Answ. 1. First some say this was done for the fulfilling of *Balaams* Prophesie [e] *That a starre should rise from Iacob*: but this is false, for the Prophet speakes there of Christ himselfe, under the type of *David*, who should tame the Moabites, and all his enemies.

[e] Numb. 24. 17.

Answ. 2. Secondly, this was not done without a mysterie, which was this: the Messias was to bee notified and made knowne unto the Gentiles, not immediately from heaven, but mediately by the Jewes: *For out of Zion went the law, and the word of the Lord from Ierusalem*[f]. Yea to the Jewes onely were committed the divine oracles of God [g], and from them flowed salvation unto the Gentiles [h].

[f] Esa. 2. 3.

[g] Rom. 3. 2.

[h] Ioh. 4. 22

Answ. 3. Thirdly, the Iewes were more worthy then the Gentiles (at least in the Lords esteeme) and therefore God did send messages unto them by Angels: the Gentiles were dogs, and were but to gather up the crums that fell from them, and therefore God admonisheth them by a *starre*[i].

[i] Haymo s.

Answ. 4. Fourthly the Iewes were directed by reason in their actions, and therefore God sendes reasonable Angels unto them: but the Gentiles know not, how to use reason aright, and therefore God gives unto them a signe [k].

[k] Greg. s. Matth. 2. f. 349.

Answ. 5. Fifthly, Christ was revealed unto these Wise men by a *starre*, for a two-fold admonition viz. I. That they might be admonished of the person of Christ: that this Iesus, who was borne at Bethlehem, was that King, to whom (as the latine Church sings) both sunne and moone, and starres and aire doe chante by turnes, or unto whom *every thing that hath breath should sing praise*[l]. [l] Psal. 150. vers. last.

II. This was done, that they might bee admonished of the benefits they should receive by Christ: viz. that by a true and lively faith in this King, a *new starre* of the true acknowledgement of God should arise in the hearts of the faithfull, which should diffuse his light, and send forth his bright beames into the obscure world: for where the understanding is enlightned, and the affections by a true zeale throughly enflamed, there is light and brightnesse in the life and conversation.

Answ. 6. Sixtly and lastly, I answer, the Wise Men were skilfull in Astrologie and Astronomy, and therefore God revealed Christ unto them by a *starre* [m], where we may observe two things, first God makes Christ knowne, to the Israelites, to the Priests, to the Persians, and to *Herod*.

[m] Chryso. & Calvin. supra.

Secondly, hee makes Christ knowne unto these, by things best knowne unto every one of them, and most credited. Christ was manifested to the Israelites by an *Angel* (*Luke* 2. 10) to the Persians by a *starre*: to the Priests and *Herod*, by the *Priests* and *Magi of the Persians* in this Chapter.

Quest. 3. Thirdly, it may bee demanded what manner of *starre* it was, by which Christ was revealed unto the Wise Men?

Answ. 1. Many grossely, and ridiculously answer this question, which answer I will but barely recite. I. Some say it was an Astrologicall constellation, by a certaine influence shewing Christ, because these Wise Men say; *we have seene his star*. II. Others say, this was the Holy Ghost, who in the shape of a Dove was seene of the Jewes, when hee descended upon Christ [a]. III. Others say it was that Angell which appeared unto the Sheepherds [b], of which opinion was *Chrysostome*: But the Angels never appeared unto any, but they speake unto those to whom they appeared; now this *starre* was mute, and therefore it was no Angell.

[a] Ioh. 1. 32.

[b] Luke 2. 9. 10.

IV. Others say, it was the *starre* that was foretolde of by *Balaam*: and some tell us, [c] that 12 men every yeare were appointed perpetually, and carefully to watch for this starre: which they imagined should have the forme of an infant bearing a crosse upon his shoulders. V. The Priscillianists dreame, that to every man as soone as hee is borne, is borne a starre, wherein his fate and destinie may be seene and knowne: and this starre (say they) was such an one, being created just at the nativity of Christ, and fatal unto him. All these I reject, & passe by, comming to more probable conjectures.

[c] Op. imperf. s. Matth.

Answ. 2. Some answer that this *starre* was a Comet in the aire: this seemes to many to bee the truth, and therefore I wil a little more strictly examine it: considering herein these foure things. First what

what a comet is, Secondly the names of a comet. Thirdly, the ſignification of a comet. Fourthly, wherein and how this ſtarre differed from a comet. A comet is by ſome [d] deſcribed thus: It is an earthly exhalation, of a drie, warme, groſſe, clammy or viſcous nature, who having his parts wel compacted together, and being elevated unto the higheſt region of the aire, by reaſon of his vicinitie unto the elementall fire, and his owne groſſe and tough nature, is inflamed, and ſo becomes luminous or ſhining.

[d] Brul. diſt 14. q. 12. li. 2.

A Comet hath foure names given unto it, firſt, it is called a Comet, ſecondly a Blazing Starre, thirdly, a bearded ſtarre, and fourthly, a long tailed ſtarre.

According to the Philoſophers a comet hath divers ſignifications. Firſt, it is a ſigne of a drie and barren ſeaſon to come. Secondly, it is a ſigne of much winde, and great windes. Thirdly, it is a ſigne of forreine warres. Fourthly, it is the ſigne of domeſticall ſedition, or jarres within the bowels of a land. Fiftly, it is a ſigne of the death of ſome prince [e].

[e] Ariſt. lib. de Meteor.

This Starre here obſerved by the Wiſe Men, was no vulgar comet, as may appeare by theſe differences. Firſt, it differed from a Comet in ſplendor; this ſtarre was ſeene in the day time, but comets vaniſh, when the Sunne appeates.

Secondly, in apparition, this ſtarre was ſeene onely of and by the Wiſe Men, but comets of whole townes, cities, and for the moſt part by the whole land. Thirdly, in the motion of it, ſometimes this ſtarre moves, ſometimes it ſtands ſtill, it walkes along with them, it directs them as a guyde to the place, where they would bee, and then ſtands ſtill over the place where Chriſt was, none of which things are proper to a vulgar or ordinary comet.

Anſw. 3. I anſwer againe (becauſe it is called a ſtarre)

I. that there are many ſorts of ſtarres: First, fixed ſtarrs in the eighth ſphere, ſuch was not this ſtar:

II. Secondly blazing ſtarres, of which in the former anſwer.

III. Thirdly, the ſeaven planets, who are fixed in their orbs, & are as cõſtant in their courſes as the fixed ſtarres: but every one of them hath his ſeverall orbe, and therefore are called wandring ſtarres, becauſe unto us they ſeeme to appeare ſometimes in one place, ſomtimes in another, ſometimes neare unto one ſtarre, ſometimes neare unto another: this ſtarre was no planet neither, for it differed from the planets in theſe things. I. in the originall of it: it now had only its being, they from the beginning. II. in the end of it, the planets are appointed for times and ſignes and ſeaſons, but this ſtarre onely for this one worke and time. III. In the ſituation of it, they are placed in their orbes above the region of fire, this ſtarre in the loweſt region of the aire. IV. In the duration and continuance, the planets ſhall continue to the worlds end, but this was quickely diſſipated. I might here diſpute, whether this ſtarre was now created as a ſubſtance, and by and by reduced to his firſt matter, as the Schoole-men thinke: or whether it was imprinted only in the aire as a *quæſtio ſor*, and then vaniſhed away, as is moſt probbale, becauſe it was ſeene by the Wiſe Men onely: but as a leſſe needfull controverſie I paſſe it by.

IV. Fourthly, there is a miraculous ſtarre created for ſome one time, differing from the other three ſorts of ſtarres in ſomething: and ſuch a ſtarre was this, being altogether miraculous, as I ſhewed in the concluſion of the former anſwer. Concerning the forme of this ſtarre I muſt gheſſe with others, that either it was of the forme of a comet, or an *ignis fatuus*, or of *Caſtor* and *Pollux*: this is conjecturall and therefore I leave it; concluding according to the Evangeliſts minde and meaning, that there was a new light, placed either in the air (as is moſt probable) or in the firmament (leſſe likely) by the providence and appointment of God, to bee a guide and directer for the Wiſe Men, to bring them unto Chriſt.

Queſt. 4. How did this ſtarre differ from the fixed ſtars? Anſwer in five things. I. The other ſtars were created at the beginning of the world, this onely upon the day of Chriſts nativity. II. Some ſay [f] this ſtar differed from others *in forme*, becauſe it bare the forme of a child, carrying a croſſe upon his ſhoulders: this opinion is borrowed from *Balaams* hiſtory, which *Chryſoſtome* told us before, and which, as a legende I leave. III. It differed from others *in ſplendor*, all the õther ſtarres not being able to direct the Wiſe Men, as this did. This is alſo the former Friars opinion, and I leave it to the readers judgement; becauſe to my weake underſtanding, it ſeemes of no great force; the ſtarre not appearing to them by night, when other ſtars give their light: but by day, when the Sunne gave them light, not the ſtarre. IV. It differed from the fixed ſtarres *in place* or *ſituation*; they being fixed in the firmament, but this in the aire; and as it is probable neare unto the earth, becauſe otherwiſe it could hardly ſo punctually direct the Wiſe men, as it did. V. This ſtarre differed from the other in office, for their office is to manifeſt the night: we know night is at hand when ſtars appeare, and that the ſunne is ſet: but this ſtarre ſhowes, that now it is day, and that the Sunne of Righteouſneſſe doth ſhine in the world.

[f] Dormi-ſecur. de Tempore, ſerm. 7. 1. ſ. Matth. 2.

Queſt. 5. Fiftly, why did not the Starre accompanie and direct them into Ieruſalem?

Anſw. 1. Firſt, ſome ſay becauſe they that ſeek humane helpe, are deprived of divine: and therefore: ſeeing they went to Ieruſalem to be inſtructed, and would not adhere to the conduct of the ſtar therefore it left them; but this anſwer ſeeming ſomething abſurde, I inſiſt not upon it.

Anſw. 2. Secondly, ſome ſay, becauſe ſignes belong unto infidels, not to Jewes, therefore the Starre leaves them, when they come thither. *Greg. ſ. Matth. 2. f. 349.*

Anſw. 3. Thirdly, I anſwer, the ſtarre left them for this end, that this their queſtioning with the Jewes might bee a meanes the more generally, to publiſh and divulge the nativity of Chriſt.

Anſw. 4. Fourthly, This was done principally that the wiſe-men might be inſtructed cõcerning Chriſt, by the word of God, and not by miracles.

Queſt. 6. Sixtly, it may bee demanded, how doe the

wiſe

28 wise men by the starre conjecture, that Christ is borne?

Answ. 1. First, some thinke, they knew by the starre of the birth of Christ, by *Balaams* tradition, (*Numb* 24. 17) they being of the linage of *Balaam* (according to some) as we said before.

Answ. 2. Secondly, some say they knew it by the *Sybilles* prophecies, some whereof *Suetonius* mentioneth.

Answ. 3. Thirdly, others say they were taught it by the devill. 1. Because they were heathens and infidels: but *Balaam* although a worldling was taught and directed by God in his prophecies. 2. Because Sathan sometimes speakes true, as *Acts* 16. 17. but this is alwaies for some wicked end, the devill being that wicked one: but this manifestation was for the good of many; a good message unto all nations, and therefore was not revealed by Sathan. 3 The devill certainely knew where Christ was borne, and therefore if hee had revealed unto them his birth, hee would also have revealed the place of his nativity.

Answ. 4. Fourthly, others say, they knew it by the motion of the starre towards Ierusalem, and that house where Christ was; but this seemes a meere conceit and phancy.

Fiftly, they were very learned men, and therefore it is credible, that they had calculated or collected the time of Christs nativity: and that either 1. by a supputation of *Daniels* weekes; or 2. by the Scepter, which was taken away from *Iuda*. *Answ.* 5.

Sixtly, some say that they knew of the nativity of Christ by divination, or astrologie. *Calvin* indeede confesseth, that they were very skilfull in that art, but yet I cannot thinke that they did this way come to the understanding of it; and that for these causes. 1. Because this starre was some stupendious thing against nature [f], being neither planet, nor comet, nor constellation, nor starre, as is aforesaid; and confirmed largely by others [g]. 2. Because this starre did tell of a particular King of the Iewes, which doth exceede all art. *Answ.* 6.

Seventhly, Although they did not wholy know this by art, yet the beginning of it was from art (as *Calvin* saith) for the understanding whereof, take notice, that there are two sorts of observations. *Answ.* 7.

to wit either { *Ordinary*, and those by aspects and constellations, either by Astrologie, or Astronomy. / *Extraordinary* and they are either { *Metaphysicall*, and supernaturall, as are the vulgar and ordinary Comets. or *Antiphysicall* and contrary to nature, and such { Was the *Eclipse*, *Matthew.* 27. 45. of which in his proper place. / Was this *Starre*, in this place.

And therefore Astrologye could say, first *negatively*, that this starre was against nature. And secondly *in generall* that it did portend some great thing: And thus farre their astrologie *led them*, and here *left them*.

Answ. 8. Lastly, I answer, they knew it by the divine inspiration of the Spirit of God: as God revealed things to *Balaam*, *Nebuchadnezzer*, *Balthazar* [h]. And this is most probable, and likelye to be truest.

[h] *Beta s. & Sculf. Idea. conc. f.* 87.

Sect. 3. *Quest.* §. 3. *That we may worship him.*] It may be here asked, How doe these wise men, who were Gentiles, desire to worship Christ, or with what adoration?

Answ. 1. First, after the Persian manner, as a King whom they perceive in time, will be most famous of all others.

Answ. 2. Secondly, by way of prevention, because they knew that in time hee should rule and have dominion over the East parts: and therefore they come to worship him, that he may then be propitious and favourable unto them: These two answers are given by some of our interpreters, and I leave them to the considerations of the reader.

Answ. 3. Thirdly, they come to worship Christ as one more then a man, as may bee shewed by these reasons. 1. If they had conceived Christ to have beene no more then a man, it had beene a great folly in them, to have exposed themselves to danger, by provoking of *Herod*, for the onely sight of him. 2 It had beene a thing not beseeming the gravity and wisedome of such men, as they were, to have undertaken so long a journey (though there had beene no danger in it) to have seene a child, that was no more then a man. 3. It had beene derogatory to the estimation and credit of the Persian Kings, for them that were Persians, to have come so farre to worship the King of the Iewes. And therefore we may conclude, that this proceeds from faith, and from some knowledge they had revealed unto them of Christ the Messias and Saviour: but of this something more in the 11. verse.

Vers. 3.

§. 1. VERS. 3. *When Herod the King heard these words, hee was troubled, and all Ierusalem with him.*

Why was *Herod* troubled? *Sect.* 1. *Quest.*

For two things, First, least he should loose his Kingdome; but this feare was needlesse, Christs Kingdome being spirituall, not of this world. Secondly, for his owne wicked and accusing conscience, which cryed out against him, for the infinite insolences, and villanies which hee had committed: for I. he had gotten the kingdome treacherously and perfidiously: hee bought it with money of *Antonius* after hee had slaine *Hircanus*, *Nicanor*, and the High-priest [a]. II least he should have beene expelled and deposed, or throwne from his throne, hee had committed many murthers. 1. he slew innocent *Aristobulus* his wives brother. 2 *Alexandra* his wives Mother. 3 *Mariamne* his owne wife, whom he loved so extremely, that hee grew extreame jealous of her. 4. *Ioseph* his owne Fathers brother. 5. *Alexander*, and *Aristobulus*, and *Antipater*, his owne sonnes. 6. The innocent Friends of his sonne *Alexander*. 7. The *Idumeans* who were his owne friends, viz. *Castabarus*, *Lysimachus*, *Antipater*, and *Dositheus*. 8. The whole *Sanhedrim* of the *Pharisees*. 9. The chiefe of the Iewish nobility: these

[a] *Ioseph. Antiq. f.* 421. f. 426. f. 425. f. 413. 480 f. 415. 465 f. 426. f. 479.

these hee slew *intentionaliter*, for he caused them to be kept together in a place called Hyppodramus, secretly giving in charge to his sisters *Salome*, and *Alexa*, that so soone as hee was dead, they should cause them all to be slaine: because hee thought that the Iewes hating him for his tyranny would rejoyce at his death, but by this meanes they should bee inforced to sorrow all over the kingdome [b].

[b] Ioseph. 479. and Macrobius III.

III. Having (as he thought) made all sure, these that hee feared, being now removed out of the way, suddenly all his hopes are dashed by this message: now fearing the sedition of the people; now fearing, lest all his cruelty and tyranny would be revenged upon him: yea now (through the message of the wise men) he feares, that all his money given to the Romans for his Kingdome is utterly lost: Teaching us, that an evill conscience alwaies feares, and presageth evill, it being more clamorous then a thousand witnesses: for first the conscience is alwaies at hand, *quocunque fugis, teipsum non fugis* [c], fly whether thou wilt, thou canst not fly from thy conscience. Secondly, as the conscience is alwaies *present*, so is it alwaies *prepared* to accuse it selfe, as *Iosephs* brethren did, when they were roughly handled by *Ioseph*, they say it is just upon them, for their crueltie shewed towards their brother [d]: so *Herod* the lesse, when he heares of Christ, he saith, *this is no other then Iohn whom I have beheaded* [e]. Yea thirdly, this is the just judgement of God (*quisquis habet ultorem sceleris* [f]) that every wicked man should have both a Iudge and a hangman; an accuser and condemner within himselfe: and thus had this Herod: when he heares tidings of a King of the Iewes, he being but a wicked usurper, and cruell tyrant, presently feares his owne downefall.

Observ.

[c] August. s. Ioh.

[d] Gen. 42. 21.

[e] Mark. 6.

[f] Ambros.

Sect. 2. *Quest.*

§. 2. *And all Ierusalem with him.*] Hence it may be demanded, why Ierusalem is troubled? *Herod* hath no part in the Messias, and therefore no marvell if hee feare: but Christ was promised unto the Iewes, & they dayly expect him, & therefore why are they troubled at this newes?

Answ. 1.

Firſt, some say, the Iewes were troubled onely with the noveltie of the thing, but were neither terrified, nor sorry for the newes: thus once thought *Calvin*, but afterwards disliked it.

Answ. 2.

Secondly, others answer that either they loved *Herod*, or at least they flattered him: (*Regis ad exemplum totus componitur orbis*) And therefore seeing, hee was troubled in deede, they are troubled in shew: but *Herod* so inhumainely tyrannising over them as he did, makes me that I cannot imagine this to be the cause of their feare.

Answ. 3.

Thirdly, wickednesse was so rooted in their hearts, and they accustomed to all manner of impiety in their lives, that they desire not a peaceable, holy, and just King (who would punish their offences) to rule over them: and hence afterwards they utterly disclaime Christ: *nolumus hunc regnare, we will not have this man to rule over us.*

Answ. 4.

Fourthly, they were troubled because they feare, that this message will exasperate *Herods* suspition, and sharpen his tyranny more against them: but this their disturbance implyes something more then this.

Answ. 5.

Fiftly, I answer, they were now at peace, (although a base peace, conjoyned with slavery and tyranny) and therefore they doe not desire by new afflictions to prepare a way for the Messias, wordly peace thus blocking up the way to Christ: they feare to bee afflicted by *Cæsar*; and therefore will not acknowledge Christ, as wee may see clearely by a place or two: The Iewes perceiving the extraordinary miracles that Christ wrought, gather together, and take councell thus. *If we let this man alone, then all will beleeve in him, and the Romans will come and take away both our place and Nation* [a]. And afterwards Christ being accused to Pilate, and he desirous to remitt him, the Iewes cry out unto him, *If thou let this man goe, thou art not Cæsars friend, for whosoever maketh himselfe a King, speaketh against Cæsar* [b]. And therefore for their parts they utterly deny Christ, protesting that they have *no King but Cæsar* [c]. And thus they are troubled when they heare of the King of the Iewes, fearing least hereby the Romans should bee incensed against them, and so their peace disturbed, and their misery renewed.

[a] Ioh. 11. 48.

[b] Ioh. 19. 12.

[c] Ioh. 19. 15.

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§. 1. VERS. 4. *And when Herod had gathether all the chiefe Priests and Scribes of the people together, he demanded of them, where Christ should be borne?*

Vers. 4.

We may observe hence, that the Scripture is three manner of waies handled.

Sect. 1.

1. By the Scribes, who reade and study the Scriptures, that they may understand them, and bee able to dispute of those truths contained in them; and goe no further then knowledge, and the information of the judgement. 2. By Herod; he desires to know the Scriptures, that hee may therby the better know, how to oppose Christ, & sooner to prevaile against him: which he feares not, but hee shall easily accomplish, if by the Scriptures he can but learne, where he is: Thus wicked men often reade the Scriptures, that they may wrest them for the patronage of their sins: hence some have learned to urge those examples of *Iosephs* feasting of his brethren [d], whereby it is said they drunke and were merry, or drunke largely; and of Christs turning water into wine at the marriage [e], where it is said, and when men have well drunken, then the worst wine will serve, for the justifying or excusing of drunkennesse. Thus others excuse their lying by *Abrahams* and the Mid-wives examples: Heretikes they also study Scripture, that they may either thereby overthrow Scripture, by finding some contradictions and falshoodes in them, as they falsly suppose; or at least and best that they may finde some (*medium*) midst, whereby they may defend their errors, by wresting and forcing the Scriptures to speak on their side. Both these are *wicked Gospellers*, that study the Word of God, onely for table talke, and the informing of the minde, as the Scribes did: or who study the Scriptures for some direct wicked end as Herod did. 3. The Scripture is handled by the

Observ.

[d] Gen. 43. 34.

[e] Iohn 2.

30 Wiſe-men, for this end, that knowing the truth, they may follow it: they deſire in ſincerity of heart to know where Chriſt is, that they may runne unto him, fall downe before him, and with their ſoules and hearts truely worſhip him: And theſe only are *wiſe Goſpellers*, who deſire to know the will of God, that they may zealouſly endeavour to doe it.

Sect. 2. §. 2. *He gathered together the chiefe Prieſts &*
Queſt. 1. *Scribes.* It may heere be queſtioned, who theſe
Anſw. were? Intending elſewhere to ſpeake largely of theſe, I wil here be briefe. Firſt, the name of *High-Prieſt*, did belong to the prime and chiefeſt ſacerdotall office, which office, 1. was vitall, and continued for terme of life [e]; 2. now it was become annuall, & continued but for a yere [f]; 3. This office was now divided betwixt two, as it is ſaid; *Annas* and *Caiaphas* being the *High Prieſts* [g]. 4. High *Prieſts*, or as heere *Chiefe Prieſts* in the plurall number, ſignifie either thoſe that are of the ſtocke of *Aaron*, or *Eleazar*, or thoſe who have borne the office formerly, for a yeere: or thoſe who were governours of the *Sanhedrim*.

e Numb. 3. 25.
f Ioh. 11. 49. & 18. 13.
g Luk. 3. 2.

Secondly, *Scribe* is the name of one of the ſeven ſects that were amongſt the Iewes: for
Anſw. 2. there were 1. Scribes, 2. Phariſees, 3. Saducees, 4. Hemerobaptiſts, 5. Nazarenes, 6. Eſſeens, 7. Herodians [h]. The Scribes they were interpreters of the law; and hence (in this verſe) Herod called both the Governours of the Sanhedrin the *Chiefe-Prieſts*, and alſo thoſe that were skilfull in the law, the Scribes: that ſo it might bee a lawfull *Councell*: and yet the end of this *Convocation* or *convocated Councell* was for the ruine and overthrowe of Chriſt: teaching us
Obſerv. that a true *Councell* may erre: that this was a true Councell appeares thus. Firſt, it was lawfully called by Herod the King. Secondly, thoſe that were gathered together in *Councell*, were the lawfull Rectors and Doctors of the people of God, the Iewes. Thirdly, the conſultation was about a maine queſtion of Religion, the true *Meſſias*: and yet notwithſtanding all this was done for a wrong, and a wicked end.

h Epiphan. & Danæus.

Hence it may be doubted, If a lawfull Councell may erre concerning religion who then
Queſt. 2. muſt interpret the Scriptures? Anſwer, there are three interpreters of the Scriptures?

Firſt, I and thou, or every particular man: now this is to bee exploded; that is, when one private mans opinion or expoſition ſhall croſſe all that hath beene before, it is lightly to bee waved, or not much to be weighed: and yet there have beene ſuch, who have ſpoken truth: as for example, Saint *Hierome* expounding thoſe words. *The God of this World hath blinded their eyes* [a], *by the God of this world he underſtands the devill*; which expoſition was called *inventum Hieronymi, Hieronymies* phanſy or inventiõ, becauſe they that were before him expounded it of God the Lord; and yet we ſee, that his interpretatiõ is true, and all the other miſtooke the place, by an unanimous conſent of all our now Interpreters, I might give inſtance likewiſe of *Auguſtines* invention (as they called it) concerning the creation of the Angels; but I paſſe it by, concluding, that a private and particular mans expoſition, which thwarts all that hath gone before it, as it is not raſhly to be beleeved, and admitted of, ſo it is not to bee adjudged to the fire, nor wholy rejected, till it have beene examined by other Scriptures and the analogie of faith.

a 2 Cor. 4. 4.

Secondly, the ſecond interpreter of the Scriptures are the Fathers, and Councells of the Church; theſe are venerable, highly to bee prized, and much eſteemed: but yet not wholy and abſolutely to be adhered unto, or admitted, without examining of them by Scriptures.

Thirdly, the laſt and beſt interpreter of Scriptures, is the word of God it ſelfe, and this interpretation is to be admitted, accepted, and received: *nil difficile quod non alibi planum* [b], In fundamentall points abſolutely neceſſary unto ſalvation, that which is obſcure in one place, is more plaine and eaſie unto the underſtanding, in another: And thus every expoſition of holy writ, is to be examined, whether it doe croſſe, or contradict any other plaine place of Scripture or no: for the whole Scripture is as one truth, and therefore that cannot bee the true ſenſe of one place, that belies another.

b Auguſt.

Sect. 3. §. 3. *Herod demanded of them, where Chriſt*
Queſt. 1. *ſhould be borne.*

It may heere bee doubted, whether *Herod* did well in asking counſell of the Chiefe *Prieſts* concerning Chriſt, or no?

Anſw. 1. Firſt, I anſwer, to take counſell of them, and adviſe with them, was both according to the cuſtome of the Iewiſh Church, and alſo was well done: becauſe to them were committed the *Oracles of God*, and therefore the Gentiles in theſe caſes were to repaire unto them, and all the Proſelites were inſtructed by them.

Anſw. 2. Secondly, I anſwer, that this was not well done of *Herod* to adviſe with them upon an hy-
Obſerv. pocriticall pretexte: Teaching us, that truth is to be ſought in the word, and of the Miniſters of the word, they being appointed by God for this ſervice and worke [c] that is, Firſt, to teach men, what things are to be beleeved, and known. Secondly, to leade and draw men unto thoſe things, that are to bee obeyed and done: the Scriptures being given for this end, to make a man perfect in knowledge, faith, and obedience, unto ſalvation [d]. Thirdly, to admoniſh, adviſe, perſwade, and exhort [e], whence wee are called diſpenſers [f], that give unto all, that are hungry, good and wholeſome meate, and that in due time: and therefore although it be blame-worthy, to doe as ſome doe, to queſtion with the Miniſters of God, and deſire to bee reſolved by them of ſome ſcruples, for this end that they may entrappe them in their talke, or enſnare them, as the Iewes did with Chriſt: yet it is according to the ordinance & appointment of God, that thoſe that are in doubt, ſhould have recourſe unto his meſſengers for comfort, conſolation & directiõ.

c Malach. 2. 7.
d 2 Tim. 3. 16.
e 1 Tim. 4. 13. & 2. Tim. 2. 25.
f Cor. 4. 1.

Hence it may be demãded *quomodo, & quatenus*,
Queſt. 2. how and how farre we muſt beleeve the Church, and the Miniſters thereof.

Anſw. 1. Firſt, if the holy Citie become an harlot, and the watchmen of the citie ſeeke onely their owne

owne pompe, and glory, and covetousnesse, &c. then they are not to be beleeved.

Answ. 2. Secondly, if the voyce of the Church, and Church-men, be not *vox Dei*, the voyce of the Lord, we must not then heare, nor beleeve them.

Answ. 3. Thirdly, wee must heare the Church, and *chiefe Priests*, and *Scribes* (as Herod in this verse) but then examine by the Scriptures what they teach unto us: for this Christ commands [g], *Search the Scriptures*: and *Paul* commends in those noble Bereans [h], that *searched the Scriptures daily, whether those things were so, that were preached unto them*. And this we see, is the present practise of this present Councell holden at Jerusalem, the *Magi* they repaire unto the Church at Jerusalem, Herod he repaires to the Priests, and they to the Scriptures.

[g] Ioh. 5. 39.

[h] Act. 17. 11.

Vers. 11. VERS. 5. *And they sayd unto him, in Bethlehem of Iudea, for thus it is written by the Prophet.*

Quest. 1. Why doth the Lord suffer Herod to know where Christ was borne, seeing he sought his life; to prevent which, *Ioseph* was constrained to flye? Could not the Lord first have admonished the wisemen not to have come to Jerusalem at all, or have blinded the understanding of the Pharisees, that they should not know where Christ was born, seeing *Herod* desired not the knowledge of it for good., but formischiefe?

Answ. 1. I answer, First, God would not take away such a cleare testimonie of Christ from Herod; the Lord will have him know of the birth of Christ, that by his owne experience, he may perceive and acknowledge, that *there is no sorcerie against Iacob, nor inchantment against Israel*: yea, that all his Fox-like craft and subtiltie cannot availe him, but that maugre his malice, God will preserve this infant (the newes whereof doth so trouble him) from his rage, tyranny, and crueltie.

Answ. 2. Secondly, God would not take from his children the participation of the crosse. For 1. God can keepe and preserve all his from all danger, whensoever hee will. But 2. Ordinarily hee will not, neither doth manifest his power in the beginning. But 3. Let them fall into danger and then he delivers them.

Hence a quære will bee made.

Quest. 2. Why doth not the Lord rather preserve his children from danger at all, then first suffer them to come into distresse, and then helpe them out?

Answ. 1. I answer first, this is more for Gods glory: he hereby shewing his power, that hee can deliver even out of the jawes of the Lyon, and take away the prey from betweene his teeth [a].

[a] 2 Tim. 4. 17.

Answ. 2. Secondly, this is better for us: sharpe salt makes meate eate the more savourly: we know not what temporall blessings are, untill we want them: *Quanta voluptate jamdiu carui* (said *Dionysius*, when he was throughly hungry, before hee could have any thing to eate) no meat tasts so well, as that which is eaten with hunger sauce: and hence it is, that the Lord permits his children to fall into affliction, that their joy may be the more compleat, when they are delivered.

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§. 1. VERRS. 6. *And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come a Governour, that shall rule my people Israel.* *Vers.* 6.

This verse is cited out of the old Testament, *Sect.* 1. where the place here alleadged is read thus (in shew contrary to this verse.) *Micah* 5. Chapter. vers. 2. *But thou Bethlehem Ephratah, though thou be litle among the thousands of Iudah, yet out of thee shall hee come forth unto me, that is to be Shepheard in Israel.* *Reconcil.*

It will here be demanded, how the places may be reconciled? *Quest.*

I answer first, here seemes indeed, I confesse, to be some apparent changes, in the citing of this Propheſie, as *Answ.* 1.

Micah 5. 2.	*Mat.* 2. 6.
1. Though thou bee little.	1. Thou art not the least.
2. Amõg the thousands of Judah.	2. Among the Princes of Iudah.
3. That shall bee shepheard in Israel.	3. That shall rule my people Israel.

Secondly, the particle of the Prophet is adversative: as in the Psalme, *I am small* [b], *and despised, yet doe I not forget thy law.* i. e. Although I am small and despised, &c. So againe, *Many are my persecutors and enemies, yet doe I not decline from thy testimonies* [c]. i. e. although my enemies be many, yet, &c. So else where, the blind man sayth, *This is a marvellous thing, that ye know not from whence hee is, and yet hee hath opened mine eies* [d]. i. e. Although he hath opened my eyes, yet, &c. So here the sense is, *Although thou bee little, oh Bethlehem, in regard of the Princes of Iudah, yet notwithstanding out of thee shall come a Governour, that shall rule my people Israel.* *Answ.* 2.

[b] Psa. 119. 141.

[c] Psa. 119. 157.

[d] Ioh. 9. 30.

Thirdly, what Saint *Matthew* saith, the Prophet *Micah* insinuates: that is, *Out of thee shall come one, who shall not be the least.* *Answ.* 3.

Fourthly, *Micahs* words may bee read thus, by an interrogation: *Art thou the least of the rulers?* thou art not: as *Iob* saith, *Wilt thou draw the Whale with a hooke?* That is, thou canst not [e]. *Answ.* 4.

[e] Iob. 40. 30.

Fiftly, Saint *Matthew* hath respect unto the end of the Propheſie; or unto the dignity, that the City *Bethlehem* should have after the nativity of Christ therein [f]. *Answ.* 5.

[f] Beza.

Sixtly, the Evangelist doth not change the Propheſie, but the Pharisees they render it, thus changed unto *Herod* [g]. *Answ.* 6.

[g] Iunii Parall.

Lastly, although not the Pharisees, but the Evangelist have changed the Propheſie; yet it is no *reall* change, but onely *verball*; because he shewes the true sense in other words: viz. thou art the least in regard of thy selfe, but in this respect thou art not the least [h]. And therefore the phrase is prudently changed in regard of the *Answ.* 7.

[h] Calvin.

32 time, when it was altered, because now *Bethlehem* was become a noble and a royal City, Christ the
i Tremel f Mich. 5. 2. Messias being now borne there[i]. So that from the premisses, the sense of the verse seemes to be this, that the City *Bethlehem* amongst the families of *Iuda* was the least, but now by the birth of Christ there, it is become to be a thrice noble City.

Sect. 2. *Observ.* §. 2. *And thou Bethlehem Iudah.*] There were two *Bethlehems*, the first in the portion of *Zabulon*
k Ioſh. 19. 15. *l Muſc. & Gualt. ſ.* k, and this Bethlehem was in Galile[l]. Secondly, in Judah[m]. And this is is called Bethlehem Ephrata. *Gen.* 35. 19. and 48. 7. So named from
m Iudg. 19. 1. *Ephrata* one of *Calebs* wives[n]. This is the opinion of *Tremell. ſ. Micah* 5. 2. as also of *Lyranus & Rabbi Solomone*, that hence it was called
n 1 Paral. 2. 19. *Ephrata*, after which name, was added Bethlehem, for the abundance of corne that it brought forth after that great barrenneſſe that was in
o Ruth. 1. the dayes of *Elimelech*[o]. Thus thinke the forenamed authors. But I cannot admit of this for these two causes. First, because that *Caleb*, who had so many wives dyed before *Moses*: and *Caleb* the sonne of *Iephuneh* it was not (*Numb.* 14. *Ioſh.* 14.) Secondly, the name Bethlehem was knowne to *Moses* (because it is mentioned in *Geneſis*) and therfore it was not brought into the land of promise after his death.

Queſt. Why was Christ borne in Bethlehem?

Anſw. Answer, because the promise of the Messias
p 1 Sam. 16. 1. was made to *David*, & Bethlehem was a City of *David*[p] and therefore it is called *the City of Da-*
q Luk 2. 4. and Ioh. 7. 47. *vid*, by the Evangelists[q].

Verſ. 7. VERS. 7. *Then Herod, when hee had privily called the Wiſe men, enquired of them diligently, what time the ſtarre appeared.*

Queſt. It may here bee questioned, why doth *Herod* call the Wise men secretly?

Anſw. Because he calls them for evill: he had a wicked purpose in his malicious heart towards Christ, and therefore he calls them secretly, asking their counsell, but hiding his intent from them.

Obſerv. Teaching us, that it is the nature of wicked
a Pro. 1, 11 men, to hid their *Counsell*, that they may the better hurt the religious[a].

Obiect. It may bee objected, it is lawfull for a man to
b Pro. 11. 13 hide his *Counsels*: *Salomon* saith, *Hee that is of a faithfull spirit concealeth the matter*[b].

Anſw. I answer there are divers sorts of hiders, or concealers.

First, some hide their *Counsels*, least they themselves should be harmed of others, by the revealing of their *Counsell*: this is prudence and good providence, both allowable and lawfull, for a man to be cautelous & warie of revealing his secrets unto others, least so he bring himselfe into
c Pro. 11. 13 danger. and that which *Salomon* speakes of, in the place objected[c].

Secondly, some hide their *counsels* and conceale their secrets, least their friends should be hurt by the revealing of them: this is honesty,

Thirdly, some hide their *counsels*, that they may harme others; this is wicked, and the practise of wicked men: and it is two-fold 1. *Vindicando, inferendo mala*: when they desire to bee avenged, and to bring some mischiefe and evill upon some one or other: and this was *Herods* intent in this place. 2. *Supplantando, auferendo bona*, when they have a purpose to supplant some one or other, by some bargaines, or deprive them of some thing they possesse, or to wrong them by some meanes in their estates: Now this third sort of hiding and concealing *counsels* is altogether forbidden, for these causes.

First, because it argues a wicked man: the truth fears not the light, but the sun is an enemy to him that doth evill[d]. Secondly, because it
d Ioh. 3. 20. argues a distrust in the providence of God, and a confidence in a mans owne wicked prudence: thinking, God hath forgotten him[e] and therefore hee must trust to himselfe, and his owne
e Psalm. 10 10. carnal wisedome. Thirdly, because this is a deed full of danger, a practise very perilous: the Lord having threatned to Judge these wicked secrets[f]
f Rom. 2. 16. yea, to punish them: *One speaketh peaceably to his neighbour* (saith the Lord) *with his mouth, but in his heart hee layeth wait: ſhall I not visit for theſe things, and bee avenged of ſuch tranſgreſſors?*[g] Fourthly, because it is a *foolish* thing, and argues
g Ierem. 9. 9. him to bee a *foole* that doth it[h]. It is a *foolish*
h Pro. 10. 18. thing (I say) for a man to hide his *counsels* (that hee may the sooner hurt his neighbour) in a double respect. 1. Because the time will come, when this thy *counsel* shall bee laid open, and made manifest unto the whole world: and therefore it is but a folly now to hide it[i]. 2. Because
i Luk. 8. 17. and 12. 2. even now when thou most closely concealest thy *counsel*, it is most apparent unto *three*, who will bee both witnesses against thee, to accuse thee, and Judges also to condemne thee. It is a great folly for a man to hide a murther from his neighbour and dearest Friend, and commit it in the sight of the Judge, Jury, and his most deadly enemies: So here wicked *Herod*, and other wicked men in this kinde, hide their bloody intents, treacheries and mischievous practises from others, when in the meane time, they are clearely seene and knowne, first to their owne conscience, which will be more clamorous then a thousand witnesses against them. Secondly, to the Divell, who will accuse them[k]. Thirdly,
k Eccleſ. 10 10. to God, who is greater then the Divell, or their own Consciences, and will both accuse and con-
l 1 Ioh. 3. 20. demne them[l].

§. 1. VERS. 8. *And* Herod *ſaid unto the Wiſe men, goe and ſearch diligently for the young child, and when ye have found him, bring me word againe, that I may come and worſhip him alſo.* *Verſ.* 8.

Sect. 1. *Obſerv.* Wee may observe here, that although the Wise men were no *wicked men*, yet a *wicked man* goes about to abuse them, by making them instruments and co-workers with him in his wickednesse: they must search out the child, and finding it, bring him word that he may slay it. Teaching us that oftentimes the righteous are in great

great danger to bee abuſed by the wicked unto wickedneſſe [m], and that for theſe three cauſes.

[m] 2 Sam. 15.11.&c.

Firſt, becauſe familiar friends can ſcarce deny, what they are intreated: as *Iehoſhaphat* ſaid unto *Ahab, I am as thou art, & my people as thy people* [n]: And hence oftentimes they conſent, through their friends importunitie to that which is evill. Secondly becauſe wicked men are crafty, like unto the Lapwing, crying moſt, when they are fartheſt from their neaſts, hiding their hearts from him, whom they meane to deceive: yea under good actions they can hide and cover wicked intentions, as *Herod* did here both with the Wiſe men, Chiefe Prieſts, and Scribes. Thirdly, becauſe charity is not ſuſpicious, but alwayes hopes the beſt, and therfore oftentimes is moſt quickly deceived.

[n] 1 King. 22.4.

Sect. 2. §. 2. *That I may come and worſhip him*: It may here bee asked, why doth not *Herod* ſay, *venit, eamus, come let us goe*, but I *præ, ſequar, goe before, and I will follow after*?

Queſt.

Anſw. 1. I anſwer firſt, becauſe hee was idle, he would not take the paines to ſeeke Chriſt.

Anſw. 2. Secondly, hee is here in a type of wicked and carnall men, who ſtand in neede of fore-runners unto Chriſt.

Anſw. 3. Thirdly, becauſe if he had gone with them, he might have been hindred by them from his purpoſe; and therefore hee goes not, but awaits, untill they bring him word of the place of Chriſts abode, that then privily he may deſtroy him, and not be hindered by any.

Sect. 3. §. *That I may come and worſhip him.*] Wee

Obſerva.

Anſw. I anſwer, there are two things here to be diſtinguiſhed, to wit,

- *Diſsimulatio*, Diſſembling; which is committed either
  - *Loquendo* by ſpeaking deceitfully; and this is a lye; as Herod here promiſeth to worſhip him, but purpoſeth no leſſe.
  - *Tacendo*, by ſilence, & holding ones peace: or a hiding of a mans own counſel, and this is lawful [f], that is, if thou do it wel; viz. that thou may conceale
    - Thine anger, *Prov.* 12.6.
    - The ſinnes of others, *Prov.* 17.9.

    But this ſilence is not lawfull, if thou doe it onely to hide thy malice, and deſire of revenge, &c.
- *Simulatio*, counterfeiting of that which is not, or a meere pretence: and this is altogether unlawfull.

[f] Pro. 29.11

It may bee here replyed, Pretences are lawfull, and allowable; and therefore all are not forbidden.

Object. 2.

Anſw. I anſwer. Pretexts are either

- False, and this is palpable fraud, and no leſſe than lying, being lawfull to none at any time, upon any occaſion: and this was HERODS fault, a meere falſe pretence.
- True, and that is either
  - Conditionally true, as our Saviour made, as though hee would have gone further [g], and certainly ſo would, if they had not entreated him to ſtay with them.
  - Partly, but not totally true; and this ſometimes is lawfull, as *Zedechiah* the King bids *Ieremiah* the Prophet, if the Princes ſhall aske him what he ſayd unto the King [h], he muſt anſwer, *that he entreated the king, that he might not returne to Ionathans houſe, to dye there.* This he ſaid unto the King, but this was not all he ſayd unto him; ſo that it was partly, but not totally true; it was *verum*, but not *veritas*, that which he told the Princes was *true*, but that was not *all the truth*.

[g] Luk. 24. 28

[h] Ierem. 38 26.

I will therefore thus conclude this queſtion, I. All verball *Diſſimulation* is evill. II. All counterfetting of that which is falſe, is evill. III. All diſſimulation unto evill, is fraudulent; yea, IV. All counterfeiting and feigning alſo, if it be for an evill end.

ſee *Herod* pretends one thing, but intends another, *Prætendit cultum, præparat cultrum*, he ſaith, he will come and worſhip him, but the Fox intends to come, and worrie him. 33

Hence it may be demanded, Whether is all *Diſſimulation* evill, or not? *Queſt.*

To this it is anſwered. Firſt, *Diſſimulation* is the wicked mans inſtrument unto wickedneſſe; and therefore to be eſchewed by all good men. *Anſw. 1.*

Secondly, *Diſſimulation* is a kinde of lying, *mentiri eſt contra mentem ire* [a], to lye is to ſpeake againſt a mans knowledge: but diſſimulation is, *contra mentem ire*, to ſpeake or pretend outwardly, that which our heart neither thinkes, nor intends; and therefore it is no other thing than lying [b]. Thirdly, a Chriſtian mans minde ſhould be ſimple, not double: God hath given us but *one tongue*, and *one heart*, that wee ſhould not bee *double-tongued*, nor *double-hearted* [c]; but we muſt bee ἁπλοῦς [d], *ſincere*, and of *ſingle hearts*; and therefore all diſſimulation is to be avoyded. *Anſw. 2.*

[a] Auguſt.

[b] 1 Pet. 2. 1

[c] 2 Cor. 1. 12. & 11. 3.

[d] Phil. 2. 15.

Fourthly, the end of diſſimulation is deceit, but this is evill, fraud binding, but looſing not: and therfore, ſeeing diſſembling tends and leads unto evill, as evill in it ſelfe, it is to be eſchewed. *Anſw. 3.*

It may be objected; Sometimes certainly it is lawfull to diſſemble, as the Father ſayth [e], *Aliquando bonum eſt verum cèlare, nunquam falſum dicere*, although wee are never allowed to ſpeake an untruth, yet ſometimes it is convenient to conceale part of the truth, which is nothing elſe but a kinde of diſſimulation, and therefore all diſſembling is not forbidden. *Obiect. 1*

[e] Auguſt.

Sect. 4. §. 4. *That I may come and worſhip him.*] The *Magi* came from farre to ſeeke Chriſt, and from their hearts deſire to finde him: Herod pretends the ſame outwardly, though the newes touch him to the quicke.

Hence a queſtion may be propounded, How may hypocrites, and the enemies of Chriſt, bee diſcerned from the children of God; and the true friends of Chriſt. *Queſt.*

I anſwer, By theſe notes, or markes of hypocrites. *Anſw.*

Firſt, they are wary, craftie, and wickedly prudent and politicke, as we ſee here in Herod.

Secondly, they are diligent and induſtrious, compaſſing ſea and land to effect their purpoſes;

34 ſes, as Herod, both in this verſe, and afterwards verſe 16.

Thirdly, they are falſe in their words, not ſticking, by lying and counterfeiting, to bring to paſſe their projects, as wee ſee Herod doth in this verſe.

Fourthly, they counterfeit friendſhip, that they may kill with more freedome and ſafetie: And thus doth Herod alſo in this place.

Fifly, they ſuborne others to aſſiſt them: *vis unita fortior*, that many forces being conjoyned together, they may the eaſilier prevaile: and thus Herod ſubtilly, would have had the wiſe men to have had a hand in this crueltie, and to have aſſiſted his bloudy purpoſe by their information.

Sixthly, they are cruell, breathing nothing but threatnings, ſlaughters, bloudſhed, and crueltie: and thus did Herod, verſ. 16. when hee was croſſed of his information, and intelligence from the wiſe men.

Seventhly, they are no better than Atheiſts, thinking that they can kill, Chriſt, (as Herod did here,) or at leaſt prevaile againſt him and his. Thus although many outwardly profeſſe a love unto Chriſt, the Goſpel, and true Religion, yet if they be inwardly enemies, they may be diſcerned and unmasked, at one time or other, by ſome one of theſe markes or other.

Verſ. 9. §. 1. VERS. 9. *When they had heard the king, they departed, and loe, the ſtarre which they ſaw in the Eaſt, went before them, till it came, and ſtood over, where the young child was.*

Sect. 1. Wee may obſerve here how many impediments and lets theſe Wiſe men meet withall, and yet how conſtant they are in their reſolution of finding out Chriſt. Firſt, the ſtarre failes them, and appeares not, which was their principall guide. Secondly, they come then unto Jeruſalem, but there they finde not the babe. Thirdly, the Jewes unto whom they came, were offended with their tidings. Herod and *all the people being troubled*, verſ. 3. Fourthly, no man accompanies them, when they proſecute the queſt and ſearch of Chriſt: yet all theſe doe no whit diſcourage or diſ-hearten them from their *Obſerv.* former intent and purpoſe: Teaching us thus much, that wee are not to bee hindered by any obſtacles from the courſe of pietie and religion; but conſtantly to proceed on in the wayes of *God*, notwithſtading all hindrances whatſoever.

Queſt. Here it may be asked, what lets are there, in the way of Religion, and how may we arme our ſelves againſt them?

Anſw. I anſwer, Firſt many are diſmayed by reaſon of the greatneſſe of the labour, and difficultie of the worke of the Lord; but let us remember, that *Labor omnia vincit*; be not weary, but be induſtrious, and thou ſhalt prevaile; for *conanti aderit Deus*; God hath promiſed to be graciouſly aſſiſtant to every one, that in ſinceritie of heart deſires, and endevours to ſerve him.

Secondly, many are diſcouraged, becauſe the way of Religion is not liked by the world, neither the profeſſors thereof loved, but rather deſpiſed and ſcorned: neither this ſhould hinder us from the ſervice of the Lord, although others be offended with thee, becauſe thou ſeemeſt by thy puritie and ſplendor, to eclipſe their credit & eſtimation, yet be not diſcouraged, but remember, Chriſtians muſt bee principally carefull to pleaſe God, not men [a]; both becauſe wee are the ſervants of the Lord, not the ſervants of men; and alſo, becauſe wee ſhall be judged by God, and not by man at the laſt day. [a] Rom. 12. 3.

Thirdly, ſome are with-held from the zealous profeſſion of Religion, by reaſon of the paucitie of companions, that trace that path; there are but few truly religious, and therefore they diſlike the practiſe of it: but we ſhould bee here moſt reſolute, ſaying, as *Peter* ſayd, *Although all men ſhould forſake Chriſt, yet we will never forſake him* [b], though none ſhould accompany, or aſſociate us in the worke of Religion, yet this ſhould not diſmay us; but with reſolute *Ioſhua*, we ſhould reſolve, let others doe as they will, *we will ſerve the Lord* [c], calling to minde theſe two things, I. *vivimus legibus, non exemplis*, God doth not command us to follow *Preſidents*, but to follow *precepts*. II. If thou deſireſt, *preſidents* as well as *precepts*, remember then, that thou haſt many examples in this kinde to imitate, both in the Old, and New Teſtament, yea, *Even compaſſed about with a cloud of witneſſes* [d]; and therefore follow not a *multitude unto evill*, but a *multitude of good men unto good*. Thus let us be like theſe Wiſe men, conſtant in the labour of the Lord, and in the courſe of holineſſe all the dayes wee have to live, not being either hindred, or turned backe, or diverted, by any impediments whatſoever. [b] Mark. 14. 29. [c] Ioſh. 24. 15. and 1 King. 19. 10. [d] Read Hebr. 11. the whole chap. and 12. 1.

§. 2. *The ſtarre which they ſaw in the Eaſt, went before them.* *Sect. 2. Obſerv. 1.*

This *ſtar* may be conſidered, either *tropologically*, or *Allegorically*, or *hiſtorically*.

Some [e] expound this ſtarre *tropologically* thus: *Herod* is the divell, and the *ſtarre* is the grace of God: and therefore when the Wiſe men goe unto *Herod*, and while they are with *Herod*, the *ſtarre* forſakes them: teaching us, that the grace of God flies thoſe, that follow the divell, or run after ſinne: becauſe the *pure Spirit* of God, will not come unto a *polluted ſoule*. [e] Haymo ſ. Epiphan. *Obſerv.*

This *ſtarre* may be conſidered of *Allegorically*; the *ſtarre* ſignifies the light of faith in the heart: and therefore although the Wiſe men have the word of God delivered unto them by the Chiefe Prieſts, which teacheth them, where Chriſt is to be borne, yet they cannot finde him, nor come unto him, untill the *ſtarre* of faith doth ariſe in their hearte [f]: Teaching us, that the knowledge of the Scriptures, without the light of faith is inſufficient to bring us to Chriſt: as the Apoſtle ſaith, *the word profits not, when it is not mixed with faith* [g]. [f] Muſcul. ſ. [g] Heb. 4. 2.

Hiſtorically this *ſtarre* may alſo be interpreted; even now the *ſtarre* was not ſeene, when they were in Jeruſalem; but as ſoone as they are upon their journey, and want a guide, it appeares unto them: Teaching us, that the Lord will never *Obſer. 2. Obſerv. 3*

never be abſent from his children in an acceptable time: Or, whenſoever the children of God ſtand in need of his helpe, by reaſon of any neceſſitie or danger, he will bee preſent with them, if not by and by, yet certainly at length. Hence a queſtion may be propounded.

Queſt. How may wee be aſſured of the Lords gracious ayd, and aſſiſtance in the time of trouble?

Anſw. I anſwer, by a carefull obſervation and obſervance of theſe three rules.

Firſt, labour for a pure and immaculate conſcience both towards God, and towards man, leſt otherwiſe we be plagued for our juſt deſerts, and plunged into ſome gulfe of danger for our ſins committed.

Secondly, labour that our faith may be without wavering [a], that we doe not call the mercy, or truth, or love, or power of God in queſtion, but boldly walke by faith, when wee cannot by ſight [b].

[a] Iam. 1. 6.

[b] 2 Cor. 5. 7.

Thirdly, although theſe two rules bee obſerved, yet thou muſt not expect ſuch mercy, or helpe, or deliverance as thou wouldeſt have, but ſuch as the Lord ſees and knowes to be behovefull, & beneficiall unto thee; for, *Deus non ſemper audit ad voluntatem, vel voluptatem, ut ſemper exaudiat ad ſalutem* [c]. faith doth not aſſure us of any particular temporall bleſsing, or freedome from any particular outward croſſe, but only in generall, that whatſoever the Lord knows to be good for us, in his appointed time he will give us.

[c] Iſidor. lib. 1. cap. 3. de ſum. bono.

Verſ. 10. VERS. 10. *When they ſaw the Starre, they rejoyced with exceeding great joy.*

Obſerv. 1 The eſtate and condition of theſe Wiſe-men, ſeemes at firſt viewe to bee deploreable and miſerable, but upon more mature deliberation, it is happie and bleſſed: for firſt, their journey was long and tedious; but God protects them in it from all danger. Secondly, Herod is netled, and the Iewes troubled; a tyrant raignes in this Citie, to which they bring the newes of the nativitie of a new King: but God doth ſo curbe, and reſtraine Herod, that he can doe them no harme, but rather performes divers friendly offices unto them.

Thirdly, they goe to Ieruſalem, hoping there to finde Chriſt, but they cannot meet with him there, for there hee is not: yet this journey is not loſt, but well ſpent; for 1. they are confirmed by the prophecie concerning Chriſt; and 2. they are taught the Citie and place, where he is to be borne.

Fourthly, they had loſt their guide, the *Starre*, as they came to Ieruſalem: but 1. there was no neede of it there, as is ſhewed before: and 2. when they ſtood in neede of it, it appeared againe unto them, as in this verſe:

Obſerv. 2 All this that hath beene ſaid, Teaching us, that wee often thinke our eſtates and conditions to be miſerable and evill, in regard of temporall things, when (if they were rightly weighed, examined, and conſidered) they are good and bleſſed.

Queſt. Hence it may be demanded, How ſhould we learne aright to judge of our conditions, and eſtates in theſe outward things?

Anſw. I anſwer, if we ponder our conditions according to theſe three rules

Firſt, conſider, what thou haſt deſerved juſtly at Gods hands, and what thou haſt received mercifully from his hands; and compare theſe two together, and thou ſhalt finde, that God hath dealt gratiouſly with thee, and farre above thy deſerts: yea it will make thee then confeſſe with *Ieremie*, that *it is of the Lords mercy, that thou art not conſumed* [d].

[d] Lam. 3. 22.

Secondly, conſider what thou haſt, not what thou wanteſt; and thou ſhalt finde that thou art at the leaſt equall, that is, thou haſt as many bleſsings, as thou wanteſt.

Thirdly, look upon thoſe that are below thee; not thoſe that are aboue thee, and thou will ſay, *jam ſumus ergo pares*, that there are as many in a worſe condition then thou art, as are in a better; and therefore thou haſt no cauſe to complaine, but a great deale of reaſon to bleſſe God, for that eſtate and condition wherein thou art, and to be abundantly contented with it.

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§. 1. VERS. 11. *And when they were come into the houſe, they ſaw the young child with Mary his Mother, and they fell downe and worſhipped him; and when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and Myrrhe.* *Verſ.* 11.

Sect. 1. It may heere be asked, How or in what manner doe the Wiſe-men finde Chriſt?

Queſt. 1.

Anſw. I anſwer, Saint *Luke* gives a conjecture, that they found him in a ſtable and in a manger [e].

[e] Luk. 2. 7. 12. 16.

Queſt. 2. It may bee demanded againe, Why did the Lord preadmoniſh the wiſe men, of the birth of this infant, by a miraculous ſtarre.

Anſw. I anſwer, leaſt otherwiſe they ſhould have beene offended, with this poore and meane eſtate, wherein they found Chriſt.

Queſt. 3. It will be queſtioned further, The Lord admoniſhing the Wiſe-men of the birth of Chriſt, and they undertaking ſo long a journey to ſee him, why doth hee ſuffer them, to finde him in ſo poore, and meane a place, and condition?

Anſw. 1. I anſwer firſt, becauſe God would heereby ſhew them, that Chriſts kingdome was not of this world.

Anſw. 2. Secondly, becauſe the Lord would hereby ſhew them, that Chriſts glory is not helped by earthly pompe.

Anſw. 3. Thirdly, becauſe the Lord hereby would have them underſtand, that as Chriſt, the head of his body the Church, was in outward ſhew ſo poore and deſpicable, ſo the true religion of Chriſts Church is not pompous: *I am not aſhamed* (ſaith the Apoſtle [f]) *of the Goſpel of Chriſt*: as if hee ſhould ſay, our religion ſeemes to him that lookes upon it with an earthly and carnall eye, to be worthy of ſhame, and to deſerve a bluſh, and that in all regardes.

[f] Rom. 1. 16.

1. If we reſpect religion it ſelfe, that is *fooliſhneſſe* [g], and *a ſtumbling blocke* [h].

[g] 1 Cor. 1. 18.

[h] 1 Cor. 1. 23.

2. If we reſpect outward Churches, or viſible ſocieties

36 societies, professing this religion, we shall finde them, in regard of heathenisme, but *a very little flocke* [i].

i Luk. 12. 32.

3. If we respect the outward worship, or externall exercises of religion: we shall finde that, First the religion of the heathen is more pompous. Secondly, that the preaching of the Gospel seemes but foolishnesse [k], in regard of that pompe, which was in the Iewish ceremonies.

k 1 Cor. 1. 18. & 2. 1. &c.

4. If we respect the stones of this Church, the men, or the professors of religion, we shall perceive them to be many times of the inferiour sort [l]; Great men being hardly drawne from their pleasures.

l 1 Cor. 1. 26.

5. If wee consider the outward estate of true professors, we shall finde them for the most part, to bee the scumme of the world (in the worlds esteeme) yea *the ofscouring, and laughing-stocke of men and Angels* [m], *and the most miserable also of all men* [n]. And thus we often see, that in no respect outwardly is the true religion pompous or stately.

m 1 Cor. 4. 9. &c.

n 1 Cor. 15. 19.

Sect. 2. §. 2. *And they fell downe and worshiped him.*

Quest. It may be asked here, How or for what end do the Wise men, who were Gentiles *worship* Christ?

Answ. 1. First, some say that they were altogether ignorant of the mysterie of the Messias, and did onely *worship* Christ after the Persian manner: but this is false, as followeth by and by.

Answ. 2. Secondly, Is it probable that they would *worship* a young babe, that by reason of his infancy understands nothing, except they did beleeve some divine thing to be in him? and therefore not the *childhood*, but the *divinitie* in the *child* was *worshipped* by them [o].

o Chrysost. s.

Answ. 3. Thirdly, if Christ had beene no more then a naturall child, they would never have undertaken so long, so tedious, and so perillous a journey to have found him out; principally, considering that in all probability (as I conceive) they themselves were little inferiour to the Kings of the Iewes.

Answ. 4. Fourthly, It is uncertaine what these Wise men (who were Gentiles) knew particularly concerning the mysterie of the Messias: but certainely they knew, that hee was something more then a man, by the internall revelation of the Spirit of God: who by faith taught them to beleeve, that he was a *King* though in a cottage, and a *God* though in a *cradle*; and therefore as unto a God *they fell downe and worshipped him.*

Sect. 3. §. 3. *And they presented unto him gifts, frankincense, and myrrhe.*

Quest. 1. These wisemen they come to seeke Christ, but they come not empty, from whence it may be questioned; Why they offer gifts unto Christ?

Answ. To teach us that we must never come unto God empty handed, without some offering or present.

Quest. 2. What have we to offer unto God?

Answ. Spirituall sacrifices of repentance, and thanksgiving [p]; but of this more largely else where.

p Hebr. 13. 15.

Quest. 3. What offer they unto Christ?

Answ. *Gold, Frankincense, and Myrrhe.*

Why doe they offer these unto Christ? *Quest.* 4.

I answer first, these were in times past offered up unto Kings, and that for a double end. First for a *politike end*: they offered unto their Kings, 1. *Gold* for their expenses, or for the maintaining of their state and pompe [q]. 2. *Frankincense*, for their sacrifices: 3. *Myrrhe*, for the splendor, and ornament of their sepulchers [r]. *Answ.* 1.

q Psal. 72. 15.

r Muscul. s.

Secondly, for *a morall end*; they offered unto their Kings, 1 *Gold*, that they might learne to be of *golden* manners. 2. *Frankincense*, that they might learne to sacrifice unto the Gods. 3 *Myrrhe* that they might remember their mortality [s].

s Gualt. s.

Secondly, these three, the Wise-men offer now unto Christ, either First in regard of his offices, and so they give him *gold* as a *King*, *Frankincense* as a *Priest*, and *Myrrhe* as a *Redeemer*. *Answ.* 2.

or Secondly, in regard of his nature, and then they offer unto him *gold* as a *King*, *Frankincense*, as a *God*, and *Myrrhe*, as a *man*. Or Thirdly, they offer them all unto him as a King according to the Persian manner, as is shewed in the former answer: Or Fourthly, by these they enrich Christ, that he might be furnished and provided, for his flight into *Ægypt*. Or Fiftly, they present these unto Christ, because the Persians and Arabians abounded with these three things [t]. Or Lastly, they offered these three in regard of the present estate and necessitie: that is, because they saw the *poverty* of the *Mother*, the *tendernesse* of the *child*, the *nastinesse*, and *noysomnesse* of the *place*, wherein Christ was (the *Stable*) therefore they offer unto him these things for the releeving of these necessities: they present him with *gold*, for the releeving of his Mothers *poverty*; with *Frankincense*, for the expelling of all *noisome smels*; and *Myrrhe* for the consolidation of the *infants joynts* [u].

t Carthus. s.

u Carthus. s.

Quest. 5. What benefit may we reape or learne by these their offerings?

Answ. I answer, we must by their example be incited to doe the like, first offering *nosmet*, our selves, secondly, *nostra*, our substance.

First we must offer up our selves unto Christ, giving our selves wholy unto him, and devoting our selves wholy unto his service [x], because he hath bought, ransomed, and redeemed us for this end, and purpose [y].

x Rom. 12. 1.

y Luk. 1. 75. and 1 Cor. 6. 18. 19. 20.

Secondly, wee must offer our estates or substance unto God, that is, offer unto him, 1 *Gold*, 2 *Frankincense*, and 3 *Myrrhe*.

First present God with thy *Gold*, that is, 1 *Temporall gold*, by almes, charitie, liberality, and hospitality, for such as are rich in goods, must be *rich in good workes* [z]. 2 *Spirituall gold*, viz. 1 a true & a lively faith, for this is more precious then gold, to trust confidently in God. 2 a pure & unblameable life: for this is more esteemed by God, *then the Gold of Ophir*, the pure in life being precious in his eye sight; & this is more excellent in regard of our selves, for *riches availe not in the day of wrath, but righteousnesse delivereth from death* [a]. And thus by true charitie towards others, by true faith in God, and purity of life in our selves, wee *offer* unto God *Gold*: and wee *build* with *Gold*, which will *endure the fire* [b].

z 1 Tim. 6. 18

a Pro. 11. 4.

b 1 Cor. 3. 12.

Secondly,

Secondly, we must offer unto God *Frankincense*: that is faithfull, pure, and fervent prayer.

Thirdly, we must offer unto God *Myrrhe*, and that is either 1 *Good workes*; or 2 *Mortification*, and that first externall, by suffering affliction, and willingly undergoing, whatsoever the Lord is pleased to lay upon us. Secondly, or internall, by *mortifying our members* [c], that is, all corrupt, and carnall affections, which are in our mortall bodies, because they warre against the soule [d].

c Col. 3. 5. 6.

d 1 Pet. 2. 11.

Vers. 12. §. 1. VERS. 12. *And being warned of God in a dreame, that they should not returne unto Herod, they departed into their owne country another way.*

Sect. 1. *Quest.* It may heere bee doubted, what manner of *dreame* this was, which the Wise-men had?

Answ. 1. I answer first, *Dreames* are either, 1 naturall, which the minde causeth of it selfe, but upon some occasion or beginning, either externall or internall: or 2. they are *somnia immissa*; *dreames* which the minde of it selfe procureth not; but are sent unto it, or wrought upon it, by some other power: and these are of two sorts, either first θεόπεμπτα, sent of God, (and such was the *dreame* of these *Wise-men*) or δαιμονιόπεμπτα, sent of evill spirits.

Answ. 2. Secondly, Divine *Dreames* are such, as God offereth to the minde, and these *dreames* 1 Sometimes are shewed to the faithfull, or to those that are in the *visible* Church, and of the *invisible*, as to *Jacob*, *Ioseph*, *Daniel*: Sometimes to those who are neither in the *visible* Church, or of the *invisible*, as to *Laban*, *Gen.* 31. to *Pharaohs* baker. 40. to *Pharaoh* himselfe. 41. 3 Sometimes these divine *dreames* are shewed to those, that are not in the *visible* Church, but yet of the *invisible*: and such was this *dreame*: it was sent by God, unto the Wise men, who were not Iewes (and therefore not of the then *visible* Church) and yet (I hope) of the true Church of Christ.

Answ. 3. Thirdly, Divine *Dreames* are all μαντικὰ, that is, containing some divination of things hid and secret, and afterward to come to passe: and these are of two sorts. 1 *nuda σήματα*, naked visions, simply, & plainly, expressing the meaning, scope and purpose of the *dreame*; and such was this *dreame*: or else 2. they are αἰνιγματα mysticall *dreames*, folded up in types and figures; which cannot be understood without some signification: such were *Pharaohs dreames* of the seven fat and leane kine, and of the seven full and thinne and lancke eares. *Gen.* 41.

Sect. 2. §. 2. *That they should not returne unto Herod.*

Quest. 1. Heere it will be demanded, why doth not God save and preserve Christ miraculously, or by some other way, then by the flight of the wise men?

Answ. 1. First, some answer heere unto, that wee must not dare to summon God to the barre, to render a reason to us of his actions [e].

e *Muscul.*

Answ. 2. *Observ.* Secondly, God will not use miracles when and where there is no neede; Teaching us thereby, that we must in all our necessities, 1. use all lawfull meanes; and then 2. begge a blessing at Gods hands upon the meanes.

Answ. 3. Thirdly, God doth this because he would not have these Magi made instruments of Herods cruelty.

Answ. 4. Fourthly, the Lord doth this, because hee will not have Christ twice made known, or revealed, to those that inwardly contemne and despise him. The wise men once bring Herod word of the nativity of Christ; and in stead of rejoycing at that joyfull newes, hee plots, how to shed his most precious blood, by an untimely death: and therefore God will not permit the Magi the second time, to reveale Christ unto him.

Quest. 2. It may heere further be enquired, Why doth God forbid the wise men, to play the part of honest men; that is, to keepe their word? they had *promised Herod*, that when certainely they had found out the place of Christs abode, they would give him notice of it, and in this verse God doth prohibite it?

Answ. The Lord doth this to shew, that hee hath authority to prohibit the *performance* of humane *promises*: the will of man is to give way to the will of God; and the commandement of God doth nullifie and make voide all humane *promises*: for the full understanding of this resolution and question, two things are carefully to bee taken notice of: First, *promises* oblige in themselves. Secondly, God commanding, *promises* are to be violated.

First, *promises* oblige and binde in themselves, and that *jure divino*, by the law of God, and that whether they are made { With an oath. Or Without an oath.

Promises that are bound with an oath, binde a man unto the *performance* of that which hee hath *promised*: it being a note of an upright man, and an heavenly citizen, not to change his *promise*, although he have sworne unto his owne temporall hurt [f]; when the law of an oath was given in *Sina*, the whole world shooke (say the Rabbines [g]) because an oath is *stabilimentum orbis*, the stay and proppe of the world, and if promises and oathes were not observed, how should men trade, or buy, or sell, or live in the world? an oath is for the confirmation of the truth, and for the end of contention; and therefore all falshood of wicked men in their *Promises*, is much to bee reprehended: whether committed by Heathens, or Christians.

f Psal. 15. 4

g Vide Pet. Mart. fol. 238.

I. Many Heathens slight *promises* though bound by oathes: the Turkes say, children are to be deceived with apples, and men with oathes: so lightly doe they value and oath. *Lingua juravi* (said one [h]) I sware it onely with my tongue. This is a most wicked practise, thus to slight an oath, in any whosoever.

h Ennius

II. Some Christians are faulty also heere, and they are the Papists, who make no conscience of breaking an oath made unto any, whether Christians or Heathens, that are not sworne servants and vassailes to the Pope, as they are: It is an ordinary phrase at the Court of Rome, *Mercatorum est, non Magistratuum stare juramento*: it is the

38 the part of a Merchant, not of the Pope, or any placed in authority by him, to keepe his oath [i]. So *Iohn Husse*, and *Hierome* of *Prage*, were *promised* by an oath, from the councell of *Constance*, *safe conducte*, and yet contrary to *promise* and oath were killed [k].

[k] Sleydan.

Promises though made without an oath, yet binde: *omnia quasi jurata* [l]; all *promises* are halfe oathes, or *promises* (in a manner) doe partake of the nature of an oath: Now the reason, why *promises* binde although not bound with an oath, is this; because fidelity is a part of truth, and a *promise* is a greater part, then an affirmation: and therefore *promises* are are not to bee violated, either 1 *Lucri causâ*, for gaine, as one saith [m], *Linguâ rei servandæ, &c.* I made a *promise* with my mouth, that I might save my purse, but *Eadem linguâ jam nego*, with the same tongue that I made the *promise*, with the same, I refuse to keepe it, because it is not for my profit to *performe* it: as if a man should *promise* a thiefe to send him to such a place, twice so much money, as he hath about him: if hee will but spare him that which now hee carries, because hee hath undertaken some urgent affaires, which cannot be accomplished, if now hee should be robbed: In this case I say, a man ought not for lucres sake to violate his *promise*. Or, II. *Hostilitatis causa*, *promises* are not to be violated, no not unto our enemies: this the Lord *reproves* [n]; and *Peter Martyr* [o] from *Augustine* and *Ambrose* proves, that the faith, and faithfull *promises* which are plighted unto our enemies are to be observed.

[l] Hier. ad Cælant.

[m] Plautus.

[n] Ezech: 17. 13. 15. 16.

[o] f. 364.

Secondly, although *promises* oblige in themselves (as is already shewed) yet, God commanding, it is lawful, and behoveful to violate them: and the reason hereof is, because God is by no means to be disobeyed; *Disobedience being as the sinne of Witchcraft* [p]. Yea hee must bee obeyed without any delay when hee commands. Here wee must consider, what *promises* are unlawfull, and in that regard to bee broken: then how *promises* come to be unlawfull.

[p] 1 Sam. 15. 23.

First, we are to consider what *promises* are unlawfull, or the causes, why *promises* become to bee unlawfull: the causes are either, 1. conjecturall, or, 2. true.

Peter Martyr [q] doth propound many causes, why *promises* are made unlawfull: viz. I. If the *promise* bee impossible to bee performed. Or II. contrary to the wil of God, or the good of Gods Church. Or III. If it be evill for him to *perform*, who hath *promised* it. Or IV. If it were extorted by deceit and fraud: Or V. If the *promise* were forced by violence and feare, then these *promises* are not to be observed.

[q] f. 364.

The true causes of the violation of *promises* are two, Ordinary, Extraordinary.

The Ordinary causes of the violating of *promises* are these, First, if the *promise* be impossible to bee *performed*; for then of necessity it must be broken: yet two things are here to bee observed.

I. If the thing *promised* were impossible to be *performed* before the *promise* was made, then is he no better then a deceiver, that made that *promise*: yea if a man be not certaine, that it may be *performed*, hee sinnes, because hee ought to take heed least hee should offend with his tongue [r] and therefore every one must beware of *promising* those things, which are either *impossible*, or may prove *impossible* to him afterwards, as single life, because the gift of continency is not given unto all.

[r] Eccles. 5. 4. 5.

II. If the thing *promised* were in thy power to *performe*, when the *promise* was made, but after the *promise* becomes *impossible* unto thee to *performe*; then thou art freed from thy *promise*, because God hath hindred thee from the *performance* of it. And this is the first ordinary cause.

Secondly, the second ordinary cause of the violation of *promises* is this, if the *promise* made be *unlawfull* to be *performed*, that then it is not to be observed.

A *promise* is made *unlawfull* in a double regard, either in respect of the

- Action *promised* to bee *performed*: thus some *promises* are unlawfull.
- In themselves, the substance of the promise being wicked, like Herods promise: and this promise is not to be kept. And the reason of it is this, because the first vow and promise of obedience which we made unto God (and which we are principally obliged to performe) doth contradict this. This promise is two-fold, I. When being first made, it is knowne to be unlawfull: this is sinfull. And herein *David* sinned towards *Nabal* [a]. II. Or when the thing becomes unlawfull, after the promise is made, and then it is not to be observed. As for example, if a man promise upon such a day to lend his friend armour and weapons; and before the day comes, his friend proves a traytor, and a rebell, or mad and distracted; he is not then to keepe his promise: And the reason is this, because hee is not changed that made the promise, but he to whom the promise was made, is changed from what he was.
- In regard of some circumstances, that is, when the thing promised may be performed in regard of the substance or matter of it, but some circumstances doe make it unlawfull. As for example. I. If that which is promised tend to the scandall of thy brother, which being contemptuously and freely performed, (without any coaction by superiours) is evill; but not so, if it be commanded or enjoyned by lawfull authority. II. If the promise tend to the impunity of sin: for this is good, if it be done in mercie (as *David* towards *Shemei* [b]) but evill, if by negligence and remisnesse, because the Magistrate should not hold the sword for nought, but for the punishment of offenders.

[f] Matth. 14. 9. Mark, 6. 26.

[a] 1 Sam. 25. 22.

[b] 2. Sam. 19. 23.

Time

Time when the *promise* is to be performed: and thus some promises are unlawfull, either by { Promise, the time being altogether unlawfull, for the performance of the promise; asif a man should promise his friend to plow his ground upon the Lords day. Or,
{ Some subsequent alteration, as if a man should promise his friend, to come and feast with him, and make merry with him such a day, and in the mean time, upon some urgent publick necessitie, it is proclaimed a day of solemne fasting and humiliation, as in Niniveh[c].

[c] Jonah 3. 4. 5.

Besides these ordinary causes of violating of promises, there are extraordinary, and that is the commandement of God, when God forbids the performance of the promise, as in this verse, the Lord forbids the wise men to goe backe unto Herod according to their promise: so also the Israelites borrowed of the Egyptians eare-rings, and jewels, and the like, with promise (without doubt) to restore them againe; but God forbids them to returne them[d]. Now this wee must observe, that these are not to bee imitated, without a particular command from the same Spirit of God.

[d] Exod. 3. 22. & 11. 2. & 12. 35.

Thus wee have seene what promises are unlawfull, and the causes why promises are not to be performed: wee are now to consider how promises are made unlawfull, which may briefly be shewed, first affirmatively, secondly negatively.

I. Promises are violated, and not performed, by a mans owne impietie and wickednesse: as for example, a man perswades his friend to promise him, that he will neither meddle with himselfe, nor any weapon he hath; and when the promise is made, (the other dreaming of no such thing at all) he goes about to hang himself, or to stabbe himselfe: this promise otherwise lawfull, is made unlawfull to be performed by his desperate enterprises.

II. Lawfull promises are not made unlawful by an Episcopall absolution: but here observe, A Bishop may absolve, first *declarativè*, by a power declarative, as a Levite, or an interpreter, and expounder of the law of God; that is, he may shew from the word of God, what promises are not to be kept, and by vertue of the power and authoritie given unto him by Christ, may absolve and acquit them. But secondly, not positively, as a Lawgiver, or as one that hath power to dispense with the Law of God: for they must doe nothing against the truth, but for it. And therefore, I. the Pope erres here, that will not suffer a wicked promise to be broken, without a facultie, or leave from his holinesse. But, II. hee erres worse, in breaking promises and oathes, which are lawfull: as freeing subjects from the oath of allegeance unto their Soveraignes; husbands from their promises made to their wives in marriage: and the contrary, with *diverse* the like, which (the Papists say) hee can dispense withall, and absolve from.

Sect. 3. *Observ.* 1. §. 3. *And they departed into their owne countrey another way.*] We may observe here the admirable obedience of these wise men: for they might here have objected many things, as first, that it is a shame to returne home by another way, because this is is a kinde of flight. Secondly, that it is a great shame to breake the promise, which they have made. Thirdly, that it is dangerous to double with kings, for they have long armes; and their anger is heavie. Fourthly, cannot the Sonne of God protect himselfe? how shall wee beleeve, that he can save others (much lesse bee the Saviour of the world) that cannot save himselfe? These things flesh and bloud might have alledged; but they object nothing at all, but in all things obey: Teaching us, that our obedience unto God, ought to bee absolute, and ready, without murmuring, without disputing[a], without consulting with flesh and bloud[b], and without procrastination, and delay[c].

[a] Phil. 2. 14.
[b] Gen. 26. 19. and Act. 26. 19
[c] Gen. 12. 4.

Why did these wise men, or why should wee thus presently obey God? *Quest.*

I answer, this is required of us, either in regard of God, or in regard of our selves. *Answ.*

First, it is required of us absolutely and readily to obey God, in regard of the Lord himselfe, and that for these causes: First, because God requires the obedience of the mind, and of the inward man, that our minds should alwayes be prepared to obey the will of God: and therefore as soone as ever the Lord gives any command unto us, we must obey it, with all readinesse and cheerfulnesse.

Secondly, because God deserves at our hands, that we should doe whatsoever hee requires of us, be it never so unpleasing or unprofitable unto our selves: yea it is a great indignitie offered unto the Lord, either to dispute or indent with him concerning any thing, that hee commands us.

Thirdly, because the will of God is the rule of good, just, profitable, and convenient, that is, wee only know things to be good, just, holy, & welbeseeming, because they are agreeable unto the wil of God, and therfore to doubt of that which God requires, is to contradict either his prudence or justice, and therefore it is by and by, yea in all things carefully to be obeyed.

Fourthly, because, if we obey God, when hee commands, he wil accept of our *obedience*, as performed in subjection unto his will: but not so, if we *obey* him at our owne leasure.

Secondly, it is required of us, presently and willingy to *obey* God, in regard of our selves, & that for these two causes, first, because it shewes in us a willing minde, which God loves.

Secondly, because now, when God commands, we may obey, but afterwards (perchance) wee shall not bee able, God withdrawing his grace from us.

Sect. 4. §. 4. *They went to their owne countrey another way.*

Quest. 1. It may here be asked, why doth not the Lord suffer them to goe unto the Jewes? or forbid them to goe into the Gentiles?

Answ. 1. First, the Magi would not go unto the Jewes, because they were offended with the corrupt state

40

ſtate of their Church[d].

Secondly, God would not ſuffer them to goe unto the Jews, becauſe they refuſing, or at leaſt not caring for Chriſt, the Lord will not have him, to be offred unto them any more.

Thirdly, God would not prohibit them to go unto the Gentiles, becauſe he would have Chriſt to be preached unto them, the Iewes thus ſlighting the meſſage of his nativity.

d Muſcul.
Anſw. 2.
Anſw. 3.

Verſ. 13. Sect. 1. §. 1. VERS. 13. *And when they were departed, behold the Angel of the Lord appeared unto Joſeph in a dreame, ſaying, Ariſe, and take the young childe, and his mother, and flye into Egypt, and be thou there, untill I bring thee word: for* Herod *will ſeeke the young childe, to deſtroy him.*

Hierom. ſ. Obſerva. Some obſerve[e], that when *Ioſeph* took Chriſt and his mother, that hee might flye with them into Egypt, he tooke them by night, when it was darke, but when hee returnes into Judea, neither night nor darkneſſe is mentioned in the Goſpell: to teach us, that there is nothing but palpable darkneſſe with us, when Chriſt leaves us, but when he comes unto us, then comes true and cleare light.

Sect. 2. Queſt. §. 2. *Take the young child and his mother.*] It may here be asked, when *Ioſeph* thought to have put *Mary* away, becauſe ſhe was with childe, the Lord calls her his wife (Chapter 1. 20.) *Feare not Ioſeph, to take unto thee Mary thy wife*: why therefore doth the Lord now call her the *childs mother*?

Anſw. 1. I anſwer, Firſt, becauſe they had now both of them agreed upon her perpetuall virginitie, as is probable, ſhe askes, and he grants, that ſhe ſhould remaine an unſpotted virgin all her life.

Anſw. 2. Secondly, becauſe by a moſt forcible argument, the Lord would excite *Ioſeph* to have a ſpeciall care of her, remembring, that ſhee was the *Mother of Chriſt*.

Anſw. 3. Thirdly, the Lord hereby would ſhew unto *Ioſeph*, that *Mary* was more to bee reſpected, loved, tendered, and eſteemed for the *childes ſake*, than for marriage ſake.

Sect. 3. Obiect. 1 §. 3. *And flye into Egypt.*] It will hence bee objected, flight is diſhoneſt, it hath but a loathed aſpect, contrarie to all generoſitie: yea, by this meanes the faith of *Ioſeph* and *Mary* may bee ſhaken, why therefore doth the Lord command it?

Anſw. I anſwer, God hereby would ſhew two things unto theſe two pious perſons: to wit, Firſt, that they that will follow Chriſt, muſt take up their croſſes, and arme themſelves to endure, and undergoe afflictions. And ſecondly, that they muſt thinke nothing vile, baſe, or unſeemely, which God requires of them, and in them.

Obiect. 2. It will be objected againe, This flight derogates from the authority of Chriſt, there being no neede of it at all: he can otherwiſe ſave both himſelfe, and them: For firſt, he can walke inviſibly, and not bee ſeene; hee can paſſe out of their ſight, as hee did divers times, when they had thought to have laid hold upon him: Or ſecondly, he could blinde them that they ſhould not ſee him, as the Angels did the *Sodomites*. *Gen.* 19. and *Eliſha* the *Aramites* 2 *King.* 6. Or thirdly, he could deſtroy them, as hee did *Sennacherib*. And therefore ſeeing Chriſt was able to defend himſelfe, why doth he flee?

Anſw. 1. I anſwer firſt, the ſinnes of *Herod* were not as yet come to their full height and maturity, and therefore the Lord will not yet come againſt him in judgement.

Anſw. 2. Secondly, God hereby will ſhew, that Chriſts kingdome is not of this world: and therefore he ſhall not exerciſe temporall power, no not over his enemies, but in this life ſubmit himſelfe to the forme of a ſervant.

Anſw. 3. Thirdly, God heereby will ſhew, that Chriſt came not to deſtroy but to ſave. *Anſw. 4.* Fourthly, God heereby will ſhew, that Chriſt is true man.

Anſw. 5. Fifthly, this was done, that Chriſt heereby might ſhew, that his Kingdome was not confined to one place: the Jewes bragged *that in Iudea was God knowne*[a], and that he dwels in Jeruſalem[b], but *Chriſt breakes downe the partition wall*[c], accepting the Gentiles into favour, ſending the Goſpel unto them, & cauſing them to receive it.

[a] Pſa. 76. 1 [b] Pſa. 135: 21. [c] Epheſ. 2. 14.

Anſw. 6. Sixtly, this was done, that Chriſt might ſhew unto us, that there is for him and his, ſtill ſome one place or other to reſt ſafely in: or that hee will alwaies, in ſome place or other, procure a refuge, and ſafegard for his Children.

Anſw. 7. Laſtly, this was done for our inſtruction, that we in Chriſt might have an example, to uſe all lawfull meanes to preſerve our lives in the time of danger.

Sect. 4. Queſt. §. 4. *And flee into Egypt.*

Why is *Ioſeph* commanded to carry Chriſt into Ægypt?

Anſw. I anſwer, the cauſes heereof are either firſt Naturall, or ſecondly Spirituall.

Firſt, there may be theſe three naturall reaſons rendred, why Chriſt was to goe into Ægypt. Firſt, becauſe it was neere unto *Iudea*. Secondly, becauſe it was a ſafer place then any part of *Iudea*, *Herod* having no command, nor power there. Thirdly, others adde[d] becauſe the Ægyptians were of old (in the time of *Ioſeph*) well willers unto the *Iſraelites*, and therefore *Ioſeph* hopes and expects favour and kindneſſe from them.

[d] Carthuſ. l.

Secondly, there may bee theſe five Spirituall reaſons given of this fleeing into Ægypt.

First, that hereby might bee ſignified, that Chriſt was offered unto the Jewes, and given unto the Gentiles.

Secondly, that the prophecy might bee fulfilled, which was given by the Prophet *Hoſea*.

Thirdly, becauſe God will hereby ſhew, that his anger laſts not for ever: and therefore although in time paſt, in his wrath hee wounded the Ægyptians, yet now in the fulneſſe of time he ſends a Saviour unto them, to cure all their maladies, and heale all their infirmities.

Fourthly, becauſe Ægypt is a type of the world, and therefore Chriſt was carried thither by *Ioſeph*, to ſhew that by the preaching of the Apoſtles, Chriſt was carried unto the whole world[e].

[e] Carthuſ. l.

Fiftly,

Fiftly, the last reason is, because Ægypt of all countreyes was most corrupted with Idolatry, and therefore for the more magnifying of his mercy, in the conversion of this countrey, and making it most famous for piety, the Lord was carried thither [f].

f Chrysost. Hom. 8.

Sect. 5. §. 5. *Be there untill I bring thee word.*]

Quest. Why doth not God appoint *Ioseph* a set time, but leaves him in uncertainties, with a *Donec untill* I bring thee word?

Answ. I answer, because God would have *Ioseph* to depend upon his providence: Remembring, first, that not to waite Gods leasure, is not to beleeve his providence. Secondly, that the providence of God is most prudent, it knowes every article of time. Thirdly, we are ignorant, what may prove good heereafter for us, and therefore God would have us to depend upon his gracious providence.

Sect. 6. §. 6. *Because Herod seekes the young Child to destroy him.*

Quest. Why doth the Lord admonish *Ioseph* of this danger?

Answ. 1. I answer, first, that the knowledge of the perill may increase his care.

Answ. 2. Secondly, to shew that God doth graciously beare with our infirmities.

Answ. 3. Thirdly, God hereby doth testifie, how readie he is to open his minde, and reveale his will unto his servants, whensoever they stand in

g Psal. 25. 14. needs of his direction, and desire with all willingnesse of heart to be ordered by it [g].

Vers. 14. *Sect.* 1. §. 1. VERS. 14. *When hee arose, he tooke the young child and his Mother by night, and departed into Ægypt.*

Ille excitatus, when hee arose, that is, by and by, as soone as ever hee was awaked out of sleepe:

Observ. Wee may observe hence, how readily and constantly *Ioseph* obeyes every charge and severall injunction given unto him by God, notwithstanding the many great impediments and lets which he had to the contrary: for he might have thought or argued thus with himselfe: First, the child is none of mine. Secondly, why should I then offend my King for his safegard. Thirdly, by betraying the child, and delivering of him into Herods hands, I shall gaine honour and riches. Fourthly, my journey will bee full of perill. Fiftly, the Mother of the child, is very tender, and scarcely able to undergoe such a journey. Sixtly, I shall loose all the substance, I enjoy by this my flight. Seventhly, I know not but Ægypt may bee as dangerous unto mee as *Israel* is: These things *Ioseph* might have objected unto him selfe, but hee doth not: but is still readie prest to performe the will of God: to goe when God bids him, to come back againe when God calls him, and to obey God when and how he pleaseth: Teaching us, that that obedience of God, which is truely pleasing unto him, ought to bee performed with readinesse, willingnesse, and chearefulnesse of heart.

Sect. 2. §. 2. *He tooke them by night.*

Why doth *Ioseph* flee in the night? 41

I answer, because it was most safe: hee doth not say, God hath commanded me to goe to Ægypt, and therefore he will protect me: I neede neither care when, nor how I goe, nor bee so hasty to goe: but he is providently carefull, and therefore he flyes as secretly, and speedily, as possibly he can, having now a charge from God to remove. *Quest.* 1. *Answ.* 1.

Secondly, *Ioseph* departed towards Ægypt in the night for feare. *Answ.* 2.

Hence it may bee doubted, whether in generall it is a good thing to feare danger? or in particular, whether *Ioseph* did well, and warrantably in thus flying by night for feare of danger? *Quest.* 2.

I answer, First yes, because hee had no calling nor warrant to abide there; yea hee was forbidden by God to stay: and therefore he did well to feare: we can have no confidence in God beyond our calling, all our hope being grounded upon his promises: but hee hath not promised to protect us any longer then wee walke in our callings, and that according to his will [a]. And therefore *Ioseph* did well in fearing to stay there, seeing God had called him away. *Answ.* 1.

a 1 Ioh. 5. 14.

Secondly; God doth not kill and wholy destroy our affections, but converts and changes them, and then useth them: and therefore *Ioseph* did not amisse in fearing to abide in *Bethlehem*. *Answ.* 2.

It may heere bee demanded, whether doe our affections helpe us or hinder us in the service of God? *Quest.* 3.

I answer, a right use of the affections doth helpe us in Gods service: *Shame* makes us blush for sinne: *feare* makes us warie: *anger* makes us zealous of the credit and good name of our neighbour, and of the glory of God: *Lostinesse* of minde, makes us constant and resolute in our callings and duties, both divine and humane: *Praise* makes us more prompt and ready to obey vertue, it being *cos virtutis* vertues whetstone. *Answ.*

Sect. 3. §. 3. *And departed into Ægypt:*] Ægypt was a place of ill report in many things. First, a place of noe faith nor truth, but perfidious and treacherous: *Pompeius* was slaine there: *Iulius Cæsar* was in danger of treachetie when he was there; and it was a fatall place to *Antonius*. *Observ.*

Secondly, they were persecuters of the *Israelites*, and God makes that great deliverance of his people, from them, the Preface of the law [b]. And hence it is that God forbids them to returne any more into Ægypt, but rather to goe to Babylon, and submit themselves to the Chaldean captivity; as *Ieremiah* the Prophet often perswades.

b Exod. 20. 1.

Thirdly; the Ægyptians were most bitter and cruell enemies of religion, abounding in all manner of superstition; and this is that which most grieves the children of God, to bee among those that are lovers of superstition, and haters of religion [c]. And yet notwithstanding all this; *Ioseph* being commanded by the Lord to goe thither, doth neither refuse it (as the Iewes did when they were bidden by the Prophet to goe to

c Psa. 120. 5, 6.

42 *Babylon*) neither doth hee flye into ſome other place (as *Ionas* did, who would have fled to *Tarſus*, when he ſhould have gone to *Nineveh*) but goes preſently when, and punctually whether the Lord bids him.

Verſ. 15. *Sect.* 1. §. 1. VERS. 15. *And was there vntill the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, out of Ægypt have I called my Sonne.*

A man in the ford ready to ſinke, catcheth at every thing he feels or ſees (which he can reach) hoping that it will helpe to keepe his head above water: ſo Papiſts ſnatching every occaſion for the confirmation of their religion, laye hold upon this verſe to ground their unwritten traditions upon, objecting thus, Many bookes truly ſacred and canonicall have utterly periſhed and beene loſt, and therefore that *Canon* of Scripture which now wee have is not ſufficient: the Antecedent they confirme from *Chryſoſtome* [a] who ſaith, the Jewes loſt ſome of their ſacred and canonicall bookes by negligence and careleſneſſe, and ſome of them have beene burnt: and therfore theſe Books could never be repaired or written again by *Eſdras*, ſeeing that they were no where extant: they give us examples of this, as this verſe, *Out of Ægypt have I called my ſonne*, and verſe 23. *he ſhall be called a Nazarite*, which words are not at all to be found in the Old Teſtament: And therefore the Scriptures are inſufficient without eccleſiaſticall or humane Traditions.

Obiect. [a] Hom 9. ſ. Matth.

Anſw. 1. I anſwer firſt, we deny that any ſacred and canonicall bookes have beene loſt.

Anſw. 2. Secondly, if there bee any loſt, as ſome Proteſtants grant (as we ſhal ſee elſe where) yet they were either hiſtoricall, and not abſolutly neceſſary unto ſalvation: or doctrinall, containing fundamentall truths which are clearely taught and laid downe in ſome of thoſe bookes which we have now extant, and therefore this doth not conclude the Scriptures to be inſufficient.

Anſw. 3. Thirdly, the proofe they bring for their Antecedent proves nothing, becauſe *Chryſoſtome* being ignorant of the Hebrew tongue; followes the tranſlation of ſome interpreters, who hath not theſe two ſentences, which are in this verſe and the 23. verſe: but S^t. *Hierom*, learned in the languages affirmes [b], that they are both to bee found in the Hebrew Text, that is, this verſe, in *Hoſ.* 11.1. and verſ. 23. in *Iudg.* 13.5. and *Iſa.* 11.1. Yea both theſe ſentences are to bee found in the vulgar tranſlation, which the Papiſts hold onely authenticall of all other tranſlations.

[b] Lib. de opt. gen. interp.

Anſw. 4. [c] Lib. 2. de verbo Dei. [d] Scharpius curſ. Theog. 137. Fourthly, the Jewes ſo religiouſly and carefully did keep theſe ſacred books, that no one book either by their negligence or malice hath periſhed; as ſhall bee elſe where ſhewed, and as *Bellarmine* himſelfe proves [c] and others are verily perſwaded of [d].

Sect. 2. §. 2. *That it might bee fulfilled which was ſpoken of the Lord by the Prophet.*

Expoſit. The ſcope of that place Hoſ. 11.1. Is to commemorate the deliverance of Iſrael from Egypt, by way of reproach and upbraiding of the Jewes who were ſo unthankefull, and diſobedient unto God, who had done ſuch great thing for them.

Queſt. Hence a principall queſtion offers it ſelfe to be diſcuſſed, which is this: How is it ſaid here, *This was done that it might be fulfilled, &c.* Is this the ſcope of *Hoſeas* propheſie?

Anſw. 1. I anſwer firſt, a Propheſie is fulfilled three manner of wayes.

I. When that which is fore told come to paſſe, as *Samuel* foretold *Saul that his kingdom ſhould not continue* [e] *becauſe God had rejected him* [f], which was ſhortly after fulfilled in *David*, to whom the crowne was given.

[e] 1. Sam. 13.14. [f] 1 Sam. 15. 23.

II. When a thing is foretold of one time in generall, which may often come to paſſe: or when a Propheſie is given, which ſeems to aime at ſome one time, but the ſubſtance of it is accompliſhed many times: as the Prophet *Eſay* Propheſieth of the Jewes, *they ſhall heare but not underſtand, ſee but not perceive* [g]. Which is dayly accompliſhed whereſoever the Goſpel is preached.

[g] Eſa. 6. 9. 10.

III. When not that numericall thing comes to paſſe, which is foretold, but ſome thing like thereunto: and thus ſome ſay, the Prophets prediction is *fulfilled* in this place [h].

[h] Muſcul. ſ

Anſw. 2. But becauſe it may be replyed, although ſomething like unto that which is foretold come to paſſe, yet it cannot truely be ſaid to be *fulfilled*: I will therefore give a ſecond anſwer, and that is, Prophecies have many ſenſes, as may appeare by a fivefold explication of them, viz. Hiſtoricall, Morall, Allegoricall, Tropologicall, Anagogicall, of which I ſhall ſpeake (God enabling me) plainely elſe where.

Anſw. 3. But becauſe it may yet be replyed, that this is full of danger [ſeeing 1 *Origen*, and ſome others have turned all Hiſtoricall narrations into Allegories: and 2. becauſe the Anabaptiſts doe denie the very truth of the Hiſtorie of the Scriptures, embracing onely Allegories, and excluding all Hiſtoricall truths, as *Ixion* embraced a cloud in ſtead of *Iuno*] I will therefore produce a third anſwer, which is, that one prophecie hath but one ſenſe onely, yet there may bee two parts thereof: and thus M^r. *Perkins* anſwers [i]. This is not ſo plaine nor cleare unto the underſtanding, and therefore I adde a fourth anſwer; That certainely there is a double ſenſe of this prophecie, and that in a threefold regard.

[i] de unica rat. concionandi.

Anſw. 4.

I. In regarde of the Perſons mentioned, which are { Iſrael / Chriſt } Therefore there muſt neceſſarily bee a double ſenſe, which may be applyed to both the perſons:

II. In regard of the things ſpoken of, and mentioned, which are { The Jewes deliverance out of Ægypt. / Chriſts calling from Ægypt. }

III. In regard of the ſcope of the prophecie { It ſpeakes of Iſraels deliverance out of Ægypt, which is paſt, by way of reproach. / It is a prophetical prediction of Chriſt, hereafter to bee accompliſhed: And therefore it neceſſarily requires a double ſenſe. }

Some

Answ. 5. Some propheſies are mentioned in the Holy Scriptures, in expreſſe words; ſome in figurative words. First Some prophecies are mentioned in expreſſe words, and are fulfilled one of theſe two waies, either firſt *ſemel*, once, as it was foretold unto *Abraham* that *after 400 yeares his poſterity ſhould enjoy deliverance, and freedome from Ægypt*; which prophecie was only once fulfilled: ſo it was foretold *Eli*, that *upon one day his two ſonnes Hophni and Phinehas ſhould both be ſlaine*[a], which was once accompliſhed [b]; ſo it was foretold unto *Ieroboam*, that *Ioſiah ſhould be borne which ſhould raigne over Iſrael*[c], which was once fulfilled [d].

Secondly, theſe prophecies which are mentioned in expreſſe words, are ſometimes fulfilled *ſæpius*, oftentimes, as it was prophecied of the Iewes, that for their obſtinacie, *they ſhould ſee, but not perceive, they ſhould heare, but not underſtand*[e]: this prophecie was truely accompliſhed in the time of the Prophet, although it be often repeated elſe where[f]: ſo it was foretold, that the Iewes *would draw neere unto God with their lips, while their hearts were farre from him*[g]; which was truely fulfilled in the Prophets time, although it be repeated in the New Teſtament [h], yea accompliſhed alſo in our dayes, and in all times of the Goſpel, becauſe there will be hypocrites and formall profeſſors alwaies in the Church.

Some Prophecies are mentioned in the holy Scriptures in figurative words, which

a 1 Sam. 2 34.
b 1 Sam. 4 17.
c 2 King. 13. 1. 2.
d 2 King. 23. 17.
e Eſa. 6. 8. 9.
f Matth. 13 14. & Acts 28. 26. & Rom. 11. 8.
g Eſa. 29. 13.
h Matth. 15. 8. & Mark 7. 6.

According to the literall ſenſe

- Cannot bee underſtood, and that in a double regard, ſometimes
  - For the impoſſibility and falſhood in the thing it ſelfe, as it is ſaid, that there ſhall be no end of the kingdome of *David*, but it ſhall continue for ever [i]; which cannot literally be underſtood: Let the reader but diligently conſider of all theſe places, where hee may plainely ſee prophecies propounded, which are impoſsible literally to bee accompliſhed. *Eſa.* 11. 6. and 14. 28. *Ier.* 30. 9. *Ezech.* 34. 23. 24. and 37. 24. 25. *Hoſea.* 3. 5. *Mal.* 4. 5. *Matt.* 11. 14. *Luke* 1. 17.
  - For ſome circumſtance in the Prophecie, let but the reader (though of a meane underſtanding) marke well the prophecies expreſſed in the places following, and he ſhall ſee ſome circumſtances which hinder them from a literall interpretation. *Eſa.* 9. 6. *Pſal.* 2. 8. and 16. 10. which place Saint *Peter* expoundes, of Chriſt. *Acts* 2. 27. and ſo alſo Saint *Paul*. *Acts* 13. 35.
- May be underſtood, but yet ſo, that ſome further thing may be drawne from thoſe tipes, which hath ſome analogy either in
  - The things themſelves, the one being a type of the other: as the Paſchall Lambe, was a type of Chriſt: and therefore that which was ſaid literally of the Lambe, *a bone of it ſhall not be broken* [k], was applyed, and ſaid to bee accompliſhed in the Lambe of God [l]: ſo *David* was a type of Chriſt, and therefore that which hee ſaid literally of himſelfe (expreſsing his affliction) *they gave me gall to eate, and vinegar to drinke* [m]: it is ſaid to bee fulfilled in Chriſt [n]: ſo alſo *David* ſaith, *it was my friend that lay in my boſome*: and *they divided my garments* [o], which are applyed unto Chriſt.
  - Or at leaſt in the words: *David* praying againſt his enemies, ſaith, *Let another take his office* [p], which is ſaid to bee fulfilled in *Iudas*. *Acts* 1. 20. there being ſome reſemblance in the words: And thus *Hoſeahs* prophecie is fulfilled in this place; there being ſome analogie betweene the Iſraelites deliverance out of Ægypt, and Chriſts calling from thence.

i Eſa. 9. 7.
k Exod. 12 46.
l Ioh. 19. 36.
m Pſa. 69. 21.
n Ioh. 19. 29.
o Pſal. 22. 18.
p Pſa. 109. 8.

Obſerv. In theſe Prophecies, which admit of a literall ſenſe, we muſt be very warie and cautelous how we convert them into Allegories: and therefore obſerve heerein theſe ſhort rules.

First, conſider the ſcope of the place, and marke well, what the marke is that the Holy Ghoſt aymes at.

Secondly, conſider the circumſtances of paralleld places, or Scriptures like unto that which thou deſireſt to underſtand.

Thirdly, obſerve the analogie and proportion of faith; allegorize not one place to overthrow another.

Fourthly, let us have the teſtimonie, and the warrant of the holy Scriptures: thoſe places that may literally be underſtood, but are allegorized by the Holy Ghoſt, wee may by the warrant of Scripture alſo allegorize (as *Gal.* 4. 22. &c. *Agar* and *Sina* are allegorized) but without this guide the journey is dangerous: and without the preſident of the Scripture, we muſt be very fearefull to draw it from his true, naturall, and germane ſenſe.

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§. 1. VERS. 16. *Then Herod when he ſaw that hee was mocked of the Wiſe-men, was exceeding wroth, and ſent forth and ſlew all the children that were in Bethlehem, and in all the coſts thereof, from two yeares old and under, according to the time which hee had diligently enquired of the Wiſemen.* *Verſ.* 16. *Sect.* 1.

When hee ſaw that hee was mocked.] It may bee asked heere, Why doth God elude and fruſtrate the cruelty of the wicked? *Queſt.*

I anſwer, First, becauſe it is intended againſt his children, *Pſal.* 2. 2. 4. *Anſw.* 1.

Secondly, the Lord doth this, becauſe thereby *Anſw.* 2.

44 he would ſhew us two things. viz.

I. That he is faithfull in all his promiſes, now he hath ſaid that hee will infatuate all the counſels of the wicked, therefore he will doe it: and hence it comes to paſſe, that the wicked ever err, or fail, or are over-ſeen in ſomething, as Herod here might have wrought wiſelier then hee did, for he might have injoyned ſome of his ſervants to have accompanied the wiſe men, in this queſt of Chriſt: or he might have ſent ſome of his attendance to have brought the infant to the court, but the Lord be-fooles him: ſo Pharaoh, when he might by himſelfe have deſtroyed the Iſraelitiſh children, makes uſe of the women who deceive him.

II. The Lord hereby would teach us, that he is carefull over his children, neither ſleeping, nor ſlumbring, but vigilantly watching over all his, to preſerve them from all their enemies.

Obiect. It will here be objected, ſomtimes the plots of the wicked take place againſt the righteous, how then can it be ſaid that God infatuates their devices?

[a] Act. 3. 18. & 4. 28. I anſwer firſt, if the wicked do prevaile, it is by the permiſſiō of God, not by their own malice[a].

Anſw. 2. Secondly, God doth this for the greater and more ſpeedy deſtruction of the wicked: as *Pharaoh* oppreſsing Iſrael is plagued with many plagues, and at length both he and the pride, and prime of Egypt miſerably drowned in the Red Sea: ſo *Hamans* plot is likely to ſucceed according to his wiſhes againſt the poore Jewes, but this proves onely fatall and mortall to himſelfe. The Perſians get a decree againſt *Daniel*, and proſecute it home, untill he was caſt into the den of Lions, but thus onely they wrought their own ruine. Pope *Alex.* 6. prepares poyſon for Cardinall *Adrian*, but by a miſtake it was drunke by himſelfe, and his ſon *Ceſar*, which coſt the Pope his life[b]. And thus the Lord lets the wicked for a time prevaile, for their greater judgement and downfall.

Dan. 6.

[b] Benno Card.

Sect. 2. §. 2. *Hee was exceeding wroth*: We have here an hiſtory of a wonderfull cruelty, which is (in

Queſt. 1. theſe words) attributed to *Herods anger*, from whence theſe queſtions may be propounded.

Anſw. Firſt, *de origine*, from whence *anger* comes?

I anſwer, from the Divell Epheſ. 4. 27. from hell. Iames 3. 9. but meekeneſſe comes from Chriſt. Mat. 11. 29. from above. Iames 3. 17. and therefore is rather to be imbraced.

Queſt. 2. Secondly, *de natura*, what is the *nature* of *anger*?

Anſw. 1. I anſwer firſt, it is voyde of charity, for *charity is not angry*[c] and therefore all charity is extinguiſhed, when a man is tranſported with anger.

[c] 1 Cor. 13. 5.

Anſw. 2. Secondly, *anger* is carnall, it is *a worke of the fleſh*[d] and it argues him to be carnall, at leaſt guilty, that will not ſuffer himſelfe to be touched or croſſed.

[d] Gal. 5. 20.

Queſt. 3. Thirdly, *de effectis*, what are the *fruits* and *effects* of *anger*.

Anſw. I anſwer, many & miſchievous are the conſequets therof, both { In regard of our neighbour, & In regard of our ſelves.

1. Miſchievous are the *effects* of *anger*, in regard of our brethren: for firſt, it ſtirres up contention; *anger* is the bellowes that kindles brawles, ſtrifes contentions, ſeditions, duels, curſed ſpeeches, blaſphemies, and the like[e]. Secondly, it is more heavy then a ſtone, yea, more pōdrous then ſand, not to bee ſupported, not to bee undergone[f]. Thirdly, it makes us forget all the former reſpect we have borne our neighbours, or favours, received from them; as they of Nazareth, who admire Chriſt[g], but when they are *angry* with him, they would ſtone him[h]. Fourthly, anger will teach us cauſeleſſe cauſes to bee avenged of our brethren: as *Piſo* who in his *anger* ſlew three ſouldiers, the firſt, becauſe he came home without his fellow (hee having given them a charge both to come together, and before ſuch a day) the ſecond becauſe he came home after the day limited: and the third becauſe he would not hang up the firſt, at the firſt bidding: And thus anger which is but a kinde of frenzy and madneſſe for the time, did teach *Piſo* to give *reaſons*, for this his extreame and reaſonleſſe cruelty. Fiftly, it hurries a man into moſt horrible cruelties, as Herod in this verſe, and Caine againſt his brother[i], and *Nebuchadnezzar* againſt the three Children; *Becauſe his anger waxed hot againſt them, he cauſed the fornace to be heated ſeven times hotter then ordinary*[k]. Yea ſometimes it produceth treaſons, as might bee proved by many examples from humane ſtories.

[e] Pro. 15. 18. & 29.

[f] Prov. 27. 3. 4.

[g] Luk. 4. 22.

[h] Luk. 4. 28.

[i] Gen. 4. 5. 8.

[k] Dan. 3. 19

2. Many and miſerable are the *effects* of *anger*, in reſpect of our ſelves, & that in a manifold regard, firſt, in regard of the minde, ſecondly, in regard of the calling, thirdly, in regard of the reputation, fourthly, in regard of the body, fiftly, in regard of the ſoule.

The *effects* of *anger*, in regard of the minde are theſe, Firſt it blindes the minde ſo, that it can underſtand nothing: as the clouds hinder us from the aſpect of the ſun, ſo anger darkens and obſcures the *underſtanding*, and makes a man often with the dogge to bite at the ſtone, that is throwne at him.

Secondly, it hinders our prayers[l], and therefore we ſhould alwayes remember, that meekeneſſe prepares a man to prayer, by humbling the heart, but anger makes the heart altogether unfit to pray.

[l] 1 Tim. 2. 8. 1 Pet. 3. 7.

Thirdly, *anger* makes a man more prone unto many other vices; *Irâ creſcit ſel, augmento ejus ad iram proniores ſumus*[a], by *anger* the gall encreaſes, and by the encreaſe of the gall, a man is more prone unto anger: Vinegar being long time kept ſpoiles the caske, ſo anger[b]: *Imo inveteratа parit odium, illa feſtuca, hec trabs eſt*. Old and long continued anger begets inveterate hatred, the moate thus encreaſing to a beame.

[a] Auguſt.

[b] Auguſt. ſ. Pſal. 54.

4ly, The effects of anger in regard of the *calling* or emploimēt, are theſe, it diſtracts a man in his affaires: when he is angry, he is unfit to buy or ſell, or caſt up his accounts, or write his letters, or do any thing elſ aright ſo long as he is angry: like a diſordered locke which will neither locke nor unlocke, without turnings and wreſtings, and hurting either the locke or key: or like a

ſhip

shippe in a tempest, which is carried with the waves and wind hither and thither; and is not able by all the skill of the Pilot to steere a right, steady, and direct course; or like a drunken man, who being overcome with wine, is unable to go, or stand, or speake, and unfit for any imployment untill the *vapours* of the liquor be *evapourated*.

The effects of *anger* in regard of *Reputation* are two. First, it makes a man a *foole*, and to be esteemed *foolish* [c] *Ira ab omni consilio ac mente deturbat, ut insanire videatur* [d] an angry man seems for the present a frantick man, being distracted and disturbed both in his counsels and consolations: and therefore the *angry* man should consider, that howsoever hee may please himselfe in his peevishnesse and wrath, yet by others hee is judged both a foole and a mad man.

c Pro. 14. ch. 17. 19. verf. & Eccles. 7. 11.
d Hier. ad Demetr.

Secondly, *anger* shewes a man to bee but base mettall, and of a dunghill disposition, it not being so incident to generous spirits: *Anger* rebounds from a noble mind, as a ball frō the wall: the highest heaven never stoops to the clouds, and heavenly tempers shun *anger* which is of an earthly nature, as wee shewed before, quest. 2. on the contrary, *he that is slow to anger, is better then hee that takes a Citie* [e]. and therefore if a man did but respect his owne reputation, hee would avoid *anger*.

e Pro. 16. 32.

The *effects* of *anger* in regard *of the body* are two. First, it oppresseth the body; and hurts both the *agent* and *patient*, him that is *angry*, and with whom he is *angry*, but it more perniti-ously hurts him that is angry, then the other, because it comes from the minde of the one and from within, but reflects onely outwardly upon the other: yea, experience shewes that anger often brings men to Fevers and dangerous sicknesses, as is to the life pourtraied by a great historian and generall scoller [f].

f Guevara, familiar Epist. fol. 114. 115.

Secondly, it weakens and enfeebles the body, making it thereby daily more and more infirme, and consequently the life to be the lesse comfortable, and the more short; anger being like worldly sorrow wihch causeth death [g], and therefore a man (at the least) should take pitty of himselfe and his owne life, in not giving way to wrath.

g 2 Cor. 7. 10.

Anger doth easily subdue a mans selfe to the craft of his enemies, for by provoking him unto anger, they can leade him whether they will: for an angry man is easily incensed, and once incensed, hee is easily ensnared, being quickly entrapped in his talke, hee as then not being *compos mentis*, in his right wits.

The effects of anger in regard of the Soule are these, First, it displeaseth God [h] but meekenesse is much valued by him [i], and therefore Fathers are forbidden to be *angry with their children* [k], and Masters with their servants (*Ephes. 6. 9. Philem. 16.*) and therefore doe not displease God, when thou maiest please him, but remember, that howsoever anger may please thy *distempered temper*, yet it doth not please God, and therefore ought carefully to bee eschewed.

h Iam. 1. 20.
i 1 Pet. 3. 4
k Ephes. 6. 4. & Col. 3. 21.

Secondly, it provokes the anger of God [l], who is incensed unto wrath against the angry man, because he is not in charity; the nature of anger, being to be void of charity as I shewed before: and therefore remember, hee that is angry with his brother, God will be angry with him.

l Pro. 19. 19. Matth. 5. 22.

§. 3. *And slew all the children that were in Bethlehem.*] Herod seeing himself to be mocked of the Wise-men, converts his craft into cruelty, and that extraordinary. *Sect.* 3.

It may heere be asked, what manner of cruelty was this of Herods? *Quest.* 1.

I answer, there is a threefold cruelty, viz. First, of punishment; Secondly, of law; Thirdly, of blood. *Answ.*

First, there is *crudelitas pœnæ*, a Cruelty of Punishment towards inferiors; certainely Correction is commended and commanded [m], and therefore they are to blame, who blame the Magistrates correction, because he is not to hold the sword for nought: but heere three rules may be given to Magistrates, for the avoiding of their cruelty of punishment.

m Pro. 23. 13. 14.

First, let it be *magnâ causâ*; punish not but for a weighty cause: heere is a vulgar errour to be reformed, damages are alwaies thought heavie and worthy of punishment, but sinnes are thought light (as blasphemy, lying, swearing, fornication, drunkennesse, and the like) and scarce deserving correction.

Secondly, when the cause is weighty, and truly worthy of correction, yet *parcâ manu*, punish with a gentle and sparing hand: *parvum supplicium satis est patri* [n]; a little correction sufficeth a father to give, and Superiours are Fathers; Magistrates must punish as the Lord punishes, not for revenge against the person, but for the amendment of the offender: This rule needes not be inlarged, because for the most part Magistrates offend more by remisnesse, and too much lenity, then by too great severity.

n Senec.

Thirdly, if the cause bee weighty that justice exacts a severe punishment, and that correction be laid on with a heavie hand, yet *amante corde*, let it be inflicted with a pittifull, and commiserating heart, not as an enemie, or tyrant, who punisheth with anger, hatred, and delight, but as a mother, with teares.

Secondly, there is *crudelitas legis* a *cruelty* of the *law*, this consists in suites, and contentions, wherein the most part of men are too faulty: going to law one with another for every trifle. In going to law wee should observe the same rules, that before are prescribed to Magistrates in giving correction. First, *magnâ causâ*, men should not sue one another but in case of urgent necessity, or great wrongs, not for every cause, and petty wrong, as now adayes men ordinarily doe. Secondly, when there is just cause of suites, yet they must bee *parcâ manu*, not with the utmost extremity, for *summum jus, summa injuria*, to prosecute men to the utmost as far as law will extend is seldome or never lawfull. Thirdly, though suites in law be great, and concerne thy

46 livelihood, yea thy life, yet they should bee in *charitate*, prosecuted in love, which is very hard to be done.

Thirdly, there is *crudelitas sanguinis*, a *cruelty* of *blood*, when men seeke the precious lives one of another; and that either first, *rashly*, and in the heate of blood, occasioned sometimes by playing, sometimes by drinking, sometimes through whoring, sometimes by the lye given, or some distastfull words. Or Secondly more *deliberately*, and in cold blood, and that either I. privately by duels, (which is thought a part of fortitude, for a man to murther his brother by the *law* of a *Duell*, a *diveliſh law*, that doth either teach or allow men, to shed the blood of a Christian, and so deface Christs image) or II. publikely, and that by edicts, as Herod in this verse, and other (like him) bloody tyrants in the times of Persecutions.

Sect. 4. *Observ.* §. 4. *Of two yeares old and under.*] Wee may observe hence Herods arrogant folly. First, Christ was expected by the Iewes and Samaritanes[a]. Secondly, hee was foretold of by the Prophets. Thirdly, his comming is now revealed, and declared. Fourthly, It is by the Star and the Wise-men confirmed: yet notwithstanding all these, Herod hopes to meete with him, and kill him, either by *Fraud* or *Force*. If the *oracle* by Herod bee { Beleeved, why doth hee oppose himselfe? / Not beleeved, why doth he slay so many innocents?

[a] Ioh. 4. 25.

For Herod might thus have reasoned with himselfe: If it bee true that Christ the Messias and heavenly King of the Iewes, that hath beene so long since promised and expected, be now come, it is in vaine for me to strive with him, because so I shall be but θεομάχος a fighter against God, and I can expect no other event, then that which the Gyants had, who warred against heaven, their arrowes returning upon their owne heads. On the contrary, If there be no such thing, but that this is a meere fiction, like many other of their Rabbinicall conceits, why should I then either *trouble my selfe*, or *trouble Israel*, in murdering so many sweete innocent babes. Thus (I say) Herod might have thought, and deliberated within himselfe, but he doth not: True it is that he thinkes, the prophecies concerning Christ to be true, that he must come, and beleeves also the report that hee is come; yet hopes to dash all their hopes, and to falsifie all these divine truths, by prevailing against Christ. Teaching us that *wicked men* most *wickedly* imagine, that they can prevaile against God: as *Pharaoh* said, *who is the Lord, that I should obey him, I know him not, neither will I at his command let Israel goe*[b], as if he would say; mauger all his power, I will still keepe them: so in divers other plaine places, we may see this truth confirmed[c]. This arrogant branch, that thus thinkes to toppe the heavens, sprouts from these three roots: First from those desires which are too importunate and boundlesse, *unde habeat, quærit nemo, sed oportet habere*: when men have not learnt to want, nor to bridle their ambition, but are infected with the itch of honour, then they runne on in a violent course, to obtaine their desires, either by right or wrong: thus hoping in despight of God (as Pope *Iulius* said) to obtaine and effect their purposes. This was Herods fault, who being blinded with ambition, and desire of raigning, hoped by his craft and policie to cut Christ short.

[b] Exod. 5. 2.
[c] 2 Ring. 18. 34. & 19. 10. Dan. 3. 15. & Ier. 43. 2.

Secondly, this hope, that wicked men have to prevaile against Christ, ariseth from the confidence, they have in their owne power and strength: wicked great men thinke nothing hard for them to doe, and therefore dare wage open battell against Gods religion, and his children. Thus doth Herod; and, because none dare gainsay him, hee hopes to prevaile. This hope arises from forgetfulnesse, they remember not oftentimes the hand of the Lord, but looke upon things as meerely ordered and governed by second causes[d], they consider not the eye of the Lord, that sees all, nor the hand of the Lord that swayes all; or they presume, God will take no notice of them; or they dare violate the truth, and yet hope to escape punishment, as *Adam* and *Evah* eate the apple, and yet hoped they should not dye, although God had positively without any *If* or *and* (*for that peradventure*[e] was of *Evahs* adding) affirmed the contrary[f]; and thus doth *Herod* hope to prevaile against Christ, although God himselfe had most plainely said the contrary[g]. And therefore every one should learne 1. to restraine his bottomles desires, and be content with whatsoever estate or condition the Lord shal call him unto, or settle him in. 2. Every one must remember, that he can doe nothing of himselfe, because *in God we live, and moove, and have our beeing*[a], yea because *preferment comes neither from the East, nor from the West, but from the Lord*, and therefore when we endeavour against the will of God, we doe but *strive* against *the Streame*. 3. All must learne, not to forget either the eye, or hand, or power, or truth of God; but remember all things are ordered by a divine hand of providence, and therefore let us not put forth our hands to use any wicked or unlawfull meanes, either for the *procuring* of any *blessing*, or the *preventing* of any *evill*: for in doing so, we prove our selves to be like wicked Herod, that thinkes hee can prevaile against Christ, the onely begotten sonne of God.

[d] James 4. 15.
[e] Gen. 3. 3.
[f] Gen. 2. 17.
[g] Psal. 2.
[a] Act. 17. 28.

Vers. 17.

VERRS. 17. *Then was fulfilled that, which was spoken by Ieremiah the Prophet, saying.*

Then was fulfilled,] Wee see heere how carefull the Lord is, that every word of his should be fulfilled: whence First it may bee asked, shall every word of God whether promises or threatnings be *accomplished*? *Quæst.* 1.

Certes it shall, *Esa.* 55. 11. *my word* (saith the Lord) *shall be fulfilled*, and *not one jot or jota thereof shall perish*[b]: for if the Lord speake it, he wil also doe it. 1 *Pet.* 1. 24. *Answ.*

[b] Matth. 5. 18.

Secondly, Why shall every word of God be *fulfilled*? why is the Lord so carefull to bring to passe whatsoever he hath spoken? *Quæst.* 2.

I answer, First, because God is truth it selfe. *Answ.* 1.

Iohn

Iohn 14.6. and the truth of the word doth depend upon the truth of God; and therefore the Lord will fulfill whatsoever he hath spoken, least an aspersion of falshood should be cast in his face

Secondly, because God is infinite in knowledge, he knowes from the beginning, what shall
Answ. 2. be for ever, and cannot be deceived [c], and hence
c Gal. 6. 7. it is, that the Prophets doe so often speake of things which are to come, as though they were present, yea sometimes as though they were bypast. I. Sometimes they speake of things, which shall not bee for many yeares after, as though they were already present, as [d] the Prophet from
d Mal. 3. 1. & Mark. 1. 2. the Lord saith concerning *Iohn Baptist*, *Behold I send my messenger, who shall prepare the way.* II. Sometimes they speake of things, that are to come divers hundred yeares after, as though they were already past; as it is said of Christ [e], *for unto*
e Esa. 9. 6. *us a child is borne, and unto us a sonne is given*; as though he were then already borne and given: Now the reasons of their thus delivering their prophecies, was because they were as sure of the event and accomplishment of that, which by them from the Lord had beene spoken, as though it were already present or past.

Thirdly, because God is omnipotent, able to effect whatsoever hee hath promised or threat-
Answ. 3. ned; by his word at first all things were made, yea so powerfull is the voice of God, that it never returnes in vaine [f]. If the Lord should not ac-
f Esa. 55. 11. complish, what he either promises or threatens, men would beleeve that he were not able to doe it, and therefore being jealous of his honour, hee is carefull to fulfill whatsoever he hath spoken.

Fourthly, God will fulfill every word of his,
Answ. 4. because he is constant and immutable [g]: for 1. he
g Iam. 1. 17. is never disturbed with *affection*, nor *transported* by *passion*, he doth all things upon mature deliberation, with infinite wisedome, and most calme affection. 2 His will is never changed, he is to day and to morrow, and for ever the same, and therefore hee certainely *fulfilles* whatsoever he speakes.

To summe up all this whole question in few words; If the Lord did not *fulfill* or performe what he promises, and threatens, it were for some of these causes: either first, because hee is not true, or not a God of his word: Or secondly, because he knew not, what would come to passe, some thing thwarting or crossing him, which he did not foresee nor know: Or thirdly, because he is not able to performe what hee hath spoken: Or fourthly, because he is mutable, and of another minde to day, then he was yesterday: Now all these are blasphemously derogatory from the Majestie of the Almighty, and therefore least men should thus conceit of him, hee *fulfills* all his prophecies and predictions, that they may see and know, that hee is infinite in truth, power, knowledge, and also immutable.

Against this it will bee objected, God threatens all sinners, that none of them shall escape, but
Obiect. 1 every one shall perish [h], *the sinner shall be cast into*
h Psal. 9. 17. *hell*; that is, every sinner; an indefinite proposition being equipollent to an universall, and yet many Publicanes and Harlots have come unto heaven, how then is every word *fulfilled*?

I answer first, all the threatnings of God are conditionall, and therefore if the condition required be *fulfilled*, then they shall not come to *Answ.* 1. to passe, but if the condition be not *accomplished*, then they shall certainely perish that are threatned [i].

i Ezech. 18. 22. 26.

Secondly, threatnings sometimes have a double sense; first, Literall, and this sense is al-
Answ. 2. waies conditionall. Secondly, *Allegoricall*, and this sense is alwaies true: as for example, *Ionah* goes through Niniveh, and cryes, *yet 40 dayes and this citie shall be destroyed* [k]: the *literall* sense of which commination was conditionall, that is,
k Ionah 3. 4. if Niniveh repent her not, then within 40 dayes after this denunciation she should be destroyed: but they repent, and are therefore spared. The *Allegoricall* sense of this Prophecy was true, because about some 40 yeares after this (they returning unto their former wickednesse) the citie was overcome and destroyed.

Thirdly, it is most certaine, that all sinners shall be cast into hell, but not all that are or have *Answ.* 3. beene sinners (for then none shall bee saved) but onely those that continue in their sinnes, and will neither by mercies nor judgements, promises nor threatnings, be weaned from them, *but qualis vita, finis ita*, as they have lived in sinne, so they die in iniquity without true and unfained repentance. And thus all the threatnings of God rightly understood shall be *fulfilled*.

It may be objected againe, God threatens to bring many temporall plagues and calamities *Obiect.* 2. upon the wicked in this life, and yet we see none florish so much, nor abound with wealth as they doe.

a Psa. 73.

I answer first, certainely God spares wicked *Answ.* 1. men a long time, rarely punishing any speedily: *si quoties peccant homines, sua fulmina mittat Iuppiter*, for if he were as ready to punish, as men to offend, who could escape: and therefore he forbeares a long time for these two causes. I. That thereby hee may lead sinners to repentance [b]. b Rom. 2. 5. And II. That hee may glorifie his long suffering and patience, according to his owne proclamation of himselfe [c]. Hee spared the old c Exod. 34. 6. world after he tooke notice of their impieties, d Gen. 6. 3. 120. yeares [d], which is called *the great long suffering of God* [e]. e 1 Pet. 3. 20.

Secondly, though God spare wicked men long, *Answ.* 2. yet he will not spare them alwayes; for at length *hee will awake as a giant refreshed with wine, and smite his enemies* [f]. *Pharaoh* was ten times admo- f Psa. 78. 65. nished, but at length utterly overthrowne: God expects untill their sins come unto maturity, and then punishes.

Thirdly, though these generall threatnings are *Answ.* 3. universall, that is, although God threatens in generall all wicked men, with many temporall judgements, yet he doth not alwaies inflict them upō every particular offender, neither dealeth the Lord alike with all wicked men in outward things; because he would have us know that neither love nor hatred can be known by these *Answ.* 4. externall things.

Fourthly

48 Fourthly, God denounceth divers and ſundry judgments againſt al wicked men, that all might
Anſw. 4. learne to feare, and none think himſelf ſecure, or ſafe: God threatens all, and puniſheth ſome even in this life, that every particular man might looke unto himſelfe: *Tunc tua res agitur, paries cum proximus ardet*, when the Lord threatens all, and corrects one wicked man, he would have every one to remember that they have deſerved to be thus puniſhed, and that the threatnings of God are denounced againſt them, as well as others, and therefore they had need to feare, need to beware, need to looke about them, need to prevent the ſtorme that is comming, neede to kiſſe the ſon before he [g] grow angry with them,
g Pſa. 2. 11 and ſo they periſh by his juſt wrath [g].

And this is one of the chiefe ends of Gods temporall menaces, to make all men fearefull to offend him, and carefull to pleaſe him: and therfore every threatning according to the no. Ghoſts meaning ſhall bee accompliſhed in Gods appointed time.

Obiect. 3 It wil be objected again, God hath made many
b Pſa. 34. 10. & 37. 25. gracious promiſes unto the righteous, that they ſhall lacke no temporall bleſſing that is good [b], that they ſhall bee protected from all temporall
i Pſa. 91. 10, 11. evils [i], Righteouſneſſe having a promiſe, both of this life, & of the life to come [k] and yet notwithſtanding all theſe, we ſee that for the moſt part
k 1 Tim. 4. 8. *l* 1 Cor. 4. 11, &c. & 15. 19. they are under the croſſe, and miſerable calamities [l].

Anſw. 1. I anſwer firſt, certainely affliction is the portion of Gods Children, Hebr. 12. 7, 8. the crown of thorne being ſeldome off their heads.

Anſw. 2. Secondly, the time will come, when they ſhall
m Rom. 8. 17. be crowned with a crowne of Glory [m], and that
n Rom. 8. 18. &. 1 Cor 4. 17. reward ſhall aboundantly recompence all their afflictions [n].

Thirdly, in the meane time, they ſhall not be
Anſw. 3. left deſtitute. 2. Cor. 4. 4. but ſhall be helped one of theſe three wayes, either I. *Re*, delivered from their affliction, as Iobs adverſity was turned into proſperity yea, greater then ever hee had before: ſo *Daniel* was pulled out of the Lyons den, and the three Children out of the fire, and raiſed unto honours. Or II. *Conſilio*, God will afford unto them prudence and patience in their affliction, he will ſtrengthen and ſupport them to undergo whatſoever he laies upō them, & it is all one thing whether the burden be taken away from the *ſhoulders*, or the *ſhoulders* ſtrengthned without any harme to undergoe and beare the *burthen*. Or III. *Solamine*, God will afford unto them internall comfort and peace of conſcience, and joy in their ſufferings [o]. And
o Rom. 8. 37. thus the Lord doth performe his promiſes unto his children, either by delivering them from dangers, or relieving their wants, or ſtrengthning them by his grace to undergoe his hand, or by the internall comforts of the holy Spirit.

Verſ. 18. *Sect.* 1. §. 1. VERS. 18. *In Rama was a voice heard, mourning and weeping, and great lamentation, Rachel weeping for her children, and would not bee comforted, becauſe they were not.*

It may here be asked where *Rama* was? *Queſt.* 1
I anſwer firſt there was *Ramathaijm* in mount *Anſw.* 1. *Ephraim*, as may be ſeene 1 *Sam.* 1. 1. and *Iudg.* 4. 5.

Secondly, there was *Rumah* in *Nephthali*, *Ioſh.* *Anſw.* 2. 19. 36.

Thirdly, there was *Rama* in *Benjamin*, *Ioſh.* 18. *Anſw.* 3. 25. *Iudg.* 19. 13.

Fourthly, hence ſome will not have *Rama* *Anſw.* 4. here taken for the name of a City, but according to the interpretation of the word *Ramah*, doe expound theſe words in this manner, in *Rama*, that is *in excelſis* on high was a voyce heard.

But Fiftly, *Rama* is here to be taken for that *Anſw.* 5. *Ramah* which was in *Benjamin*, and neere unto Bethlehem.

§. 2. *Rachel weeping for her children.*] *Sect.* 2.
Who is meant here by *Rachel*? Or what was *Queſt.* this *Rachel*?

I anſwer firſt, *Rachel* was one beloved of God, *Anſw.* 1. yet ſhee was afflicted; teaching us that the beſt are ſubject to affliction.

Secondly, but *Rachel* was now dead, and ther- *Anſw.* 2. fore the Prophet uſes a Proſopopeia. (See D. *Mayer* upon this verſe.) Teaching us that in the *Obſerv.* ſtudy of divine things, there is a great uſe of figures, and humane learning: the Scriptures have figures, yea fables (as ſhall be elſe where ſhewed) therefore there is need of humane literature, for the true underſtanding thereof: Arts are handmaids unto divinity, & he will ſcarce ever prove a good Theologue that is deprived of theſe attendants: I. The knowledge of the originall tongues are needfull, that ſo we may draw the water of truth from the very fountaines. II. Philoſophy expounds. III. Logicke confirmes. IV. Rhetorick perſwades: and therfore the beſt divines doe teach Rhetoricall places, as *Hyperius*, *Eraſmus*, *Melanchon*, *Perkins*, and divers others: but of this more largely elſe where.

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§. 1. VERS. 19. *And when* Herod *was dead behold an Angell of the Lord appeareth unto Ioſeph in Egypt in a dreame.* *Verſ.* 19. *Sect.* 1.

It may here be doubted, whether *Herod* died *Queſt.* a naturall death, or if he went out of the world (after ſo many bloudy cruelties) without ſome remarkeable judgement? It ſhould ſeeme hee did, becauſe the Scripture makes no mention of any thing, but that onely he died, neither expreſſing *when* nor *how*.

I anſwer firſt, that he dyed about two yeares *Anſw.* 1. after.

Secondly, as his life was ſhort (after this un- *Anſw.* 2. heard-of cruelty) ſo it was miſerable [a] as may appeare by this deſcription of it: Hee firſt was ſtricken with an extreame burning heat within, which ſo faſt conſumed his meat, that hee had continually a moſt greedy deſire to feed, but could never be ſatisfied; his intrails rotted in his body, he was tormented with moſt cruell pangs in his genitals, and his feet were greatly ſwolne. To all this was added a putrifying of his privy parts crauling with wormes, and a moſt horri-
a Ioſeph. lib. 2. de Bell. Iud. cap. 22.
ble

ble ſtinch proceeded from him: in which miſerable lothſome caſe hee continued ſome weekes and then dyed.

Sect. 2. §. 2. This verſe may bee allegorized thus: *Herod* is ſin, and as long as he lives and raignes, Chriſt doth abſent himſelfe, and will not come unto his people: *Herod* muſt dye before Chriſt will returne: ſinne muſt bee mortyfied before Chriſt will come unto the ſoule; whence it may be queſtioned.

Queſt. Why is there no participation of Chriſt before mortification?

Anſw. 1. I anſwer firſt, becauſe the Holy Spirit will not come into a polluted veſſell, *God* and *Mammon* cannot dwell together [b], one Temple cannot hold the Arke and Dagon. 1 *Sam. Non bene conveniunt, nec in una ſede morantur, ſin* and *grace*, *Satan*, and *Chriſt* will never bee immates, or cohabitants in one, and the ſame heart, at one and the ſame time; and therefore *ſinne* muſt bee *expulſed*, before *Chriſt* wil be *entertained*.

[b] Matth. 6. 24.

Anſw. 2. Secondly, to dye, and to live are contraries: as the Apoſtle S^t *Paul* ſaith, *how can hee that is dead in ſin live therein* [c]? A man cannot be alive and dead at one inſtant, in one ſenſe: and therefore we cannot pertake the ſpirituall life of grace and Chriſt, untill ſinne dye [d] Chriſt will rather continue an exul in Egypt, then come into Iſrael ſo long as this Herod (ſin) is alive; and therfore if we deſire the fruition, and poſſeſſion of Chriſt in the ſoule, wee muſt labour to fight againſt [e] & to mortifie [f] all carnal affections in us, putting off this old garment of ſinne, and caſting it from us, that ſo wee may bee clothed with that new man Chriſt Jeſus [g].

[c] Rom. 6. 2.

[d] 1 Cor. 15.

[e] 1 Pet. 2. 11.

[f] Col. 3. 5.

[g] Rom. 13. 12. 13. 14.

Verſ. 20. Sect. 1. §. 1. VERS. 20. *Saying, ariſe, and take the babe, and his mother, and goe into the land of Iſrael: for they are dead, which ſought the babes life.*

Queſt. It may bee demanded, What was the end of Chriſts flying into Egypt, and returning from thence?

Anſw. 1. I anſwer firſt, this was done, that in the beginning of Chriſts nonage, he might ſhow that hee was borne to undergoe many temporall miſeries.

Anſw. 2. Secondly, that in regard of that eſtate of humanity, which he had undertaken, he might as a man have a care of his life, in foreſeeing and preventing all dangers, that may enſue.

Anſw. 3. Thirdly, this was done, that Chriſt hereby might ſhew, that it was he alone, that was appointed by God to bring us out of ſpirituall Egypt into the promiſed land of eternall reſt.

Sect. 2. §. 2. *And goe into the land of Iſrael.*

Queſt. It may be asked, why muſt *Ioſeph* returne with Chriſt into Iſrael?

Anſw. 1. Obſerva. I anſwer firſt, that he might be educated, and brought up amongſt his owne people: where was the law of God, and the true Church of God; teaching us, that parents ſhould be very carefull of the pious education of their children, that they may have both good inſtruction, and diſcipline, and alſo good example: Now there is a three-fold good education, the I. Learned, this is good for thoſe that are able, to allow into their children, ſome learning, that they may be the more capable of religion. The II. Is ſober; to teach them humanity, and humilitie towards all, and ſobriety and temperance in themſelves. The III. Pious and holy, and this is required (as well as the former) of all parents, to endeavour by Catechiſing, inſtructing, and godly example to educate their children, in the feare and nurture of the Lord.

Anſw. 2. Secondly, this was done alſo that it might be knowne, that Chriſt was an Iſraelite, leaſt otherwiſe hee ſhould have beene called an Egyptian.

Anſw. 3. Thirdly, this was done for *Ioſephs* and *Maries* ſake, that they might be no longer afflicted, then was neceſſary, God not ſuffering his to bee afflicted, ſave onely for a moment.

Sect. 3. §. 3. *Becauſe they are dead, who ſought the babes life.*

Queſt. 1. Here it may bee demanded; who were they that ſought the childs life, and now are dead?

Anſw. 1. Firſt, *Hierome* thinkes it was the Phariſees and Sanhedrin [a], and he is moved to this opinion for theſe reaſons, I. Becauſe it is ſpoken in the plurall number, *mortui*, not *mortuus*, *they are dead*, not *he is dead*. II. Becauſe *they were troubled*, as well as Herod, verſ. 3. and (as Hierome thinkes) conſulted alſo with Herod againſt Chriſt. III. Becauſe they were ſlaine by Herod, as we ſhewed before, verſ. 3. Some [b] deny S. Hieromes ſecond reaſon, affirming that the Phariſees did neither lye in wait for the life of Chriſt, nor conſult to kill him.

[a] Hiero. ſ.

[b] Gualt. ſ.

Anſw. 2. Obſerv. Secondly, this is certaine, from this verſe, that whoſoever they were, that ſought the childes life, were by death removed out of the way: Teaching us, that whoſoever oppoſeth himſelfe againſt Chriſt, ſhall bee deſtroyed; Chriſt is now at the right hand of the Father, in power & glory [c]; and therfore they that ſpurne at him, doe but kicke againſt the prickes. Hence a queſtion may be propounded.

[c] Phil. 2. 8. 9.

Queſt. 2. Anſw. Who are they that oppoſe themſelves againſt Chriſt? I anſwer, thoſe that perſecute him, 1. in his *Perſon*, 2. in his *Power*, 3. in his *Preaching*: all ſuch being στρατηγοι, fighters againſt Chriſt, and which ſhall never goe unpuniſhed [d].

[d] Matth. 21. 44. & Act. 3. 23.

Firſt, *in Perſona*, they oppoſe Chriſt that perſecute him in his perſon: the perſon of Chriſt taken largely, conſiſts of an Head, and a Body, and therefore they are oppoſers of Chriſt, that I. perſecute him *in Capite*, that blaſpheme Chriſt, or refuſe to be ſubject unto him (as many doe in all places, where Chriſt is preached) or directly oppoſe Chriſt himſelfe, as Herod did here, and the Iewes afterwards, when they perſecuted him, and crucified him: all theſe ſin againſt their own heads, this their oppoſition being treaſon in the higheſt degree. II. They are oppoſers of Chriſt in his perſon, that perſecute him *in membris*, in his body; that is, they that perſecute the true profeſſors of the Goſpell of Chriſt, or the children of God.

Secondly, they oppoſe Chriſt, that perſecute him *in poteſtate*, in his power, as, I. traytors doe

50 doe, that imagine and practise evill against Kings, the Lords Vice-gerents, as the Pope doth, that sometimes opposeth Kings, sometimes deposeth Kings, sometimes interdicteth and excommunicateth Kings, sometimes freeeth their subjects from the oath of allegeance, & either by secret policie, or open power, laboureth to murther those Protestant Princes, that will not be subject to his Antichristian power; yet this should no whit dismay any of the Lords Vicegerents, upon earth: for although they bee craftie, fraudulent, malicious, cruell, and bloudy, yet they need not feare them, because they oppose themselves against Christ, in opposing themselves against Christian Kings; and they shall not prevaile against them, God having promised to protect his Vice-royes, who are defenders of the true faith, and hath graciously performed his promise to our late dread Soveraignes of famous and blessed memory, King *James*, and Queene *Elizabeth*, against whom, none of the plots or practises of the Jesuites, or Seminaries (seedsmen of mischiefe) ever tooke effect. These, I say, are opposers of Christ, and
e Psal. 2. 4. 5. 6. therefore shall be destroyed [e]: yea, many are the examples that might be produced of Gods heavie judgements inflicted upon those that have opposed Protestant Princes; but I referre the
f fol. 541. Reader to Doctor *Beard* his Theater of Gods Judgements [f].

II. There are others that oppose Christ in his *Power*, besides Papists, and those are Anabaptists, who deny obedience unto all Christian
g Rom. 13. 1. 2. Magistrates: and although the Apostle positively sayth, that *they are ordained of God* [g], yet these Separatists doe deny all superioritie and Magistracie, amongst Christian people, as shall be shewed more largely elswhere.

Thirdly, they are opposers of Christ, that persecute, or oppose him *in Predicatione*, in his preaching; and that either, I. By the patronage of sinne, or sinners, many delight to support and uphold wicked men in their wickednesse; but such must remember, that herein they oppose Christ, which opposition will bring destruction at last. Or, II. by an obstinacie in sinne, transgressing with an high hand, and will
h Ephes. 4. 19. not be reclaimed by the preaching of the word: some will sinne, let the preacher say what hee will, *stat pro ratione voluntas*, their owne will shall be their law, not the will of God published by the Minister: some would leave some sinnes, if Christ did not forbid them: that is, because the preacher reprehends them, therefore they will not amend, to vex him. Or, III. Those that hate the preachers of the Gospell, and endevour that all preaching were left. These must beware, because this is a direct opposition of Christ, as appeares most clearly by this one example: *Paul* breathes out threatnings against the Disciples of the Lord, persecuting and pro-
i Act. 9. 1. 2. secuting them to the uttermost of his power [i], to whom Christ from heaven calls, Oh *Saul*,
a Act. 9. 4. *why persecutest thou me* [a], and fore-warnes him of it, as a *Scylla*, that will suddenly dash him to
b Vers. 5. pieces [b]. And therefore all these must take heed of Herods sinne, (in opposing themselves unto Christ) least that Herods punishment (mentioned before, *vers.* 19.) be their portion: for none are stronger than Christ [c], none are able to prevaile one jot against him; but hee is able to
c 1. Cor. 10. 22. throw both the bodies and souls of all those into everlasting burnings, that, like Herod, set themselves against him, either in his person, or in his power, or in his preaching.

§. 4. *Returne, for they are dead that sought the babes life.*] We may observe here, that as soone as ever they are dead, which sought the childes life, *Ioseph* was called back againe: the cause of his going into Egypt, was the preservation of Christ, and as soone as this storme was blowne over, and this danger past, hee is reduced, and brought backe againe. Hence it may bee asked, *Sect.* 4.

Why doth the Lord remove the affliction from his children, as soone as the danger is removed? *Quest.*

I answer, First, because his mercie is infinite, immense, and unspeakable towards his children, Psal. 103. 8. 9. 11. 12. *Answ.* 1.

Secondly, hee doth not afflict his children willingly, but by a certaine coaction: Gangrens are necessarily to be corroded, or cured by corrosives, but as soone as the dead flesh is eaten out, the Chyrurgion changeth his plaister: so affliction is sometimes necessary, to weane us from sinne; and when wee are so weaned, then the Lord turnes our mourning into mirth. *Answ.* 2.

Thirdly, because the Lords end in the affliction of his children, is the prevention of some danger; which once being prevented, the Lord returnes againe unto them in mercie. And thus the Lord doth with Christ, and *Ioseph*, and *Mary* in this verse: when their enemies are dead, then they are called home againe. *Answ.* 3.

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§. 1. VERS. 22. *But when hee heard that Archelaus did reigne in Iudea, in the roome of his father Herod, hee was afrayd to goe thither, notwithstanding being warned of God in a dreame, he turned aside into the parts of Galilee.* *Vers.* 22. *Sect.* 1.

It may here first bee questioned, Why *Ioseph* went into Galilee, and Nazareth? *Quest.* 1.

I answer, First, because *Herod Antipas* was a man of a meeker spirit, and lesse cruell than *Archelaus*, as may thus appeare, I. This *Herod* heares *John Baptist* preach, Mark. 6. 20. &c. II. Unwillingly he slayes him, vers. 26. and III. His respect unto those that sate with him, vers. 26. shewes that hee was of a soft temper, *Answ.* 1.
non possum adversari meis [d]. d Terent.

Secondly. the King of the Jewes was not expected from Galilee, and therefore *Ioseph* goes thither, as the safer place. *Answ.* 2.

Thirdly, it is very probable, that the Lord did advise him whither to goe, as well as forewarne him of not going into Judea. *Answ.* 3.

Hence further it may bee asked, Why doth the Lord command *Ioseph* this? *Quest.* 2.

I answer, First, because Galilee was the safer place, as is aforesayd: Teaching us, that God *Answ.* 1. *Observ.*

will

will ſecurely, and ſafely provide for his children, and that for theſe two cauſes, I. Becauſe God loves them, and alwayes cares for them, yea, ordained the whole world for their good [e]. II. Becauſe hee is infinite in wiſedome, and onely knowes what is truely profitable for them.

e Rom. 8. 28.

Anſw. 2. Secondly, the Lord could have preſerved them from *Archelaus*, but hee doth this for our

Obſerv. 2 inſtruction. Teaching *Ioſeph*, and all the Godly heereby to uſe the meanes, and then referre the ſucceſſe unto God: as *Ioab* did. 2 *Sam.* 10. 10.11. and as *Hezekiah* did. 2 *Chron.* 32.34. and *Nehem.* 4. 9.

Obiect. But againſt this it may objected. The decrees of God are ſure, the end is appointed, and therefore vaine is all the meanes that men can uſe.

Anſw. 1. I anſwer firſt, If wee muſt not uſe the meanes where there is a decree, then wee muſt neither eate nor apparell our ſelves, nor ſow ſeede or the like: becauſe God hath decreed whether there ſhall be plenty or ſcarcity, whether thou ſhalt have health or ſickneſſe, poverty or riches, yea

f Iob. 7.1 how long thou ſhalt live [f].

Anſw. 2. Secondly, the meanes are ordained of God for our good and reliefe, and are bleſſed by him to that end, and therefore not to bee neglected. I. Sometimes God ordaines and bleſſeth internall meanes, as prayer unto him: thus when *Moſes* prayed, *Iſrael* prevailed, but when hee ceaſed

g Exo. 17. 11. praying then *Amalek got the upper hand* [g]: ſo *Eliſha* promiſeth (from the Lord) unto *Ahab*

b 1 King. 18,42. raine, but obtaines it not without prayer [b]. II. Sometimes the Lord ordaines and bleſſeth externall meanes alſo; and hence the Prophets of God uſed the meanes, when they could have wrought miracles; thus *Eliſha* uſeth *ſalt*, 2 *King.* 2.10. and *meale* (4.41.) and *wood*, (6.6.) yea Chriſt *makes clay*, (*Iohn* 9.6.) and the Angels

i Luk. 22. 43. *comfort Chriſt* [i]. And all this was to ſhew us, that in all our neceſſities, both externall and internall, corporall and ſpirituall, wee muſt uſe thoſe meanes which the Lord hath ordained in his word, for our eaſe, helpe and ſuccour.

Sect. 2. §. 2. *He turned aſide into Galile.*] In *Galile*,

Obſerv. 1 two things may be obſerved, the Firſt is *Infamy* and contempt, the Iewes held it an infamous, or at leaſt a baſe place; and therefore they ſay,

k Ioh. 7. 52. *no Prophet ariſeth out of Galilee* [k]. And *Nathanael* thinkes it ſtrange

b Ioh. 1.46. [b] *that any good thing ſhould come out of Nazareth.* So *Iulian* the Apoſtate when hee warring againſt the Perſians, was mortally wounded with a dart from heaven, cryed out (his breath being ready to expire) with that blacke and blaſphemous mouth, *vicisti Galilæe*, oh Galilean (calling Chriſt ſo in diſdaine and contempt, as a word of diſgrace) thou haſt now prevailed and got the maſtery over me: yet notwithſtanding this, Chriſt diſdaines not to dwell in *Galilee*, and that for theſe cauſes. 1 Becauſe hee refuſed nothing for our

c Phil. 2.7. d Matth. 20, 28. e Ioh. 13.9 ſakes: for us he humbled himſelfe, taking upon him the forme of a ſervant [c], yea came into the world that he might ſerve [d], and refuſed not that ſervile office, to waſh his Apoſtles feete [e].

Obſerv. 2 2. Becauſe he contemned all worldly glory, and therefore goes into obſcure *Galilee*, which was of ſmall note, or account in regard of the cities of Iudea. 51

Secondly, the ſecond thing obſervable in *Galilee*, is *Prophaneneſſe*: for as it was a baſe and contemptible place, ſo (which is worſe) it was held a wicked, prophane, and irreligious place: hence it is called Galilee *of the Gentiles* [f], that is *frequentiſſima Gentibus* [g], being ſituated neere unto Tyre and Sidon, and frequented continually by the Gentiles, & abounding with them: and hence (as is conjectured) it was that *Solomon gave unto Hiram* 20 cities in *Galilee* [h] & *Galilee* being thus peopled with Gentiles was juſt like unto Iſrael, where the Syrians dwelt [i], ſo *Tetrachia ab Ethnarchia ſeparatur* (ſaith *Ioſephus*) the Tetrachie of Galilee was ſeparated from from the Principalitie of the Iewes, as is plaine by the Evangeliſt [l]. Yea it is evident, that the Gentiles firſt did inhabite thoſe cities, becauſe after that *Hiram* had reſtored thoſe cityes to *Salomon*, hee repaired them and then cauſed the Iewes to inhabit them [m], and yet notwithſtanding all this Chriſt dwels in Galilee.

f Matth 4. 15. g Iunius ſ. h 1 King. 9.11. i 2 King. 17.24. l Luk. 3.1. m 2 Chro. 8.2.

Queſt. Hence no ſmall queſtion will ariſe: Is it lawfull to cohabite or dwell with infidels?

Anſw. I anſwer it is, *Lot* dwels in *Sodom*, *David* in *Gath*, *Ioſeph* with *Pharaoh*, Ieremie in *Babylon*.

Obiect. Againſt this it will be objected: This is directly forbidden moſt plainely by many ſeverall ſcriptures, as *Eſa.* 52.11. 2 *Cor.* 6. 17. *Revel.* 18.4. *Epheſ.* 4.11. *David* complaines that hee is conſtrained to abide amongſt them, *Pſal.* 120. verſe 6. ſo alſo *Deut.* 7.2. and *Exod.* 23. 33. and 34.12. In which places wee are commanded to come out from infidels, to ſeparate our ſelves from them, and the like phraſes, and therefore it is not lawfull: The Argument ſyllogiſtically is this, That which is prohibited by God is unlawfull, but cohabitation or converſation with infidels is prohibited by God, and therefore is not lawfull.

Anſw. I anſwer heere to the Minor or ſecond propoſition, our converſing or abiding with infidels is threefold. 1. Of *conſent*, when a man living amongſt them, learnes their maners: as *Salomon*, with *Pharaohs* daughter [n]; this is dangerous and forbidden, and is the meaning of all the places objected, that wee muſt take heede of learning the vices and wicked cuſtomes of unbeleevers.

n 1 King. 11.4.

2. Of *neceſſitie*, & thus *Lot*, *David*, *Iacob*, *Ioſeph*, were by a kinde of inforcing neceſſity urged and compelled to dwell with heathens: and this is tolerated and allowed; whether firſt it bee abſolute for life, neceſſitie thereunto conſtraining: or ſecondly, whether it be reſpective, onely for a time, in regard of our preſent, pious, and lawfull calling, (as our Factors amongſt the Turkes.

3. Of *Office*, as a Phyſitian, and thus Chriſt dwells among the Galileans [o]. Thus Chriſt eates with Publicanes [p], and this converſing with infidels is commended; but here two cautions are to be obſerved. Firſt conſider what calling thou haſt

o Eſa. 42.1 p Matth. 9. 12. Luk. 7.34.

52 haſt to doe it, for it is dangerous adventuring without a calling, and little better then preſumption: Chriſt was not onely ſent to the loſt ſheepe of Iſrael, but alſo to be a corner ſtone, to joyne Iewes and Gentiles in one in him [g], and therefore he had a warrant from God and a particular calling to doe this.

g Col. 3. 11.

Secondly, conſider thine owne ſtrength, leaſt in ſtead of converting of them, thou be perverted by them: they had neede of ſtrong men in grace, that undertake to cure the wicked, leaſt that themſelves bee ſeduced: Thus Chriſt was a lambe without ſpot, in him was no ſin found, and therefore having a calling he might ſafely dwell, and converſe, and eate with ſinners.

Verſ. 23. *Sect.* 1. S. VERS. 23. *And he came and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoken by the Prophet: hee ſhall bee called a Nazarene.*

Queſt. It is heere doubted, where is this written, in what booke, by what Prophet?

Anſw. 1. *a* Chryſoſt. Theophil. Muſcul. To this firſt ſome anſwer, [a] that the booke is loſt, wherein this Prophecie was contained; becauſe many ſentences are recited in the New Teſtament, which are no where extant in the Old: and this came (as they thinke) through the envy and malice of the Iewes: but this reaſon ſeemes weake; for if any ſuch bookes were in the Apoſtles time, and were by them received as the divine and infallible oracles of God, it is not likely, that now they are loſt, they being neither envious nor negligent: but of this wee have ſpoken in the fifteenth verſe.

Anſw. 2. *b* Iunius Others anſwer [b], that Chriſt is heere ſaid to have beene thus ſpoken of by the Prophets, *He ſhall be call a Nazarite*, becauſe hee is by them ſet forth by the name *Netzer*, a *branch*, which appellation howſoever it was not underſtood any otherwiſe, but as ſetting forth a *branch* comming out of a Kingly ſtocke, yet myſtically withall is intimated thereby, in what place hee ſhou'd be brought up. Others to this purpoſe [c] reade this verſe thus, *he ſhall be called a Netzerit*, not a *Nazarit*, becauſe he is called *Netzer* [d], a *branch*; the Evangeliſt thus expounding the Prophet in ſenſe, though not in words, becauſe Chriſt was not a *Nazarit*: and thus this author would interpret Saint *Matthewes* words, *he ſhall be called a flower, or a branch*. Thus (I ſay) theſe thinke, that Chriſts name was not *Nazarens*, but *Netzer*, which ſignifies a *Branch* [e]. And the reaſon they give for this is, becauſe it is ſaid, *dictum per Prophetas*, in the plurall number, *as it was ſaid by the Prophets* [f]. This reaſon is altogether diſliked by learned *Beza*, upon a double ground, the firſt is becauſe although this Teſtimony be found but in one of the ſmall prophets, yet it is ſaid to be ſpoken διὰ τῶν προφητῶν *by the Prophets*, becauſe all theſe 12. ſmall Prophets were joyned in one booke.

c Weemſe Chriſt. Synag f. 49.
d Zach. 6. 12.
e Eſa. 11. 1. & Zach. 3. 19. & 6. 12.
f Hierom. & Iunius.

Secondly, becauſe this verſe is quoted from the book of the Judges, which booke was written by diverſe ſeverall Prophets; and therefore it may be underſtood thus, *dictum per Prophetas* that is written in that booke, which was penned by diverſe Prophets.

Anſw. 3. The moſt part anſwer, that this verſe is taken from *Iudg.* 13. 5. 7. *The child ſhall be a Nazarite unto the Lord.*) for 1. *Sampſon* is called a *Nazarite*. 2 he was a type of Chriſt. 3 therfore Chriſt is called ſo ſpiritually. 4 therfore, that which they will not acknowledge, God hath thus brought to paſſe, viz. that they ſhall call him a *Nazarene*. Heere then wee muſt diligently obſerve, how *Sampſon* was a Type of Chriſt. Firſt, in his birth, which I. was prophetically foretold [g]. II. from his birth he was prepared: in that ſame verſe. III. ordained for the good of Iſrael: in that ſame place alſo. Thus the birth of Chriſt was foretold [h], himſelfe alſo prepared and ordained to ſave his people [i]. Secondly, in his life. 1. hee was full of ſtrength, and employed it for the protection of the Iewes: ſo Chriſt is a ſtrong rock, ſtronger then Sathan and all his inſtruments, and therefore will protect his children [k]. 2 *Sampſon* marries a *Gentile*, ſo *Chriſt* marries the *heathens*, receiving them into an everlaſting covenant. 3 he overcame the Lyon, and drew hony from him: ſo Chriſt overcame Sathan *that roaring Lyon*, that he might give liberty, and life, and ſalvation (which is ſweeter then honey) unto his ſervants. 4 *Sampſon* for the love of an harlot *exinaniuit ſe*, ſuffered himſelfe to be emptied, ſtripped, diſtrobed and deprived of his ſtrength: ſo Chriſt diſtrobed himſelfe of glory, and tooke the lowly ſhape of man upō him, for mans ſake who had played the harlot with many lovers [l].

g Iudg. 13. 5.
h Eſa. 9. 6.
i Matth. 1. 21.
k Luk. 11. 22.
l Rom. 5. 6. 7.

Thirdly, in his *death*, 1 *Sampſon* was ſlaine by his enemies, ſo was Chriſt. 2 he revenged himſelfe more in his death then in his life [m], ſo Chriſt by his death overcame death, hell, and the devill [n]. And thus we ſee from whence this verſe is gathered by the Evangeliſt.

m Iudg. 16. 30.
n Heb. 2. 14. 15.
1 Ioh. 3. 8.

Sect. 2. §. 2. *He ſhall be called a Nazarene.*] Wee have two things heere to obſerve, firſt the explication. Secondly the application of this word, *Nazarite*.

Queſt. 1. Firſt, for the explication of the word, I propound two queſtions; The firſt is drawne from the text, *And he came and dwelt in Nazaret, that it might be fulfilled, which was ſpoken by the Prophet, And hee ſhall bee called a Nazarit unto the Lord.*

How were theſe two accompliſhed in Chriſt, to be called both a *Naſarit*, and a *Nazarit*?

Anſw. He was *Nazarens voto, Nazarenus habitatione*: he was a Nazarene by habitation or dwelling, becauſe he dwelt there; he was a Nazarit, the true branch of the root of *Ieſſe*, in regard of his humanity: and he was a Naſarit truly ſeparated, and ſet apart to the Lord: thus hee is called ναζηραῖος, holy unto the Lord, & ναζωραῖος, one belonging to Nazareth.

Queſt. 2. What is meant by Naſarit?

Anſw. I anſwer, the word is ambiguous and doubtfull, there being foure kinds of Naſarits, whereof two of them are { Theologicall. / Hereticall.

The firſt ſort of *Naſarites* (which are the firſt *Theologicall*) are of the old Teſtament, and are thoſe

those that were separated, and set apart onely unto God, either, I. By ordination and vow [a], or, II. By the commandement of God, as *Sampson* was [b].

[a] Numb. 6.2. [b] Iudg. 13 4.

The second sort of *Nazarites* (which are the second *Theologicall*) are of the New Testament, and they are those who were borne or brought up in *Nazareth*, because *Nazareth* in the old Testament is never named: and thus these words are ever interpreted, ναζαρεῖος, ναζαρηνος, Matth. 26.71. Mark. 1.24. and 10.47. and 14. 67. Luk. 4.34. and 24.19. Iohn 19.19. Acts 2.22.

The third sort of *Nazarites* (which are the first *Heretical*) are of some of the Jews, who acknowledging the Patriarches (untill *Iosuahs* time) reject the Scripture, boasting that they have other writings, of more worth than these are. *Danæus* (in *Epiphanio*) calleth these *Nazaræos*.

The fourth sort of *Nazarites* (which are the second *heretical*) are of the Christians, borne in *Pella*, in the yeare of Christ 37. who would have all the ceremonies to be observed, and that for these two causes, I. Because the Apostles themselves observed them for a time, II. That so they might avoid persecution, Gal. 3.

Quest. 3. How may this be applied with Benefite, or to whom?

Answ. I answer, It may bee applyed, either unto Christ, or unto our selves.

Quest. 4. How may this be applyed unto Christ?

Answ. I answer, *Christ* is a *Nazarite*, I. Literally, according to the second sort of Nazarites, because he was brought up there. II. Spiritually, according to the first sort of Nazarites; but not one of those, who were separated and set apart unto God, BY VOVV, but by the Ordination and appoyntment of God.

Quest. 5. How may this be applyed unto us?

Answ. I answer, Wee, as the members of Christ, ought also to bee Nazarites unto God. *Nazar* signifies one that is *separated*, as *Ioseph* amongst his brethren, and divers others, Gen. 49. 26. and Deut. 33. 16. and Lament. 4.7. and Amos 2. 11. that is, first, in generall wee must bee separated from the world [c]. Secondly, particularly, I. First, cut not the haire, let no razor come upon your heads; this hath a double signification, first, it signifies fortitude and strength: teaching us three things, 1. To bee constant and resolute in our obedience, that nothing may divert, or hinder us from the service of God. 2. To fight manfully, even unto bloud, against sinne, Hebr. 12.4. 3. To bee constant in the profession of the truth, even unto death, as the three children [d] were.

[c] Rom. 12. 2. & 1 Ioh. 2. 15.

[d] Dan. 3. 17.

Secondly, it signifies a certaine neglect of outward ornament, or bodily adorning: Teaching us to mortifie our affections unto the world, to labour that the world may bee crucified unto us; and that we may looke upon it as a dry branch, and a withered stocke, wherein there is no beauty, nor comelinesse, that wee should desire it.

II. Secondly, abstaine from wine; this signifies temperance: and therefore let us learne to mortifie our affections in all worldly things, using the world, as though we used it not [e]. Principally take heed of Drunkennesse, this breakes our vow of a Nazarite unto God.

[e] 1 Cor. 7. 30, 31.

III. Thirdly, touch no dead carkasse, that is, leave all mortified affections; the lusts that are *killed*, let them never be revived; the sinnes that are left, let them never bee learned [f], put off sinne for ever, and take heed of turning with the Dogge to his vomit, or the Swine that is washed, to the wallowing in the mire, lest that the latter end bee worse than the beginning [g].

[f] Rom. 6. 2.

[g] 2 Pet. 2. 20, 21.

CHAPTER III.

Vers. 1. *Sect.* 1. *Obiect.* §. 1. VERS. 1. *And in those dayes Iohn the Baptist came, and preached in the wildernes of Iudea.*

THE Papists object this place to prove the lawfulnesse of *Monasticall Vowes*; arguing thus, *Iohn Baptist* lived from a childe in the wildernesse: therefore it is lawfull for young ones to professe Monkerie.

Answ. 1. I answer, First, *Iohns* example was extraordinary, as his office and calling was singular; and therefore he is no more to be imitated, and followed in his solitary life, than in his diet of *Locusts and wilde honey*: he sprang also in his mothers wombe, which I thinke *Monkes* and *Eremites* doe not.

Answ. 2. Secondly, it is not certaine at what yeares *Iohn* entred into the wildernesse: for hee was thirtie yeares old when hee came and preached in the wildernesse, as followes afterwards[b].

[b] Willet. Synops. f. 343.

Sect. 2. §. 2. *In those dayes.*] Here divers questions may be propounded.

Quest. 1. First, in what yeare of Christs age was this?

Answ. I answer, This seemes to bee presently after Christ turning aside into Nazareth, mentioned chapter 2. 23. but it is not: for it was in the 15. yeare of *Tiberius*, and in the 30. yeare of Christ, as appeares by another of the Evangelists[a].

[a] Luk. 3. 1. 23

Quest. 2. How could Christ be so long time unknowne, seeing there had been so many manifestations of him?

Answ. 1. I answer, First, because those revelations of the wise men, of *Anna*, and *Simeon*, and of the Sheepheards, and the consultation of the Priests, were all private.

Answ. 2. Secondly, because God had given them over to drowsinesse, and the spirit of slumber; and therefore they did not marke, nor observe these things.

Quest. 3. Why are there so many yeares intermitted, wherein there is no mention made of Christ? For hee came out of Egypt when hee was about two yeares old, and at this time hee was about 30. as is sayd before, so that for the space of 28 yeares, there is no mention made of him.

Answ. 1. To this I answer first of all, Certainly, many things are omitted by this our Evangelist, as first, the Purification of the Virgin before Christs flight into Egypt. Secondly, Christs disputation with the Scribes, when hee was about twelve yeares old[b]. Thirdly, this obedience unto his parents, Luk. 2. 51. Fourthly, his growth and increase in { Spirit and Grace, Luk. 2. 40. / Stature of Body, Luk. 2. 52. Fifthly, and many things were done in this *interim*, which are not mentioned at all.

[b] Luk. 2. 46.

Answ. 2. This was done to teach us, that the holy Spirit would not satisfie our curiositie, but declare onely the things which appertain unto salvation.

Observ. The holy Ghost writes not, what wee curiously desire to know, but what seemes best unto himselfe, the will of God being *regula recti*, the true rule of equitie.

Quest. 4. What dayes or times were these to the Iewes? I answer, Miserable, and full of calamitie: for first, they were in subiection under the Romanes. Secondly, *Pilat* was governour, who had mingled their bloud with their sacrifices[c]. Thirdly, *Herod* their King was lascivious and cruell. Fourthly, the Scribes and Lawyers were divided into divers Sects; the Pharisees were proud and superstitious; the Sadduces prophane and Atheisticall: the Esseenes few and despised. Fifthly, the Priests were covetous, corrupting all things: their sacrifices were polluted, their governement changed, having two high Priests at once. Sixthly, the common people were contumacious, and on all sides afflicted; and *in diebus illis*, in those dayes comes the preaching of the Gospel unto them: Teaching us, that affliction strowes the way to mercie: adversitie being unto mercie, as the foyle unto the Diamond; the greatnesse of mercie not being perceived, untill wee want it: and therefore the Lord afflicts, that mercie may bee the more sweet and acceptable unto us.

[c] Luk. 13. 2. 3.

Observa.

Quest. 5. What times and dayes were these to *Iohn Baptist*, who now began to preach the Gospell?

Answ. These were the dayes when hee was called to preach the Gospell, and to prepare the way for Christ: for before this time hee was in the wildernesse[d]: whence two things are very observeable: First, the Baptist doth not undertake to preach the Gospell, untill hee bee called, although hee were ἁγιασθὲς, sanctified, and repleniſhed with the Spirit of God from the wombe: Teaching us, that none must run into the Ministerie, before they be called[e]. Secondly, when once hee is called, hee delayes it not, although it were a worke not onely full of labour, but also full of danger: Teaching us, that all things are to bee undertaken when wee have a calling from God, willingly and readily, although they may seem laborious & perillous.

[d] Luk. 1. 80.

Observ.

[e] Ier. 14. 14.

§. 3.

Expoſit. §. 3. *Came Iohn Baptiſt.*] *Iohn* ſignifies *Gracious*, and *Baptiſt* one that adminiſters the Sacrament of admiſſion, and entrance into the
Obſerv. Church of Chriſt: Teaching us, that the Goſpell is gracious in regard of the Law, God under the Law ſhewing himſelfe more terrible, and more ſevere, than in the time of the Goſpell. The Law was given in terrour and thun-
f Exo. 19. 18. & 20. 18. der [f], and the tranſgreſſion of the Law was moſt ſeverely puniſhed, as may appeare by theſe examples, I. The people of Iſrael committing fornication with the daughters of Moab, there were ſlaine of them foure and twentie thou-
g Numb. 25 9. ſand [g]. II. For the Calfe they made, there died three thouſand (*Hierome* reades 30000: of
h Exo. 32. 28: which in his place [h]. And yet notwithſtanding this he threatens, that hee will yet further viſit
i Verſe 34. this their ſinne [i]. III. For their murmuring, Firſt, they were puniſhed with a vehement fire,
k Numb. 11. 1. which conſumed the utmoſt part of the Hoſt [k]. Secondly, with a vehement plague [l]. Thirdly,
l Verſe 33 with fierie Serpents, Numb. 21 6. IV. *Corah* with all his companie ſwallowed up, Numb. 16. and 14000 of the Hoſt beſide, v. 49 V. Yea, all were deſtroyed, and cut off, before they came to the promiſed land, that were above 20 yeares
m Numb. 14. 29. of age [m], to wit, 601730. ſix hundred and one
n Numb. 26. 51-65. thouſand, ſeven hundred and thirtie [n]. Thus ſeverely were the tranſgreſſions of the Law puniſhed. But the Goſpell is a time of grace, and the Lord will not regard our former by-paſt life, if now, when Chriſt is offered, wee will but leave our ſinnes, and lay hold upon him.

§. 4. *In the wilderneſſe.* *Sect.* 4.

It may here be asked, why did *Iohn* preach in *Queſt.* 1. the wilderneſſe?

I anſwer firſt, to teach them that the Church *Anſw.* 1. was become a *wilderneſſe*, and that there was a certaine deſolation of piety, they being now altogether careleſſe of the true worſhip, and ſervice of God.

Secondly, becauſe he taught them, that Chriſt *Queſt.* 2. forſaking the Jewes (they having rejected him) who were often termed a City; doth now make choice of the *wilderneſſe* (the Gentiles) to plant his Church in.

Thirdly, becauſe hee would ſhew thereby, *Anſw.* 3. that none can bee made partakers of Chriſt, by ſitting in Cityes, but by journeying into the *wilderneſſe*. That is not by pleaſure and eaſe, but by labour and induſtrie, hereby Teaching us that Chriſt and the graces of God, are to be ſought induſtriouſly, and cannot bee obtained without *Obſerv.* labour and paines, for χαλεπα τα καλα, rare excellent and precious things, are not eaſily obtained.

Some will ſay here, I would refuſe no paines, *Queſt.* 2. nor labour, for the procuring of Chriſt, or grace, but wherein muſt I labour?

I anſwer, Firſt, thou muſt labour in the hea- *Anſw.* 1. ring of the word of God; that is, labour therein for theſe things,

to wit,
- Firſt, that thou mayſt underſtand it in thy minde.
- Secondly, that thou mayſt retaine it in thy memorie.
- Thirdly, that thou mayſt aſſent unto it (as true and good) in thy judgement.
- Fourthly, that thou mayſt love it, and delight therein in thy affections.
- Fiftly, that thou mayſt practiſe and obey it with all willing ſubmiſſion in thy life and converſation.

Anſw. 2. Secondly, thou muſt labour againſt ſinne, that is, labour
- Firſt, that thou mayſt hate it, and that it may bee a burthen unto thee.
- Secondly, that thou mayſt ſtrive manfully againſt it, fighting even unto bloud, in reſiſting of ſinne. Hebr. 12. 4.

Anſw. 3. Thirdly, thou muſt labour in the moleſtations of this life; that is, labour to endure them, labour to tranſcend & paſſe over them, labour to overcome them, that they may not hinder thee from the purſuite of Chriſt.

Anſw. 4. Fourthly, labour in prayer, cry mightily unto God, with the Saints under the Altar: *How long*
a Rev. 6. 10. *Lord, how long, holy and true, doſt thou deferre thy*
b Rev. 22. 20. *comming* [a] yea with the Bride, *Come Lord Ieſus, come quickely* [b].

Anſw. 5. Fiftly labour in piety; the Kingdome of Heaven ſuffers violence and the violent take it by force; and therefore bee induſtrious in the exerciſes of religion, carefull and diligent in thy life and converſation, ſtriving hereby *to enter in at the ſtraight gate*, becauſe without ſtriving thou canſt never enter, as followes Chapter. 7. verſe 13, 24.

Verſ. 2. *Sect.* 1. §. 1. VERS. 2. *Saying, repent, for the Kingdom of Heaven is at hand.*

Queſt. 1. *Repent.*] It may here bee doubted whether *inward repentance*, or ſome *outward penance* be by Saint *Iohn* here underſtood?

I anſwer, certainely that *inward repentance* is here ſignified, as may appeare by theſe reaſons, *Anſw.* Firſt, *Iohn* is ſaid, to preach *the baptiſme of repentance, for the remiſſion of ſinnes* [c], that which he
c Luk. 3. 3. preached, the people practiſed: but we read not of any *outward penall workes* they did, but onely of contrition and confeſſion for their ſins [d].

Secondly, Baptiſme is in the name of Chriſt; *d* Matth. 3. 6. *penance* is a worke of man, whereby ſatisfaction is made unto God, as they teach: how then can it be the baptiſme of *penance*: for Chriſt to ſatisfie, & man to ſatisfie, are two contrary things.

Thirdly, *Iohn* alſo ſaith, bring forth fruits of repentance: worthy and meet for repentance; outward penall acts then are the fruits of repentance, and not repentance it ſelfe.

§. 2. *Repent.* The Papiſts object this place for *Sect.* 2. the prooфe of the Sacrament of *penance*, and one *e* Greg. Martin. of them more particularly undertakes to prove it by foure Arguments.

56

Obiect. 1. The first Argument is drawne from the circumstances of the place: Saint *Iohn* here exhorteth unto repentance, which else where is joyned with *sackecloath and ashes*: as this same Evangelist saith, *If the workes done in thee had been done in Tyre and Sidon, they had ere this repented in sackcloth and ashes* [f], so the Ninivites repented *in sackcloth and ashes* [g], so here μετανοεῖτε, *agite pœnitentiam*, doth signifie some *externall penance*.

[f] Matth. 11.21. [g] Iona. 3. 5.6.

Answ. 1. I answer first, here is a false position: for I. our Saviour doth not reprove Corazin & Bethsaida, because they did not some *externall penance* but because they repented not: *And he beganne to upbraid the Cityes, because they repented not* [h] II. This repentance which our Saviour requires in these Cities, and the want whereof he reproves in them, can be no satisfactory, nor sacramentall *penance*, because it was before Baptisme, which is truely called the initiall or first Sacrament of the Church.

[h] Matth. 11.20.

Answ. 2. Secondly, as *Gregory Martins* position is false, so is also his collection: for although to their repentance were adjoyned humiliation, the signes wherof are *sackcloth and ashes*, yet these are not repentance, but the *adjuncts* of *repentance*, neither do they satisfie the justice of God for our sinnes: *saccus juvat ad pœnitentiam, quia signum est humiliationis* [a]. Sackcloth and ashes helpe unto repentance, because they are the signes of humiliation.

[a] Basil. s. Psal 29.

Obiect. 2. Secondly, he objects againe, drawing his argument from the propriety of the Greeke word here used μετάνοια.

Answ. 1. I answer, it signifies *Resipiscentiam*, a change of the minde afterwards: *Resipiscere est mentem quasi ad insania recipere* [b] to repent is to grow wise againe, that is, both in the reforming and amending of by-past sinnes, and in the avoiding of future temptations: and this is the true signification of the word; but more of this in both the following arguments.

[b] Lactant. de vero cultu. li. 6, 24.

Obiect. 3. His third argument is, because the vulgar interpreter renders it thus, *agite pœnitentiam*, that is (saith our Objecter) *doe penance*.

Answ. 1. I answer first, it matters not much, how hee renders it, seeing *Lindanus* condemnes him as one not much skilled in the latine tongue [c] yea as one that erres egregiously in many things as for example, there was a woman who had lost a groat, and in stead of *everrit*, hee reads *evertit*, that is, in stead of sweeping her house, she overturned her house: If the studious Reader desire to see more examples of barbarous interpretations in the vulgar latine Bible, I referre him to our worthy *Whitakers* [d] *& Willets synops. f.* 30. 31.

[c] Fulk. 13. Sect. 7. cont. Greg Mart.

[d] Whitak. de sacra Script. qu. 2 ca. 9 arg. 8. fol. 107.

Answ. 2. Secondly, the vulgar translation is none of Saint *Hieromes* worke, but of some unknowne Authour; as is largely proved by our renouned *Whitaker, de sacra script. qu.* 2. *ca.* 6. *& Willet synops. f.* 23.

Answ. 3. Thirdly, whosoever was the author of this vulgar latine bible, yet neither he by the action of repentance, doth understand an eternall satisfactory sacrament, (as *Gregory Martin* doth) as may appeare by these reasons, first, because he takes else where in another sense both μετάνοια and *pœnitentia*, as *Acts* 5. 31. God hath exalted our Saviour: *Ad dandam pœnitentiam Israeli, to give repentance (not penance) to Israel* Act. 11. 18. *When they heard these things, they glorified God saying, then hath God given Gentibus pœnitentiam ad vitam, unto the Gentiles repentance unto salvation.* So also 2. Timoth. 2. 25.

Secondly, because the author of that vulgar translation, takes the phrase, *agendi pœnitentiam*, in another sense, then doing of penance: as 1 Kin. 8. 33. *If thy people Israel shall flie before their enemies, et agentes pœnitentiam & confitentes, and shall confesse their sinnes and repent* (not doe *Penance*) *then forgive*, &c. So vers. 35. *If heaven shall bee shut, that it raine not. Et orantes isto loco pœnitentiam egerint nomini tuo, and they shall pray unto thee and repent, thenbee mercifull, &c.* But most plainely, vers. 47. *Et egerint pœnitentiam in corde suo: If they shall repent in their heart, when they are in captivity, &c.* This cannot bee meant of an externall satisfactory sacrament, because the words expresse clearely an *internall* and cordiall *repentance*.

Thirdly, because he makes these words, *pœnitemini* and *agite pœnitentiam synonyma*, as both signifying one and the same thing; for sometimes this word μετανοῦτε, is rendered by him, *agite pœnitentiam*, as Matth. 3. 2. and 21. 21. and Act. 26. 20. Sometimes *pœnitemini*. Mark. 1. 15. and Luk. 10 13. and Act 3. 19. Fourthly, hee attributes this phrase *agendi pœnitentiam* to those whom *Gregory Martin* himselfe will confesse, did no externall satisfactory penance; as 1. this phrase is given to the Israelites for *Benjamin*. Judg. 21. 15. and all Israel was very sorry: *Et egit pœnitentiam*, and repented them for the destruction of that Tribe; they were sorry for what had hapned, but they did not doe *penance* for it. 2. This phrase is given to the damned spirits. Wisdo. 5. 3. *Tum egerint pœnitentiam*, then they shall change their mindes, not doe *penance*. 3. This phrase is given to God himselfe. First *negatively*. 1 Sam. 15 29. *Hee is not like man, ut agat pœnitentiam, that he should repent* Secondly, *affirmatively*, as Ierem. 18. 8. 10. *if that nation which I have threatned doe repent, agam & ego pœnitentiam, then will I also repent, &c.* Now unto the Lord, neither the Rhemists, nor *Gregory Martin*, (I hope) dare attribute *externall penance*.

Obiect. 4. His fourth Argument is, because all the latine Fathers read it thus, *agite pœnitentiam, doe penance*.

Answ. 1. I answer first, *Basil* interprets it otherwise, as aforesaid, and hee was a Father, although a Greeke Father, so *Lactantius* expounds it otherwise, as aforesaid also, so *Tertullian* (*contra Marc*) *in græco sono vox pœnitentiæ, non a confessione, sed a mentis mutatione*: this word μετάνοια, repentance, according to his true and germane signification, is so called from an internall mutation of the minde, not from an externall confession of the tongue.

Answ. 2. Secondly, this word *Pœnitentia* is expounded

two manner of waies, 1. *Grammaticè*, & 2. *Translatitiè*. First this word *Poenitentia* (repentance) may be expounded Grammatically, & that two manner of waies, first simply, *pro mentis in melius mutatione*, for the change of the minde from evill to good; and thus it is most usually taken in Scripture, as *Acts* 5.31. and 11.18. and 2 *Tim.* 2.25. and in this verse also, and *Matth.* 4.17. and in all those places where repentance is preached absolutely. Secondly, *complicatè*, for repentance testifyed by outward signes, whether 1. by sorrow and mourning, as the Corinthians did [a]: or 2. by sackcloth & ashes, as the Ninivites did [b]. & they of Tyre and Sidon would have done, had they had those meanes which Corazin & Bethsaida had [c]: and this is the same repentance formerly spoken of, to wit, a true change of the minde expressed by some outward signes of humiliation, but not as *satisfactory penance*.

[a] 2 Cor. 7.10. [b] Iona 3.5. [c] Matth. 11.21.

Secondly, this word *poenitentia* may bee expounded *Translatitiè*, and that two manner of waies. First, *orthodoxè* truly, for repentance testifyed by the signes of sorrow and shame publikely and solemnly being imposed by the Church: and thus *Augustine* and many both Greeke and Latine Fathers take the word: this is true, but this word μετάνοια is not found in this sense in all the Scriptures. Secondly, *haereticè* falsely, for satisfaction imposed secretly in auricular confession: in which sense the word is never used by the Ancient Fathers, & therefore I may conclude that this penance injoyned by the Church of Rome for the satisfying of the justice of God, is meerely erroneous, and is built upon no authority of Scripture at all.

Sect. 3. §. 3. *Repent.*] *Iohns* preaching is repentance, that is, the renovation of the minde, which is the one halfe of the Gospel, the summe whereof consists in these two, Repentance and Faith: and therefore I intreate the reader (without tediousnesse) to suffer both me and himselfe to dwell a little longer, then ordinary in this verse.

Quest. 1. The maine question here is concerning the parts of Repentance?

Answ. 1. To which, First some Papists answer that the three parts of repentance, are the three steps in *Iacobs* ladder by which we mount unto heaven; the first whereof is sorrow, the second is shame, the third is labour and industry: But this is an abuse of repentance, these being not the parts of it, as else where more largely shall be shewed.

Answ. 2. Secondly, I answer, the true parts of Repentance are three; to wit, First Preparation, Secondly, Resolution; thirdly, Execution.

Quest. 2. What necessitie is there of Preparation?

Answ. I answer, because a worke so holy as this is, cannot rightly be performed but by a due preparation, considering these two things. 1. that wee our selves are by nature very unfit to effect it. 2. & that the worke in it selfe is very hard and difficult, Sathan being strong that labours to retaine us in sinne, and sinne, from which wee should turne, being customary unto us, and pleasing unto our natures.

Quest. 3. Thirdly, it may be demanded, wherein doth this preparation consist?

Answ. I answer, in two things viz. {1 Dejectione. 2 Erectione.} *cordis*. That is, the casting downe and raising up of the heart.

57

First, this preparation consists *Dejectione cordis*, in the dejecting and humbling of the heart, here it may be asked, What necessitie is there of this casting downe of the heart?

Quest. 4

Answ. I answer, Because our hearts are to be softned and humbled before we can truely repent: Thus the Prophet exhorts us, *to rend our hearts, and to turne unto the Lord* [f]: because without this rending there is no true repentance: our hearts must bee plowed up before the seedes of grace can be sowne [g], because the spirit of bondage begets the spirit of adoption [h].

[f] Ioel. 2.12. [g] Ierem. 4.4. [h] Rom. 8.15.

Quest. 5. Hence it will be inquired, wherein doth this our dejection or humiliation consist?

Answ. I answer, for the full & cleare resolving of this question, two things are to be observed. First, the beginning of this humiliation, which is examination. Secondly, the end of this examination which is the hatred of sinne.

First, the beginning of this humiliation is a serious examination of our selves, our estates and conditions: for when wee examine our selves by the rule of the law, and finde how many and how mighty our sinnes are, which wee have committed, and which wee are never able to satisfye for, then our peacockes plumes and Pharisaicall conceits are laid aside.

Quest. 6. Hence a question may be propounded: What must we examine in our selves?

Answ. Three things, First thy estate and condition wherein thou art, thou must trye how thou standest, whether in grace or nature [a]? whether thou art truely & perfectly regenerated, or seduced by the spirit of slumber & presumption? thou must examine, *ubi fuisti, es, eris, non es* [b]: what hast thou beene? what art thou? what shalt thou be after this life, happie or miserable? what art thou not? what is wanting in thee which thou shouldest have? Thus we should examine our selves whether wee grow in grace at all or not? and how the strength of sinne decreases, and the strength of grace, and of the spirit of God doth increase in us.

[a] 2 Cor. 13.5. [b] Greg. Mor. 23.

Secondly, examine thy sinnes, consider what they are, whether oppression, or adultery, or blasphemy, or drunkennesse, or prophanesse; and deale herein faithfully with thy selfe, not deceiving thy owne soule: speake truely as thou wouldest doe to thy Lawyer or Physitian, hide none of thy sinnes least they bee not pardoned; keepe none of them backe with *Ananias* and his wife, least (as they did) thou perish thereby: for this is the true way unto humiliation to labour to finde out, and fullie acknowledge al our transgressions whatsoever: *sese ignorare caeteris naturae est, homini autem vitio* [c]. It is naturall for other creatures not to know themselves, but for men to be ignorant of their estates, or the sinnes they commit, is most shamefull: and therefore it is very necessary that wee should examine our waies, workes, words, and thoughts, that so we may attaine to the knowledge of our selves

[c] Boethius consol. 3.2.

58 and sinnes.

Thirdly, examine how thou mayst avoide thy sinnes, and be freed from them: remember how often thou hast beene displeased with thy selfe, how often thou hast condemned thy selfe, how often thou hast resolved to leave thy sins; and yet how often thou hast returned with the dogge to his vomit: hence consider how difficult a thing it is to leave our beloved sinnes, that knowing it, we may bee more carefull to avoide them, and more diligent in the enquiring after the remedies against them. And thus much for the beginning of our humiliation, which is the examination of our estates and sinnes.

Secondly, the end of this *examination*, is the loathing of sinne, and a desire to leave it: wee must examine what we are, that so what is amisse may be amended; we must examine our sinnes, that finding them out, wee may the better detest, and endeavour to leave them: the way unto repentance is the hatred of sinne, and as long as sinne is loved, so long the Lord is neither regarded nor served: and therefore, that we may the better learne to hate sinne, let us remember these foure things.

First, that our nature is wholy corrupted both within and without, viz. our cogitations, actions, words, members, and all the faculties of the soule, the best things in us beeing but a polluted ragge, our whol man overspread with the leprosie of sin, and no better then painted sepulchers, or dead carkasses, who stinke in the nostrils of the Lord by reason of our transgressions.

Secondly, remember that thou art so ensnared and envassailed unto sin and corruption by nature, that thou art no more able to helpe or free thy selfe, then a Leopard, is to leave his spots, or a black-moore to change his hewe: thou mayest in some measure know the wickednesse of thy nature, but thou art not able to redresse it.

Thirdly, remember the many dangers and evils we are subject unto, onely by reason of sin, viz. 1. Temporall miseries, as poverty, sickneſse, diseases, casualties, which wee are not worthy to bee protected from, by reason of our iniquities. 2. Spirituall evils, as obstinacy in sin, to be given over to a reprobate sense, hardnes of heart, and finall impenitency: all which wee have plunged our selves into, by giving way unto sin, and which we of our selves are not able to redresse. 3. Eternall death and destruction both of body and soule for ever and ever [b].

[b] Rom. 7.

Fourthly, these things considered, remember whether we have cause to hate our sinnes or not, bee they never so deare unto us? that thus pollute us, that thus provoke the Lord against us, that thus captivate and inthrall us, yea thus subject us unto evils temporall, spirituall, and eternall?

And thus much for the first part of our preparation unto repentance, the dejection and humiliation of the heart: the second followes.

The second part of our preparation unto Repentance, is the erection or raising up of the heart, for except the heart bee comforted and cherished, this DEJECTION will prove DESPERATION.

Quest. 7. It may here bee asked, whence this comfort flowes unto us, or whereupon it is built?

Answ. I answer, our consolation is founded upon the hope of pardon, by Christ: for the truely *dejected* sinner may argue thus, he that is truely humbled and contrite for his sinnes committed, and is truely carefull to finde out all his transgressions, desiring also and endeavouring to leave and loth every thing that is evill, he may hope and expect mercy from God, in & through Christ, because Christ hath called such unto him, and God hath promised to receive such: But I am such an one, I sorow for my sins, and desire with the prodigall child, to returne unto my father, & therfore I know God will receive me, as hee did him; and pardon mee, as hee did *Paul* [d], in and through the merits & mercies of Christ. Thus the heart is to bee *cherished* by the comfortable promises of the Gospell, least otherwise our *humiliation* drive us to *despaire*: and on the contrary, this sweet musicke is unprofitable, before the heart be truely *dejected*, and teacheth us to presume: and therefore to avoid *presumption* as well as *despaire* (as the more usuall and dangerous) wee must remember that the promises of mercy belong onely unto the truely penitent, and therefore untill wee bee such, as are spoken of before, we have no right nor interest in these promises at all.

[c] Luk. 15. 18.

[d] 1 Tim. 1. 13.

And thus much for the first generall part of Repentance which is Preparation.

The second part of repentance is RESOLUTION: Here a question may be propounded.

Quest. 8. Wherein doth this our Resolution consist?

Answ. I answer in three things, first, *deplorando*, in bewailing of our sinnes. Secondly, *devovendo*, in forsaking our sinnes. Thirdly, *implorando*, in imploring the assistance of God for strength against our sinnes.

First, our Resolution doth consist *Deplorando*, in the deploring and bewailing of our sinnes, or in the confession of the filthynesse and errours of our former life: and here beginnes μετάνοια, the true change and renovation of the minde. Hence it may be demanded.

Quest. 9. Why is the confession of our sinnes necessary unto true Repentance?

Answ. 1. I answer first, because all promises of pardon are made unto such as confesse their sinnes, and depend upon this condition: thus *Salomon* praies, *If thy people shall returne unto thee and say, we have sinned and have done perversly, wee have committed wickednesse: then bee thou oh Lord gracious unto them* [e]; and againe, the same Kingly Preacher from God prophecieth, that *he that covereth his sinnes shall not prosper: but who so confesseth and forsaketh them, shall have mercy* [f].

[e] 1 King. 8. 47.

[f] Prov. 28. 13.

Answ. 2. Secondly, because wee cannot aright determine to leave our sins; untill we have found out, and confessed the sins that are to be left.

Answ. 3. Thirdly, because our repentance is not a bare determination onely to leave our sins, but also a promise thereof, and that made unto God: and therefore it is necessary that confession of sins should

should be made unto him: thus *Dauid* confesseth his sin. *I haue sinned* [g], and hee promiseth that he will doe thus, so often as hee offendeth his God, because otherwise he cannot be assured of pardon [h]: this was the practise of the Publicane, *Lord be mercifull unto me a sinner* [i]: and of the Prodigall, *I haue sinned against heauen, and against thee* [k], *and am not worthy to bee called thy child.*

g 2 Sam. 12. 13.
h Psal. 32. 5.
i Luk. 18. 13.
k Luk. 15.

Quest. 10 It may againe be asked, Doth every *confession* of sin argue a true change of the minde? or if not, then what *confession* doth?

Answ. I answer, that confession of sin which begins this μετάνοια, is thus qualified. First, it is an *ingenuous confession* of our sins, judging and condemning our selves for our iniquities [l], not denying them as some doe, or excusing them as others doe, or extenuating, mitigating or leffening them as a third sort doe, but truely acknowledging both the evill of sinne, and the evil of punishment deserved for sinne.

l 1 Cor. 11. 31.

Secondly, it is an humble confession, not shaming to confesse sin as some doe, but in humilitie of soule and spirit confessing our transgressions unto the Lord.

Thirdly, it is a contrite, and a sorrowfull confession: because wee are destitute of all hope in our selves, and we have not deserved any favour or mercy from God, because we have thus wickedly, and wretchedly provoked him by our iniquities: thus *Ezra* and *Daniel* with wet eyes and blushing cheekes confesse their sinnes, and the sins of the people unto God [m]. *Confession* without *Contrition*, neither pleaseth God nor profiteth man; but where they are conjoyned, there is a promise of mercy: the Lord having assured such, that he will dwell with the for ever [n]. Confession is the speech of the tongue, Contrition is the speech of the heart: now it is the heart that God requires, together with the *tongue*, not the lips alone: *my sonne* (saith God) *give me thy heart* [o]: for I care not for those *who draw neere unto me with their lippes, if their hearts be far from me* [p].

m Ezra 9. 6. & Dan. 9. 3.
n Esa. 66. 2
o Pro. 23. 26.
p Mark. 7. 6.

Secondly, our Religion doth consist *Deuouendo*, in vowing and solemnely promising something unto God; and this perfects and finishes τὸ μετανοεῖν this true change and renovation of the mind.

Quest. 11 Hence it may bee inquired, What it is, that must bee vowed or solemnly Promised unto God?

Answ. I answer two things, First to forsake sin for ever. Secondly, to obey God in newnesse of life all our dayes.

First, we must promise unto the Lord, to abstaine from *sinne* for tearme of life: and if hee will be pleased to pardon our former *sinnes*, that wee will offend him no more: This is true repentance, *praeteritis plangere, & plangenda non iterare* (so *Ambrose*,) or *non perpetrare*, (so *Gregory*) to bemoane and lament our by-past *sinnes*, and never to iterate, or againe commit those sins that are thus bewailed: yea without this forsaking of sin, there is no right repentance, and hence our Saviour exhorts unto this, *goe thy waies and sinne no more* [q]: yea this is the seale of God, by which we may know whether his stampe bee upon us or not [r], if *we depart from iniquitie*: yea without this forsaking of *sin*, we cannot please God; *sinne* pollutes, and therefore the vessell must bee purged from it, before God will come unto the heart [s]: and therefore unto true repentance these things are required. First, leave thy deare and beloved *sinnes, those sinnes that hang so fast on, and cleave so fast too* [t], for this is our warfare, these are our enemies, and therefore *resist them euen unto blood* [u]. Secondly, leave all *sinnes*: *Many men* are content to leave *many sinnes*, but not all; some seeme as little as *Zoar* did unto *Lot* [x], some are as precious and deare as *Herodias* was unto *Herod* [y]; but if wee desire truely to repent, and surely to receive pardon, wee must forsake all, both small and great, publike, and private, externall and internall, *letting the time suffice us which is already past, to haue beene spent in sin* [z], & while it is said to day, turne from whatsoever is evill, never to turne unto it any more: because this is our first promise and vow unto God.

q John 8. 11
r 2 Tim. 2. 19.
s 1 Thess. 4. 4.
t Heb. 12. 1.
u Heb. 12. 4.
x Gen. 19. 18.
y Mark 6.
z 1 Pet. 4. 3.

Secondly, we must solemnely vow and promise *newnesse* of life unto the Lord, that henceforth wee will serve him in *new* obedience, and an active life, all the dayes that we have to live: wee must bequeath and devote our selves wholy unto the Lord, *as new creatures* [a], and that for these three causes.

a 2 Cor. 5. 17.

First, because nothing else can assure us of eternall mercies, *neither circumcision, nor uncircumcision, nor any thing else availing unto salvation but a new creature* [b].

b Gal. 6. 15.

Secondly, because negative obedience doth not please God; *nil agere est male agere*, not to doe good, is to doe evill: if the husbandman sowe not good seede, tares will come up, though he sowe them not.

c Rom. 6. 4. 19. 22.

Thirdly, because these two are alwaies coupled by the blessed Spirit, to shew that they should never bee separated in us: *David* that Kingly Prophet, exhorteth us *to eschew evill & to doe good* [c]. The Prophet *Esai* of Kingly race, adviseth us *to cease to doe evill, and to learne to doe well* [d]. So Saint *Paul* intreateth, that we would *not be conformed to this world, but transformed, by the renewing of our mind* [e], and afterwards, *abhorre that which is evill, and cleave to that which is good* [f]: and againe, *we must walke honestly, not dishonestly: we must put off the old man, and put on the new* [g]. Thus to forsake sin, and to obey God, are alwaies united by the spirit of God; to teach us that although they are two distinct things, as are heate and light in the fire, yet they cannot truely and really bee separated one from the other, any more then these, which are the inseparable properties of the fire.

c Psal. 34. 14.
d Esa. 1. 16. 17.
e Rom. 12. 2.
f Rom. 12. 9.
g Rom. 13. 13. Ephes. 4. 22, 23. Col. 3. 9 10.

Observ.

Quest. 12 Heere it may bee demanded, Wherein doth this our *new obedience* consist?

Answ. I answer, in these three things. First, in the workes of *sanctity* towards God, by purging the *inward man* from prophanesse, and all love of sin: by clensing the *outward man* from all prophanation of the name, worship, and day of the Lord: by having our *inward man* filled with holy

60 holy thoughts, desires, purposes, and meditations, and our *outward man* abounding in the worke of the Lord. Secondly, in the workes of equity and uprightnesse towards man, as reverence towards superiours, love towards inferiours, truth, justice, and love towards equalls, mercy towards offenders, charity towards the poore, and such like. Thirdly, in the workes of sobriety, not giving our selves unto pride, or a high conceit of our selves; nor unto the contempt of others, nor unto prodigality, or drunkennesse, or gluttony, or fornication and uncleanenesse: but unto humility, moderation, temperance, sobriety, and urbanity towards all, as becomes new men in Christ Jesus. Thus much for the second part of our Resolution, consisting in promises and vowes made unto the Lord.

Thirdly, our Resolution consists *in Imploratione*, in imploring the ayde and assistance of God against sinne. This is not an *essentiall part* of repentance, although it be a *necessary part*, in regard of the weaknesse of our nature, we not being able either to leave sinne, or abstaine from sinne, or overcome sinne by our owne strength, and therefore our repentance is to be corroborated by invocating the divine helpe of God: hence it is that wee are commanded *to pray continually* [a], and *always* [b] *to watch in prayer* [c] and to be *fervent in prayer* [d] *lest we enter into temptation* [e]. Prayer unto God, being our onely Delphian sword, wherewith we defend our selves against all temptations. And thus much for the second generall part of Repentance, that is, Resolution.

a Eccles. 6.18.
b 1 Thess. 5.17.
c 1 Pet. 4. 7.
d Rom. 12. 12.
e Matth. 6. 13.

Thirdly, the last part of Repentance is Execution, when a man labours faithfully to *performe* what hee hath *promised* and resolved. Hence a question will be asked. What is a man to performed for the finishing & perfecting of repentance?

Quest. 13

Answ. I answer, foure things, first, our repentance must be true, secondly, it must be timely, thirdly, it must be constant, fourthly, it must be cresceent.

Quest. 14 First, our repentance must be true, not false: It may here be asked, when is our repentance *true*?

Answ. I answer, then onely, when a man beginnes seriously to obey God, both with a *negative* and an *affirmative* obedience, that is carefully to performe whatsoever God requires of us to doe, and to shun and avoid whatsoever he forbids us, as appeares thus: first, *this is the beginning and end of all* [f]. Secondly this is that, which makes us truely happy: so saith our Saviour, *if ye obey my words, happy are ye* [g] and his Apostle, *that man which is a doer of the law, shall bee blessed in his deed* [h].

f Eccles. 12 13.
g Iohn 13. 17.
h Jam. 1. 25.

Thirdly, the end of all both legall and evangelicall precepts, is that wee might glorifie the Lord, which is done by obedience, as wee see by our Saviours command, *Let your light so shine before men, that they seeing your good workes may glorifie your heavenly Father* [i]. Fourthly, we are called unto obedience, and the worke of the Lord: to be labourers, and not idle, in the Lords Vineyeard [k].

i Matth. 5. 16.
k Matth. 20. 1. 2.

Fifthly, without this *serious* and *sincere obedience*, all other things are nothing: that is neither 1. the *compunction* of the heart, without the obedience of the heart and life, is pleasing unto God; for this was in Balthazar, *His knees smote one against the other, and his heart was troubled* [l]: this was in *Esau*, *he wept sore* [m] yet obtained no mercy [n] because *obedience* was wanting.

l Daniel 5.
m Gen. 27. 38
n Heb. 12. 17.

II. Neither the confession of the tongue is acceptable unto God without service in the life: for *Cain* could confesse his sinnes to be great [o], and *Saul acknowledge* his iniquity unto the Prophet with a peccavi [p] *I have sinned*: yea *Iudas* doth confesse his particular transgression, for which he is sorry in these words, *I have sinned in betraying of innocent blood* [q]: but yet none of these received either benefit or comfort by this their confession, because it was not accompanyed with *obedience*.

o Gen. 4. 13.
p 1 Sam. 15. 24.
q Matth. 27. 4.

III. The externall *humiliation* of the body availes nothing without this neither: for *Ahab* humbled himselfe in dust and ashes [r], and yet was slaine not long after [s]. IV. Affection unto religion without zealous obedience is not gratefull unto God: for *Agrippa* was halfe perswaded to become a Christian [t] and Herod in practise as well as affection was halfe a Christian, for he heares *Iohn Baptist* gladly, and doth many things, and abstaines from some sinnes [u] like the stony ground that sends forth a blade and grasse [x] yet all this profits them not, so long as true repentance and sincere obedience is wanting in them. And thus our repentance must bee true.

r 1 King. 21. 27.
s 1 King. 22. 35.
t Act. 26.
u Mark. 6.
x Matth. 13.

Secondly, our repentance must be *timely* and *mature*, begunne betimes without procrastination or delay, while it is said to day, while we have life, while we have hope in regard of Gods gracious invitations: remembring that repentance is not in our power, wee cannot turne unto God when we will: yea the longer wee delay it, the more unfit we are to performe it, *Nam qui non hodiè, cras minus aptus erit*, he that is not in fit case to *repent* him *to day*, will be more *unfit to morrow*; and therefore call upon God, while thou mayest be heard, approach unto him while the doore is open [y].

y Matth.

Obiect. It may here be objected, *Deliberandum est diu, quod statuendum est semel*: nothing is to bee done rashly, and that which is but once to be done, had neede be undertaken with a great deale of deliberation: *festina lentè*, make not too much haste, is a good rule. Relapses are dangerous, and therfore men had neede beforehand to beware: *sat citò si sat bene*, if we repent truely at any time, we repent soone enough: a King must not wage warre with a Potent Foe, but upon mature *deliberation*, neither is a man to lay the foundation of a building, untill seriously in his thought hee have considered how he shall be able to reare up the edifice: and therefore Repentance being a weighty worke of great importance, it is not so suddenly to be undertaken.

Answ. 1. I answer first, there is a great difference betweene Deliberation and Delay; the latter feares and neglects, the former considers, consults, and then speedily effects, and undertakes. Second-

Secondly, *deliberation* concerning repentance may be two fold. First, *an poenitendum*, whether thou must or ought, or shalt repent or not? now this is not to bee doubted of, and therefore there needs no *deliberation* (but rather a quick and speedie determination) in the particular, because without repentance there is no hope of mercy, or remission, or eternall salvation.

Secondly, *quomodo poenitendum*? the second *deliberation* is how we must repent? and this is twofold. 1. First, *quibus viribus*, by whose power thou must repent? there is no neede of *deliberation* heere, neither art thou at all to doubt of this, because all sinners must acknowledge these two things: first, that of themselves they have no power to repent, and this is necessary to bee confessed, least otherwise they presume that they can repent when they will, and therefore may procrastinate the worke. Secondly, that repentance is wrought in them by God alone, who is able to convert, when and whom he pleases: this wee must undoubtedly acknowledge also, least otherwise the sight of our sins, and the sense of our owne insufficiencies cause us to despaire: thus the Prophet (praying for the people) frames his petition, *turne thou us oh Lord unto thee, and then we shall be turned* [a]; as if he should say, we are not able of our selves to repent, and therefore if thou (oh Lord) leave us unto our selves, we shall never be converted: but thou art able to worke true repentance in our hearts, and therefore if thou wilt bee pleased to take the worke in hand, then wee are certainely assured that we shall be truely turned. 2. Secondly, *quibus laboribus*? wee must consider what is required unto true repentance; and here onely *Deliberation* is seasonable and needfull, for this is indeede seriously to be considered of: wee must observe the requisite conditions unto conversion, that we may be the more careful *stare pollicitis*, to performe our promises, and to keepe the conditions required of us. The conditions of this obligation made betweene God & us in Repentance are these. First to denie our selves, and confesse our selves wholy & only subject to the wil & command of the Lord. Secondly, to take up our crosse of what nature or kinde soever, that is, patiently to endure, and undergoe all afflictions that the Lord shall please to exercise us with all, whether in body, or goods, or good name. Thirdly, not to esteeme our lives deare unto us, when God calls for them, whether by a naturall, or a violent death. Fourthly, to persevere in the service of the Lord unto our lives end. Fiftly, to oppose our selves unto Sathan, the world, and the flesh, and to strive against all sin, alwaies, even unto blood [b]. And thus therefore I conclude this objection; the *Thesis* is to bee granted that we must repent, and that by and by without delay: the *Hypothesis* is to be considered and meditated of, but *ut munaris, non ut cunctaris*, that is, thou must not so deliberate upon the worke that thou delay it, but so seriously consider of it, that thou mayest the more carefully arme thy selfe, both to overcome all impediments that might hinder thee from the perfecting of it, and also to accomplish what the Lord expects from thee, and what thou hast resolved to put in execution. And thus our repentance must be mature and *timely*, as well as *true*.

[a] Lam. 5. 21.

[b] Heb. 12. 4.

Thirdly, our repentance must be constant, for it is not true, except it endure unto the end, and therefore we must be perseverant [c].

[c] Ephes 6. 18.

Heere a question may bee made, why must our repentance bee perpetuall for terme of life? *Quest.* 15

I answer, First, because otherwise it shall not be crowned with a crowne of glory [d]; *finis coronat opus*, the end proves the truth of the work, and therfore hee that lookes backe [e], and proves retrograde is not worthy of this reward [f]. *Answ.* 1.

[d] Matth. 24. 13.

[e] Luk. 9. 62.

Secondly, because it is dangerous to relapse, such being threatned *to be cut off* [g], and to be so severely punished, *that it had beene better for them not to have repented at all* [h]; because they grow worse after their relapse [i], *seven spirits worse then the first, entring into their hearts*, and because there remaines nothing but a horrible expectation unto such, as fall backe after repentance [k]. *Answ.* 2.

[f] Rom. 11. 22.

[g] 2 Pet. 2. 21.

[h] Matth. 47.

[i] Heb. 10. 26.

It may here prudently bee demanded, how may we bee corroborated and enabled to continue in this renovation and repentance unto the end? *Quest.* 16

I answer, by a carefull observation of these two things, to wit, first, the difficulty; secondly, the remedy. *Answ.*

First, we are to marke and observe, *difficultatem perseverandi*, how difficult and hard a thing it is to persevere in this negative and affirmative obedience, which true repentance requires of us, because our enemies are many and mighty, which herein continually oppose us. Our first enemy is the Divell, who is, I. A strong enemy, *a strong man armed* [a]; yea, *a roaring Lion* [b], that is bold and couragious, and dare affront the stoutest Christian champion, none being so good, that they shall escape his temptations, as wee may see by divers examples; hee tempted *David* (2. Sam. 11.) hee assaults *Iob*, (chap. 1.) hee sifts *Peter*, (Luke 22. 31.) hee buffets *Paul*, 2. Corinth. 12. 8.) hee accuses the godly, hee persecutes the woman, though shee bee the spouse of Christ, (Apocalyps. 12. 4.) he contends with *Michael*, (Revelat. 12. 7.) yea so insolent is hee, and overweening of his owne strength, that hee dared to assault Christ himselfe, (Matth. 4.) although he were God: all which shewes plainly unto us, that the Divell is a strong adversarie. II. He is a craftie enemy, and as subtile as strong, being able *to transforme himselfe into an Angell of light* [c]; and will fit his temptations according to our tempers: if wee bee young, hee will embolden us to sinne; if wee bee old, hee will make us blush to blame or condemne our former lives: If we be young, hee will shew us pleasures; if we be old, he will shew us profit: if we be young, he will make us delay to amend; if wee bee old, he will make us so froward, that wee shall not endure to bee reproved: if wee bee prophane, hee will make us secure, if we be religious, hee will strive to make us

[a] Luk. 11. 21.

[b] 1 Pet. 5. 8.

[c] 2 Cor. 11. 14.

62 us proud or superstitious, or hypocriticall: thus cunningly, and craftily, applying himselfe to every mans disposition, and naturall constitution, as the fisher fits his bait according to the fish hee angles for, and according to the month hee angles in: as *Paul* became *all things to all men, that he might win some*, so Sathan also becomes all things to all men, that he may wound some.

Our second enemy is the World, tempting us by allurements, which are but the Divels baits: yea many are the occasions unto evill, which are objected unto us by the world, in every action, in every place.

Our third enemy is the Flesh, which rebells in us, like an in-bred traytor, labouring to destroy us. And therefore considering, that these three strong, subtile, and malicious enemies, labour daily, with all their strength and might, to retaine us in the chaines of sinne, and in the service of Satan; and to detaine us from serving the Lord, in true obedience, wee may safely conclude, that it is a very difficult, and hard thing to persevere and continue unto the end in true repentance.

Secondly, together with the observation of the Difficultie, must goe along the Remedy; because, although it be hard, yet it is not impossible, as appeares by the daily perseverance of the Saints unto the end. Now the remedy is, to warre against these enemies, to *put on the whole armour of a Christian* [d], and *to fight a good fight of faith* [e].

d Ephes. 6.13.
e 1 Tim. 1.18.

Quest. 17 Hence it may be demanded, What is the armour which wee must use for the overcomming of our spirituall adversaries?

Answ. 1. I answer, First, arme thy selfe with this constant resolution, that nothing shall separate thee from the love, service, and obedience of God, neither life nor death, neither Angels, Principalities, nor Powers, nor any thing else.

Answ. 2. Secondly, bee watchfull, stand upon thy watch-tower, that so thou mayest foresee, and learne to prevent the deceits of Satan, the allurements of the world, and the rebellions of thine owne nature, labouring to subdue and tame them by sobrietie and watchfulnesse [f].

f 1 Pet. 5. 9.

Answ. 3. Thirdly, pray continually, that God would give thee strength to withstand the assaults of Satan, and enable thee to trample them *under thy feet* [g]: yea, that the Lord himselfe would be pleased to bee thy protector and defender, delivering thee both from evill, and that *evill one*.

g Rom. 16. 20.

Answ. 4. Fourthly, labour for a true and lively faith, whereby thou mayest bee enabled to *quench all the fiery darts of the wicked* [h]. And thus our repentance must be *True*, and *Timelie*, and *Constant*. The last followes.

h Ephes. 6. 16.

Fourthly, our Repentance must bee *Crescens*, encreasing; we must labour, that we may daily grow up and increase more and more in Repentance, grace being given unto us, not to hide it in a napkin, but to profit withall [i], that from babes we may grow up to men of ripe yeares [k].

i 1 Cor. 12. 7.
k 1 Pet. 2. 2.

Here it may be asked, *quatenus, quando desistendum*? how long must we labour to increase? when must a period bee put to this augmentation? when must wee stand still, not striving to grow any more? every living thing hath a time of growth, and when it comes to its maturitie, and height, then it growes no more: therefore which is our *non ultra*, when we must grow and increase no longer? *Quest.* 18

Answ. I answer, Never in this life, because so long as we are here, we must stilll grow up and encrease more and more [a], that is, labour that wee may bee absolute and perfect men in Christ Jesus [b], which we cannot be, so long as wee are in the body, because wee carry continually a body of sinne about us [c], we must endevour to bee *as perfect as our Master* [d], yea, *as our Father* [e], which wee can never bee, because wee are imperfect, both knowing, obeying, believing, and loving onely in part [f], and therefore so long as we live, wee must labour to grow up unto perfection.

a 1 Cor. 4. 20.
b 2 Tim. 3. 17.
c Rom. 7. 24.
d Luk. 6. 40.
e Matth. 5. 48.
f 1 Cor. 13. 10.

§. 4. *For the kingdome of heaven is at hand.*] It may here be questioned, what *kingdome* is here spoken of? *Sect.* 4. *Quest.* 1.

Answ. I answer, Not the eternall *kingdome* of the other world, nor the terrene *kingdome* of the Jewes; but the comming of the Gospell, or the kingdome of grace, by the comming of Christ: so that the sence is, the Church of the old Testament is now abolished, and the Church of the New Testament is ready to take place, by Christs comming, and therefore repent.

Quest. 2. It may be asked againe, Why is it called the Kingdome of *Heaven*?

Answ. I answer, for these two causes, the first is *negative*, and belongs unto the Jewes, lest that they should any longer expect an earthly kingdome: they thought, that when Christ came, they should be made free from their *Roman* bondage, as the Samaritane woman sayd, when the Messias comes, *restaurabit omnia*, hee will restore all things [g]; but Christ doth contradict this, positively affirming, that his *kingdome is not of this world* [h].

g Ioh. 4. 25.
h Ioh. 18. 36.

The second cause is *affirmative*, and belongs unto us, that we might know the state and dignitie of the Evangelicall Church: as if holy *John* here would say, I call you not unto the Roman, or Chaldean, or Egyptian, or Assyrian, or Persian Kingdome: I invite you not unto a fraile, wavering, earthly, mortall, and momentary Kingdome; but unto a cœlestiall, the Kingdome of heaven: Teaching us, that the Church of Christ is an heavenly Kingdome: it is thus called by the Evangelist elsewhere, *the kingdome of heaven is like unto a man, which sowed good seed in his field* [i]. And againe, *the kingdome of heaven is like unto a man that is an householder* [k]. And againe, *he that is least in the kingdome of heaven, is greater than Iohn Baptist* [l]. *Observ.*

i Matth. 13. 24.
k Matth. 20. 1.
l Matth. 11. 11.

Here a doubt may arise. *Quest.* 3.

How doth it appeare, that the Gospell of Christ is an heavenly kingdome, seeing it is in and upon the earth?

Answ. I answer, It appeares to be such three manner of

of wayes. First, by the King thereof. Secondly, by the People thereof. Thirdly, by the state of the Kingdome.

First, the Gospell appeares to be an heavenly Kingdome, *Rege*, by the King thereof, which is Christ an heavenly King [m].

[m] Esa. 9. 6. 7. Zach. 9. 9. Heb. 1. 8. & 2. 9.

Secondly, the Gospell appeares to be an heavenly kingdome, *Plebe*, by the People, because the subjects hereof ought to bee heavenly, according to that of the Apostle, the Christians conversation should bee in heaven [n], and that in a double regard, both *extra*, and *intus*, in the life, and in the heart. First, *extra*, in the outward man, our life must bee pure and Angelicall, immaculate, and unblameable in the sight of the world [o]. Secondly, *intus*, in the heart, and inward man, and that in a two-fold respect, both, I. in the judgement, the vaile being taken away from our mindes, and understandings [p], wee hereby being made more able to discerne betweene those things that differ, not being now children in understanding; but men [q]. And, II. in the affections, when they are set upon those things that are above, not upon those things that are beneath [r], hungring and longing in our soules, to bee made partakers of them, rather than all temporall treasures: with Saint *Paul*, *desiring to bee dissolved* [s], *that we may bee clothed with our house, which is in heaven* [t]. Thus the Subjects of this kingdome should learne and labour to know what is good and heavenly, to love what is good and heavenly, to doe what is good and heavenly, because they are subjects of a kingdome which is heavenly.

[n] Phil. 3. 20.

[o] Phil. 2. 15.

[p] 2 Cor. 3. 16.

[q] 1 Cor. 13 11.

[r] Col. 3. 1. 2.

[s] Phil. 1. 23.

[t] 2 Cor. 5. 2.

Thirdly, the *Gospell* appears to be an Heavenly kingdom, *ex regni statu*, by the state of the kingdome that is first by the present state thereof, because now it is spiritually governed, by the holy Spirit, & the Ministers of the Gospel: & secondly by the future estate thereof, because it leads and brings unto heaven, and the heavenly kingdome, to that immortall inheritance, and eternall happinesse which wee cannot bee deprived of [u]. And for these causes and considerations, it is most aptly called *the Kingdome of heaven*.

[u] Luk. 12. 32. and 1 Pet. 1. 4.

Sect. 5. *Quest.* §. 5. *Is at hand.*] It may here bee demanded, how doth this kingdome approach?

Answ. 1. I answer first, negatively, not by removeall, or change of place, or by any mutation in God: this kingdome doth not come from some remote place, nearer now unto them then it was, or from the Lord who is now of another minde, then hee was.

Answ. 2. Secondly, affirmatively, it drawes nigh unto them by the manifestation thereof by Christ: *Observ.* Teaching us, that the preaching of the Gospell doth bring the kingdome of God unto us: Whence it is called *the Gospell of the kingdome*. Mat. 4. 23. and 9. 35. and Mark. 1. 14. and that in a double regard. First because it is the means of regeneration: Wee *being begot by this incorruptible seed, the Word of God* [b] and without holynesse and purity the fruits of this regeneration there is no salvation [c]: secondly, because it begets faith, for that *comes by hearing, and hearing by the word* [d] and without this faith *we cannot please God* [e].

[b] 1 Pet. 1. 23.

[c] Hebr. 12. 14.

[d] Rom. 10. 14.

[e] Heb. 11. 6.

§. 1. VERS. 3. *For this is hee that was spoken of by the Prophet Esaias, saying, the voice of one crying in the Wilderneſſe, prepare yee the way of the Lord, make his paths straight.* *Sect.* 1.

§. 1. *Prepare ye the way.*] What need is there now of *preparation*, seeing that Christ is already come into the world, neither is there any further expectation of him untill the day of judgement? *Vers.* 3. *Quest.* 1.

Answ. 1. I answer first, Christ is not to bee expected *Corporally*, but *Spiritually*, for although hee bee in heaven, where hee shall remaine untill the last day, when hee comes unto judgement, yet notwithstanding he comes daily unto us, both by his word and by his Spirit, seeking an habitation and dwelling with us: *I stand at the doore and knocke* (saith Christ) *to see if any will open unto me, that I may come in to him, and sup with him* [f]. And therefore seeing that hee thus comes unto us, it is necessary, that we should *prepare* to entertaine him.

[f] Apoc. 3. 20.

Answ. 2. Secondly, there is great need that wee should *prepare* to meet and receive Christ, in regard of our naturall condition, which is this, that unlesse wee bee totally changed, wee can have no communion either with God, or our Lord and Saviour Jesus Christ, for hee is Righteousnesse it selfe, Truth it selfe, Wisedome it selfe, Goodnesse it selfe, Holynesse it selfe, yea Perfection it selfe: but we are transgressours, lyers, foolish, prophane, wicked, yea altogether sinfull, and therefore before there can be any cõmunion betweene our Christ and us, there must be a change wrought in us; wherefore it is necessary that wee should prepare and purge both our hearts and lives, that so he may be pleased in mercy to come unto us.

Quest. 2. Secondly it may be demanded wherein doth this preparation consist?

Answ. I answer, from the Prophet, *Every valley must be exalted, and every mountaine and hill bee made low: and the crooked paths must bee made straight, and the rough places plain* [g]. That is first, we must prepare to meete Christ by the valleys, that is by humiliation, for the conscience of sinners being wounded are so depressed with a true sense of their sinnes, that they dare not lift up their eyes unto heaven, as wee see in the Publican [h] and unto such unworthy ones in their own conceit, Christ hath promised to come, and *to exalt these lowly valleys*. Secondly, wee must prepare to meete Christ, by *laying low the mountaines* and hills: these high places that are to be levelled are either those that are 1. proud by nature, or 2. that abound in honour and riches, and in all affluence in worldly things, by which they grow haughty, exalting themselves, contemning others, and trusting in this lofty condition and aboundance: or 3. those that are transported with a perswasion of their owne righteousnesse, as though they stood in no need of

[g] Esa. 40. 4.

[h] Luk. 18. 13.

64 of divine mercy : theſe are dangerous hills, and therefore they muſt bee made low, that is wee muſt 1. be humble in our ſelves and towards all. 2. Not truſt in any arme of fleſh or worldly thing whatſoever. 3. Not place any confidence in our owne merits, or righteouſneſſe at all, but have our affiance onely in the mercies of God through the merits and righteouſneſſe of Chriſt Jeſus, and this is our ſecond preparation.

Thirdly, wee muſt prepare to meete Chriſt, by making *crooked wayes ſtraight* ; by crooked pathes are meant all tranſgreſſions on the right hand, as Hereſies, errours, ſuperſtitions, hypocryſie and the like ; theſe muſt all bee rectified, that is, reduced unto the rule of God, and the Goſpell of Chriſt, hee being the way, the truth, and the life ; and his word the true way unto life, and the moſt perfect rule of truth. Fourthly, wee muſt prepare to meete Chriſt, by making *rough places plaine* : by theſe rugged places are meant all errours on the left hand, as impiety, injuſtice, intemperance, and all other vices and obliquities of the life, which being walked in caſts a man headlong into deſtruction. And therefore all theſe muſt be left, before Chriſt will come unto us.

Queſt. 3. Thirdly, it may be doubted, by whoſe labour and miniſtery is this preparation wrought ?

Anſw. By the Miniſtery of the Miniſters of the word of God, as in this verſe, it is by *the voice of the cryer* [a] the word being the meanes of regeneration, and the ſeed of faith : and therefore all the Miniſters of the word of God, ſhould be induſtrious herein, labouring to bring the people of God, firſt to a true ſenſe of their ſinnes, and ſorrow for them. Secondly, to true humility, mortification, ſelfe denyall, and a ſure confidence in the onely mercyes of God, and merits, and righteouſneſſe of Chriſt. Thirdly, to reduce them from all hypocriſie, ſuperſtition, hereſies, and errours. Fourthly, to reforme and reclaime them from all ſinnes, vices, and enormities whatſoever.

[a] Eſa. 40. 3.

Sect. 2. §. 2. *Make his pathes ſtraight.*] Pathes τρίβους, Here it may be demanded how theſe two τρίβους and ὁδοὺς pathes and wayes are diſtinguiſhed ?

Queſt.

Anſw. I anſwer, two manner of wayes, firſt, according to the uſe, wayes are greater, pathes are leſſer : to teach us that we muſt not onely abſtaine from great ſinnes, but alſo from ſmall, and that we muſt not ſerve God for the moſt part, but altogether : The Lord will either have the whole heart or none at all, he will not devide with Sathan : and therefore they are much to blame, that excuſe their ſinnes, with ſaying they are but paths, not wayes ; they doe not give themſelves wholy to ſinne, for their tranſgreſſions are but ſmall : thus the Uſurer excuſeth his unwarranted trade, becauſe he takes not above eight in the hundred, and never takes the extremity of a forfeiture : the ſwearer excuſeth himſelfe, becauſe he ſweareth nothing but truth, the wine-bibber will ſay, it is true he drunke hard, but yet he was not drunken, for he knew well enough what he ſaid and did : theſe excuſes may be alleadged, but they will not be admitted, for they will not excuſe us unto God : becauſe he requires that both paths and way ſhould be prepared. Secondly, theſe two paths and wayes may be diſtinguiſhed according to the grammatical ſenſe or derivation : ὁδὸς, a way comes from εἶμι, to go ; τρίβος a path comes from τρίβω, to tread or uſe, or goe often a troden or beaten path, much uſed : teaching us that our hearts ſhould not onely be *viæ* but *ſemitæ* not wayes wherein God ſomtimes walks, but paths wherein he may walke continually ; that is religion muſt have his continuall reſidence in the heart and ſoule, without any diſpenſation at all. The occaſions of the exerciſe of religion are alwayes given, and therefore if the heart be true they will be alwayes taken, and exerciſes of religion frequently practiſed : and not like ſome, who never thinke of God or religion, but upon the Lords day.

Obſerv.

§. 3. *Make ſtraight his Paths.*] *Rectificate.* *Sect.* 3.

Queſt. Here it may be asked what is to be rectified ?

Anſw. I anſwer, Saint *Luke* ſhewes that there are foure things to bee made ſtraight [b] Valleyes, Mountaines, Crooked and ſharpe wayes : ſome thing hath beene ſpoken of theſe before §. 1. I adde a word or two. firſt Valleyes φάραγξ, *Præcipitium*, this ſignifies a vacuite of grace : theſe valleyes are to be filled, and this emptineſſe to be repleniſhed and enriched with the grace of Gods Spirit [c].

[b] Luk. 3. 5

[c] Apoc. 3. 15.

Secondly, Mountaines ὄρος, and βουνὸς, *ſummitas & clivus*, which ſignifies humane pride, and is to be humbled, as aforeſaid §. 1. Thirdly, crooked wayes, σκολιὰ, *tortuoſa*, which ſignifies an obſtinacy in ſinning ; and this path muſt bee made εὐθεῖα, right and ſtraight, that is, our ſteppes muſt beee reduced into the wayes of God, and therein muſt we walke with all humble ſubmiſſion night and day. Fourthly, ſharpe wayes, τραχεῖα, *ſalebroſa*, this is taken either 1. for ſinne, in generall : or 2. for contention which breakes the bond of peace, and rends the ſeamleſſe coate of Chriſt, or 3. for the thorns of worldly cares & coveteouſnes ; and theſe are to be made ſmooth, i. e. ſin is to be left, contention to be laid aſide, and the love of the world to be mortified in us.

Verſ. 4. §. 1. VERS. 4. *And the ſame Iohn had his raiment of camels haire, and a leatherne girdle about his loines, and his meate was locuſts and wilde honey.*

Sect. 1. §. 1. *His meate was wilde honey.*] The Papiſts object this place to prove that *Iohn* was an Eremite, *Iohn Baptiſt* lived in the deſart, fared courſely, and was barely apparelled, he eat locuſts (a courſe kind of diet) and wilde honey, and wore a garment of Camels haire, and therefore he was a true paterne of a right Eremite.

Object. 1 [d] Bellar. de Monach. lib. 2. cap. 39.

Anſw. 1. I anſwer firſt, *Iohns* life was not ſo auſtere as they make it : for the place where he lived was not ſo ſolitary, but that there were villages and houſes not farre off, as it may appeare by the peoples reſorting unto him : his diet alſo in eating locuſts, and wild honey was uſuall in that countrey.

Anſw. 2. Secondly, we denie not but *Iohn* lived an auſtere life, becauſe hee was a preacher of repentance.

tance, and had a singular office to prepare men for the comming of Christ: therefore his calling being extraordinary, he cannot bee an author of an ordinary calling among Christians.

Answ. 3. Thirdly, seeing Christ came eating and drinking, lived among men, and was apparelled as others were, why should Christians rather chuse to imitate the Baptist, then our Saviour Christ, whose life and doctrine is for our imitation.

Object. 2. Secondly, they object this place to prove, that the sufferings and obedience of the Saints, are laid up for Church treasure [b]. *Iohn* (say they) was of a most innocent life, and was subject scarce to the least sin, and therefore hee had no neede of his fasting, austere life, imprisonment, death, to satisfie for himselfe: and therefore these remaine for the satisfaction of others.

[b] Bellar. de Indulg. l. 1. c. 2. prop. 4.

Answ. 1. We answer First, that certainely *Iohn* was an holy man, and endued with great grace, yet not without his sins and corruptions; and therefore he himselfe confesseth, that he had neede to be baptized of Christ, which was for remission of sins.

Answ. 2. Secondly, his afflictions were not laid upon him as punishments for sin (we confesse) but as Gods loving corrections to exercise his faith, and prepare him for his Kingdome: as the Prophet *David* acknowledgeth that his vertues were encreased by Gods gracious correcting admonitions [c].

[c] Psa. 119. 67.

Answ. 3. Thirdly, wee must needes conclude with the Apostle, of *Iohn*, and of all others (excepting Christ that did no sinne) *that God hath shut all under unbeleefe, to have mercy on all*; and therefore none hath either suffered more then their sins deserved, or done more good then was their duty to doe.

Obiect. 3 Thirdly, they hence object againe, that a difference of meats is necessarily to be made upon some dayes, that is, that it is not onely lawfull to abstaine from some meats, at some times (which wee willingly grant) but that it is a sinne to eate some sorts of meats and not others, at some time (which wee deny,) and they endeavour to prove from this verse, thus arguing.

The life of *Iohn* Baptist was a continuall fasting, he not onely abstaining from dainties in generall, but in speciall from all meats and drinkes whatsoever, except *Locust and wilde hony*, in this verse.

Answ. 1. I answer first, *Iohns* fasting is not described in these words, neither is it true, that his whole life was a continuall fasting: but onely here is expressed his extraordinary austerity from sundry dainties, so long as he preached in the wildernesse: for Saint *Matthew* saith plainely here ἡ τροφὴ αὐτοῦ *alimentum ejus*, or *esca ejus, his foode, or his meat was Locust and wild honey*, which phrase signifyes not *fasting*, but rather *feeding*.

Answ. 2. Secondly, the consequence is nought, *Iohn* did thus, therefore wee must doe thus, is a palpable *non sequitur*; for this was peculiar unto *Iohn* in regard of his peculiar and extraordinary calling.

Thirdly, *Iohn* abstaines from divers meats (we grant) but that hee was forbidden them as unlawfull to use, wee deny, and leave unto the Papists to prove. *Answ.* 3.

Fourthly, these words (*his foode was locusts and wild honey*) doth not signifie that hee never did eat any thing else besides these, or that he eat these onely upon Wednesdayes and Frydayes, but that this was his ordinary foode for the most part: for though some Papists denie that ever hee eat bread, yet some others make no great scruple to grant it. *Answ.* 4.

§. 2. *His rayment was of Camels haire.*] Was *Iohn* clothed with camels skins? *Sect.* 2. *Quest.* 1.

I answer no, but with an usuall course sort of garment made of *Camels haire*, which they were wont to weare that dwelt in mountanous places, and did not much frequent cities. *Answ.*

Why did *Iohn* who was Christs forerunner goe thus poorely and country-like attyred? *Quest.* 2.

Because, he would shew hereby, that although his calling were great, gracious, and extraordinary, yet he did not affect worldly honours, externall pompe, or outward splendor. *Answ.*

Whether is there any analogie or resemblance betweene John and the Camell, whose haire hee weares? *Quest.* 3.

I answer, there is, for first, the Camell by nature is ordained unto labour, that is, to carry men and burthens, and is endued with strength to undergoe it; so *Iohn* was called and appointed by God to sustaine great labour, and to serve men by preaching unto them, and baptizing of them. *Answ.*

Secondly, the *Camel* is neither armed with sharpe nailes, nor teeth, wherewith hee might hurt men, but is an harmelesse creature: so *Iohn* came not to injure or damage any, but onely to prepare them for the receiving of Christ. *Answ.* 2.

Was there any resemblance betweene *Iohn* and his *garment*? *Quest.* 4.

I answer, there was, for garments made of Camels haire, seemed more unseemely and base in outward shew, then other garments, but yet were more durable, and lasted longer: so *Iohns* doctrine seemed not so splendidious at first view, as the doctrine of the Scribes and Pharisees, but yet it was firme and perpetuall. *Answ.*

§. 3. *His foode was Locusts.*] What were these Locusts? *Sect.* 3. *Quest.*

First, some say they were the tops of certaine hearbs, which are called ἀκρίδες; as *Zaga Zabo* an Æthiopike Bishop, thinketh, that John lived only of hearbs. *Answ.* 1.

Secondly, some say that they were certaine Crab-fishes, which the fishermen cast upon the shore, out of *Iordane*, as uncleane meat: but it is not like that John would eat any meat uncleane by the law. *Answ.* 2.

Thirdly, *Epiphanius* (*lib. contra Ebionitas*) saith, that some Jewes would have it ἐγκρὶς which signifyeth certaine pleasant confections made of hony: but this is not the truth neither, for Johns foode was a course kind of meate as followeth by and by. *Answ.* 3.

66 *Obiect.* 1. Some obiect that the Text in this verse is certainely corrupted, because it is not probable, that John eat those creatures, that are called Locusts.

Answ. I answer indeed some thinke it incredible that John should thus feede, and therfore suppose the place to have beene corrupted by the writers fault, by some slippe setting downe ἀκρίδας for ἀχερδάς, that is Locusts in stead of *wild choake peares*: others thinke this to have beene the mistake, ἀκρίδας Locusts, for ἐχερδάς *crab-fishes*: But what neede is there of this niceneſſe, seeing by *Moses* law they were allowed to eate of Locusts, called *Arbeh* for the multitude of them [a].

[a] Leuit. 11. 22.

Obiect. 2. Some obiect againe, although it were lawfull to eat Locusts, yet it is not likely John did, because it was a fruitlesse, and an unholsome foode, for they first afford no nourishment or very small unto the body: *Pliny* writeth, that they which did usually eat Locusts lived but forty yeares [a]: and *Galen* writeth, that the birds called *Seleucidæ* in *Asia*, doe voide the Locusts whole, which they had eaten, and seeme to bee little nourished thereby.

[a] Plin. lib. 6. cap 30.

[b] Cardan. lib. de subtilitate Scalig. exercit. 91

Secondly, Locusts are unwholsome foode (according to the opinion of some) the eating thereof making men leane, swart coloured, short lived, and full of lice [b].

Answ. I answer, it is not likely that either Locusts did afford so small nourishment to nature, or were so unholsome as these authors affirme; for First, *Galen* upon *Hippocrates* his *Aphorismes* [c], avoucheth that Locusts eaten, have great force to nourish. Secondly, *Pliny* saith [d] that among the Parthians they were counted a pleasant meat, and were very usually eaten. Thirdly, *Dioscorides* [e] saith, that the people called *Alphei* did ordinarily eat of Locusts, although they had store of other meat, which argues that they were neither fruitlesse nor obnoxious to the feeders upon them. Fourthly, *Strabo* [f] maketh mention of a certain people that lived wholy of them; and therefore it is not likely that they were unholsome. Fiftly, *Bellonius* [g], from the report of some authors testifieth, that in *Africa* they were eaten as dainties, not for Physicke, but even for nourishment; thereby proving it a thing not incredible, that John Baptist should eat Locusts. Sixtly, *Diodorus Siculus*, most fully of all other [h] declareth this, telling us of certaine *Æthiopians* called ἀκριδοφάγοι, that is Locust eaters, who neither eat fish, nor cattle, but onely Locusts continually: which at the spring time of the yeare they get in great abundance, and salt them up to preserve them for meat. Seventhly, it is not likely, that the Lord would have prescribed any unholsome meat unto his owne people, as hee did these Locusts [i]. Eightly and lastly, this may be granted, that Locusts were a base & course kinde of meat, used onely of the vulgar sort, because it was a foode common and easie to bee had, as learned *Beza* sheweth [k].

[c] Lib. 2. cap. 18.
[d] Lib. 11. cap. 28.
[e] Lib. 2. ca. 44.
[f] Lib. 16. Geograph.
[g] Lib. 2. Obſervat. cap. 88.
[h] Lib. 4.
[i] Levit. 11. 22.
[k] Beza ſ.

Obiect. 3. Some Jewes obiect, that the Locusts was appointed to be eaten by the *Hebrewes*, in remembrance of the plague brought upon Egypt by the Locusts, and therefore it was not onely eaten of the vulgar sort: But this is but one of their fancies and idle conceits, and therefore needs no confutation. *Answ.*

VERS. 5. *Then went out to him Hierusalem and all Iudea, and all the region round about Iordan.* *Vers.* 5.

Iohn Preached, and they go out to heare him preach: his preaching is not in vaine, although it be in the wildernesse, for many runne unto it and are wonne by it.

It may here be demanded, Why is the preaching of the word alwaies effectuall? *Quest.* 1.

I answer first, because it is Gods owne ordinance, or the ordinary meanes appointed by God, for the bringing of sinners home unto him: hence it is called *a fire*, because it melts the leaden and dull heart, and warmes the cold heart: it is called *a hammer*, because it breakes in peeces the flinty and hard heart [l], it is called a *seede*, because it begetteth us unto God [m], it is called *a sword*, because it divides betweene the affections and sinne, striving to divorce us from sinne, and to estrange our hearts from all iniquity [n]; and thus it comes to bee so effectuall, whereſoever it comes. *Answ.* 1.

[l] Ierem. 23. 29.
[m] Matth. 13. 19.
[n] Heb. 4. 12.

Secondly, as it is Gods ordinance, so the Lord gives strength unto this his ordinance, for the performing of the former effects, in those that receive it: whence, by the Apostle, it is called, *the power of God unto salvation* [a]. *Answ.* 2.

[a] Rom. 1. 16.

Thirdly, God hath some elect servants every where, and therefore the word is never ineffectuall: hee had seven thousand that the Prophet saw not [b]: and hence the word of God is not confined unto any one place [c]; yea, even in superstitious and idolatrous Athens, some are converted by preaching, Acts 17. 32. *Answ.* 3.

[b] 1 King. 19. 18.
[c] 2 Tim. 2 9.

It may further bee asked, Who they were, that went forth to *Iohns* preaching? *Quest.* 2.

I answer, the common sort, and Publicans, and Soldiers, and the like, Matth. 15. 30. Mark. 18. 1. Luk. 5. 1. & 12. 1. & 3. 10. 12. 14. *Answ.*

Why are the Plebeians more prone and ready to embrace the Gospell, than the Governours, Scribes, and Pharisees? *Quest.* 3.

I answer, The causes hereof are, either first in regard of God, because hee hath chosen the meane ones of the world, to confound the mightie [d]: Or, secondly, in regard of us, and that in a double respect. I. Because they that are lesse wise, are more docible, and willing to be taught. II. Because they that are high and exalted in the world, for the most part, are so proud, that they contemne to bee taught. *Answ.*

[d] 1 Cor. 1. 26.

VERS. 6. *And were baptized of him in Iordan, confessing their sinnes.* *Vers.* 6.

Whether are infants to be baptized, or not? for it seemes that *Iohn* baptized none, but such as could come unto him, and confesse their sinnes, which argues both more yeares and discretion, than infants have. *Sect.* 1. *Quest.* 1.

I answer, That although the Anabaptists deny it, without just cause, yet wee affirme it for these reasons: First, because they have the *Answ.*

things

thing, therefore it is reaſon they ſhould have the *ſigne*: the children of the faithfull are within the covenant, & therefore the ſeale of the covenant, belongs unto them [e].

[e] 1 Cor. 7. 14.

Secondly, Chriſt loves them, and bleſſes them [f], and is angry with his Apoſtles who would have kept them from him, and therefore they are to bee admitted unto this holy Sacrament, leaſt otherwiſe we provoke the Lord unto anger againſt us.

[f] Matth. 10. 14.

Thirdly, Baptiſme is the ordinary entrance into *Noahs* arke, the ſymboll and meanes of ſalvation, and type of the Church of Chriſt: and therfore it were a deede very uncharitable to exclude them from it.

Fourthly, it was prefigured by Circumciſion; and therefore belongs unto infants now as well, as that did then.

Queſt. 2. Whether is Baptiſme neceſſary unto ſalvation or not? it ſeemes it is, becauſe they flocke ſo unto the Baptiſt to be baptized.

Anſw. 1. I anſwer firſt, it is not abſolutely neceſſarie, *neceſſariũ eſt quod non poteſt ſe aliter habere* (ſaith *Ariſtotle*) that is called abſolutely neceſſary unto a thing, without which it cannot be, and thus the Baptiſme of the Spirit is neceſſary, becauſe without that we cannot be ſaved [g], but the Baptiſme of water is not thus neceſſary, becauſe children may bee ſaved without it. Circumciſion was not before the eighth day, and yet certainely many dyed before that time, all which we muſt not exclude from heaven and eternall happines: *Abraham* was juſtified before hee was circumciſed [h], and therefore the lacke of that Sacrament ſhould not have debarred him from perpetuall peace, if he had dyed without it. *Iob* (as I conceive) was not circumciſed at all, and yet none (I hope) will deny ſalvation unto him, conſidering that rare teſtimony that God gave him; that *hee was a perfect and upright man, one that feared God, and eſchewed evill; not having his fellow upon earth*, and holding faſt his integritie even in the midſt of his tryals, & Sathans aſſaults [i]. In the primitive Church they Baptized onely twice in the yeare, at Eaſter and Pentecoſt, before which times came about, it cannot be denied, but many were taken away by death; which the Church would never have permitted, if they had beene of this beleefe, that without Baptiſme there had beene no ſalvation: And therefore theſe things conſidered, our Church doth not hold it of abſolute neceſſity unto eternall life.

[g] Ioh. 3. 5.

[h] Rom. 4. 11.

[i] Iob. 1. 18. and 2. 3.

Anſw. 2. Secondly, there is a reſpective neceſſity, and thus Baptiſme is neceſſary unto ſalvation, becauſe it is the onely ordinary remedy for the purging away of our originall corruption: it is the ordinary dore into the Arke, and admiſſion into the Church, and therefore the neglect of it is lethall and mortall, that is, to the party that dies without it, if of yeares of diſcretion; but if an infant, then onely unto the parent, as ſhall bee ſhewed (God willing) more largely elſewhere.

Queſt. 3. It may here bee yet further asked, Whether are the *Ceremonies* and rites uſed in *Baptiſme*, neceſſary unto the eſſence of the Sacrament or not?

Anſw. 1. I anſwer, no; the people here are Baptized in Jordane, and *Philip* doth baptize the *Eunuch* in a river [k], which is not according to the manner uſed now with us.

[k] Acts 8. 36.

Anſw. 2. Secondly I anſwer, that there are three things in this Sacrament. Firſt, the action commanded, and that is the waſhing with water, which belongs *ad eſſe ſacramenti*, and is ſo neceſſary, that without it there is no ſacrament. Secondly, the convenient & fitting circumſtances, they belong *ad bene eſſe ſacramenti*, to the decencie of the Sacrament. Thirdly, there are ſuperſtitious rites, and theſe are to be aboliſhed.

Queſt. 4. Which are theſe ſuperſtitious rites, that are to be aboliſhed?

Anſw. I anſwer, ſome of thoſe rites which are uſed at this day by the Papiſts, contrary to the inſtitution of Chriſt and practiſe of his Apoſtles.

Queſt. 5. It may be doubted here, if our *ceremonies* uſed in *Baptiſme* bee not ſuperſtious alſo, and therefore to be aboliſhed: for we have our Font, our Surplice, and the Croſſe uſed in Baptiſme alſo, as well as the Papiſts?

Anſw. 1. I anſwer firſt, ſome ceremonies are neceſſary for ornaments ſake, as the Surplice and the Font, and Saint *Paul* deſires, that *all things may be done decently and in order*.

Anſw. 2. Secondly, thoſe ceremonies that offend may be taken away, but yet by the Magiſtrate, not by a private humour or perſon, as *Hezechias* did the Serpent, when it was abuſed unto Idolatry [l].

[l] 2 King. 18. 4.

Anſw. 3. Thirdly, no ceremonies uſed in or by our Church, either of the Croſſe or Surplice are of the eſſence of the Sacrament, or ſo thought to be, all thoſe things being held by us adiaphorall.

Obiect. It may here bee objected, why do our Canons then enjoyne a Font in the Church, and the Surplice and Croſſe to bee uſed in Baptiſme?

Anſw. I anſwer, not for neceſſity, but for uniformity, leaſt that our Church ſhould bee rent by breaches and diviſions: But of this more fully elſewhere.

Queſt. 6. How many ſorts of Baptiſmes are there?

Anſw. 1. Firſt, ſome [a] anſwer, that there are eight kinds of baptiſme; the firſt is the Deluge, the ſecond was the paſſage of the Iſraelites over the Red Sea: the third was, the legall waſhings commanded unto the Jewes under the law: the fourth is the Baptiſme of *Iohn*: the fift is the Baptiſme of Chriſt, that is, that baptiſme which Chriſt daigned to receive from *Iohn*, ſixtly, the baptiſme of repentance, or penitentiall teares; ſeventhly, the baptiſme of blood or martyrdome, and the eighth of fire and the ſpirit.

[a] Damaſc. l. 4. cap. 1.

Anſw. 2. Secondly, others [b] ſay there are five ſorts of baptiſme; for *Damaſcens* three firſt they comprehend under one, which they call *baptiſmum figurativum*, typicall baptiſme: and the baptiſme which *Iohn* gave, and Chriſt received, are both one. The firſt then of theſe five kinds (according to *Carthaſian*) is *figurative baptiſme*, ſuch

[b] Diou. Carthuſ.

68 ſuch was the paſſage of the Iſraelites over the Red Sea, and their corporall waſhings, lotions, and purifications in and by water, according to the Moſaicall law.

The ſecond he calls *preparatorium preparatorie baptiſme*, this was (ſaith he) the baptiſme of *Iohn* which made way for, or uſhered in the baptiſme of Chriſt. The third is called *purgativum, purifying baptiſme*, whereby we are regenerated by water and the holy Spirit; and purged from all our ſinnes. The fourth is called *ſupererogativum, a ſupererogatory baptime*, which is the baptiſme of blood and martyrdome: the fift is *quotidianum, a continuall baptiſme* and that is of teares and godly ſorrow for our ſinnes.

Anſw. 3. Thirdly, others [c] ſay that there is but onely one baptiſme properly ſo called, which is celebrated in water, with a certaine and determinate forme of words preſcribed by our Saviour unto his Apoſtles, *Goe* (ſaith he) *and teach all nations baptiſing them in the name of the Father, of the Sonne, and of the Holy Ghoſt.*

[c] T. Aquin

Anſw. 4. Fourthly, becauſe wee have elſe where to ſpeake of the parts of baptiſme largely, I reſolve this queſtion briefly with the Apoſtle: *The like figure whereunto even baptiſme doth now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Ieſus Chriſt* [d]. In which words are clearly expreſſed a double baptiſme, externall and internall, a waſhing with water, and with the Spirit of God.

[d] 1 Pet. 3. 21.

Dionyſius Carthuſian in his ſecond anſwer to the former queſtion, ſaith, *Iohns* baptiſme was but a *Preparatorie Baptiſme*, not the ſame with Chriſts; and becauſe we deny this, *Bellarmine* [e] takes the quarrell in hand, and undertakes to prove it thus: The baptiſme of *Iohn* had not the invocation of the Trinity, as the baptiſme of Chriſt hath, therefore it is not the ſame.

[e] Bellar. li. 1. de bapt. cap. 20.

Obiect. 2.

Anſw. 1. Wee anſwer firſt, that there was the preſence and invocation of the Trinity in the baptiſme of *Iohn*: as appeares thus; Chriſt came unto *Iohn* to be baptiſed, God the Father ſpake from Heaven, God the Sonne was in the water, and God the Holy Ghoſt deſcended in the likeneſſe of a Dove, ſo plainey elſe where [f] *Iohn* himſelfe ſaith, *He that ſent me; to baptiſe with water* (here is the authority of God the Father in *Iohns* baptiſme) *ſaid unto me: upon whom thou ſhalt ſee the Spirit come downe, hee it is that baptiſeth with the Holy Ghoſt*: Here is the name and authority of God the Sonne and God the Holy Ghoſt.

[f] Ioh. 1. 33

Anſw. 2. Secondly, to wound them with an arrow out of their own quiver; the Maſter of the ſentences is quite againſt *Bellarmine* [g], *Tunc invocato nomine Trinitatis inſtitutus eſt in Iordane baptiſmus, &c.* Then in Iordan the name of the Trinity beeing invocated, baptiſme was inſtituted, when the myſterie of the Trinity appeared.

[g] Lib. 4. diſt. 3. g.

Anſw. 3. Thirdly, *Iohn* uſed the ſame forme in baptiſing, which the Apoſtles did; they baptiſed in the name of the Lord Jeſus [h], and ſo did *Iohn* [i] and Saint *Ambroſe* [k] affirmeth that *Iohn* baptiſed in the name of Chriſt: and therefore it is not unlike, but that Iohn baptiſed in the name of the Trinity, as the Apoſtles did: for although the name of Jeſus onely be expreſſed, yet thereby is ſignified the end & ſcope of baptiſme for remiſſion of ſinnes, not an exact and preciſe forme of baptiſme.

[h] Act. 2. 38
[i] Acts 19. 4.
[k] Li. 1. de ſpirit. ca. 3.

Queſt. 7. Whether doe the Miniſters in baptiſme conferre grace upon the parties baptiſed? or whether are they givers of heavenly gifts in baptiſme or no.

Anſw. I anſwer, the Sacraments are holy in themſelves, and have not their holineſſe from men: and it is not the Miniſter of baptiſme, but the bleſſed Trinity, that in and by baptiſme doth worke faith and conferre grace upon the children of God. That it is God, and not man that workes grace and conferres heavenly gifts upon thoſe that are baptiſed, appeares by theſe arguments. Firſt, becauſe a divine gift cannot bee given by man, neither can any waſh away the ſpots, ſtaines, and pollutions of the mind, but onely he that made the mind.

Secondly, becauſe the Prophets ever and anon prove that it is God that waſheth us, and not man: *Waſh me throughly from mine iniquity, and cleanſe thou me from my ſinnes* [a], and againe; *purge me with hyſſope, and I ſhall be cleane, waſh me, and I ſhall be whiter then ſnow*: Thus David [b]. Againe the Prophet *Eſay* deſireth, *that the Lord would waſh away the filth of the daughter of Zion, and purge away the blood of Ieruſalem* [c].

[a] Pſa 51. 2
[b] Pſa. 51. 7
[c] Iſa. 4. 4.

Thirdly, becauſe Chriſt ſaith plainely, that it is he (that is hee alone) that gives that water (that is ſpirituall grace and life) *Whereof who ſo drinks ſhall thirſt no more for ever* [d].

[d] Ioh. 4.

As the Dyer by the touching onely of the cloth cannot give a colour unto it, ſo neither the Miniſter of the baptiſme by himſelfe, without the operation of the Bleſſed Trinity, in that holy ordinance can give any divine grace, or heavenly tincture unto the ſoule

Again, if the Church of God be a *Vineyard*, then the Miniſters are but tillers, and it is God that is the Lord and Maſter of the familie, and therefore all ſpirituall gifts are given by him.

Laſtly becauſe (as one ſaith [e].) Saint *Paul* ſhewes, that this whole Sacrament of baptiſme doth belong unto God, while hee ſaith, *I have planted, and Apollos watered*, that is I have made one of a pagana κατηχούμενον, from a meere heathen that had no knowledge of God, I have brought him to ſome underſtanding of him, and of the principles of religion: and *Apollos* he hath baptiſed him that I have thus taught and inſtructed: but it is the Lord onely that muſt cauſe to grow and encreaſe what I have thus planted and *Apollos* watered [f].

[e] Optatus li. 5. cont. Parmen.
[f] 1 Cor. 3 6.

§. 2. *Confeſſing their ſinnes.*] The Papiſts *Sect. 2.* object this place to prove their auricular confeſſion; becauſe (ſay they.) [g] *Iohn* did not induce the people to a generall acknowledgement onely, that they were ſinners, but alſo to utter every man his particular ſinnes.

[g] Rhemiſt *Obiect.*

To this we anſwer firſt of all there is no mention made, that this confeſſion was of every one apart, of every particular fault they had committed, and that ſecretly in Saint *Iohns* eare. *Anſw. 1.*

Secondly

Answ. 2. Secondly, it is contrary to the nature of the meeting, which is publike, where corner and ſecret exerciſes have no place.

Answ. 3. Thirdly, if the Papiſts will ground their auricular confeſſion upon this place, then they muſt have it but once, and that before Baptiſme: not yeerely, and that before the Lords Supper.

Answ. 4. Fourthly, it is unpoſſible, not onely for every one of the people to make recitall of their particular ſinnes particularly, which were both infinite and in part unknowne: but alſo for *Iohn* alone to heare all thoſe, which they could have made confeſſion of, eſpecially never having before made confeſſion of their ſinnes in the whole courſe of their life [b].

[b] Sic Cartwright. ſ. Matth. 3, 6 where this is amplified.

Queſt. 1. It may bee demanded, What confeſſion of their ſinnes they made?

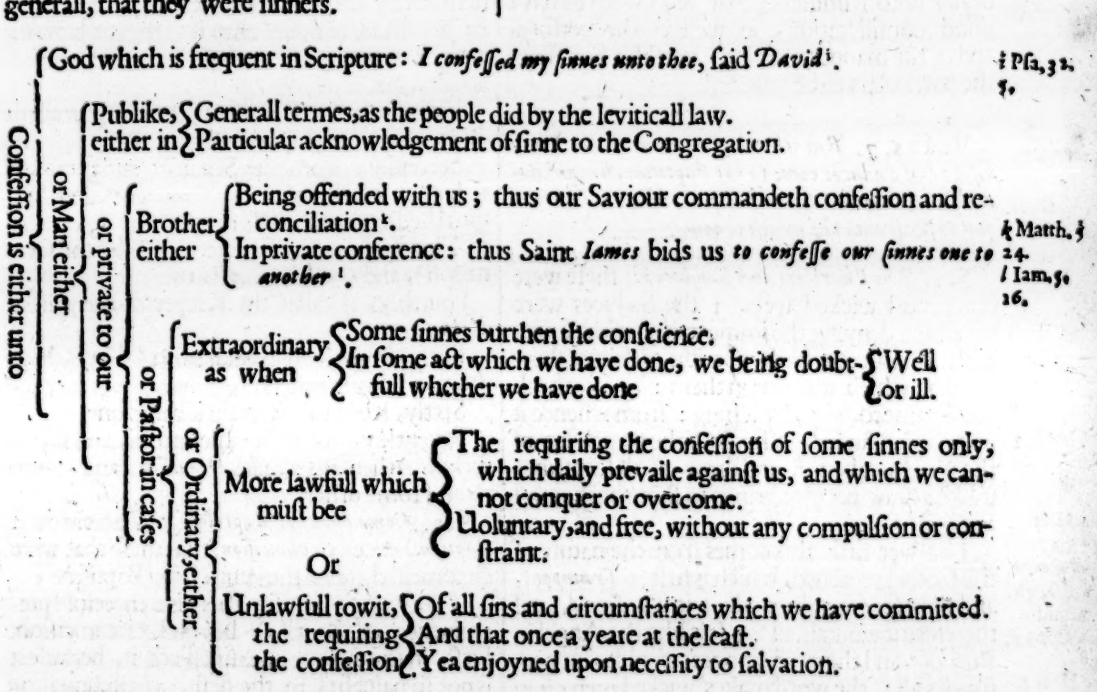
Answ. 1. Firſt, ſome ſay that they confeſſed onely in generall, that they were ſinners.

Secondly, we may ſay, that they confeſſed particularly theſe ſinnes unto *Iohn*, wherewith their conſciences were moſt preſſed, that ſo they might injoy the greater good by his miniſtry, and be delivered from thoſe their iniquities. *Answ.* 2.

Queſt. 2. It is queſtioned ſometimes amongſt Proteſtants, Whether wee bee not too remiſſe in exacting Confeſſion of ſinnes, as well as the Papiſts are too ſtrict?

Answ. For anſwer hereunto it is fit firſt to agree upon the termes, to wit, 1 what is meant by confeſſion. 2 what is meant by Exacting. 3 what is meant by Proteſtants.

Firſt, conſider wee, what is meant by confeſſion: there are divers ſorts thereof, Biſhop *Iewell* hath three ſorts: and *Chemnitius* hath nine degrees; but we may thus plainely diſtinguiſh them.



[i] Pſa. 32. 5.

[k] Matth. 5 24.

[l] Iam. 5. 16.

Exaction may bee underſtood two waies. Firſt, of conſtraint, as of neceſsity. Secondly, of perſwaſion onely, as profitable.

Now this queſtion 1. is not of *confeſſion* to God: nor 2. Publickly to the congregation: 3. to one another: but 4. to the Paſtor onely: and 5. not that which is enforced of neceſsity, unto a particular enumeration of all acts and circumſtances; but that onely which is done by the Confitent willingly and freely; and by the Paſtor at the moſt, but perſwaded as profitable, not injoyned as ſimply neceſſary. And therefore I ſay, as that auricular, univerſall, generall, peremptory Confeſſion is juſtly condemned, and exploded by our Church (as ſhall be ſhewed elſe where:) ſo of the other there may bee godly uſe, as ſhall be proved in another place.

Thirdly, conſider that Proteſtants may bee taken two manner of waies: Firſt, for private Miniſters in the practiſe of their preaching: here I confeſſe ingenuouſly, and am verily perſwaded, that the holy and ſober uſe of *confeſſing* (upon divers weighty occaſions) might by Gods bleſſing be the inſtrument of much good among his people (as ſhall God willing elſe where bee proved:) this caution or admonition obſerved, that a thing which may be either perniciouſly or profitably uſed (as confeſſion of ſinnes to the Paſtor may) ſhould neither be too farre preſſed, or too wholy neglected, according the ſaying of *Charles* the Emperour. *Confeſſio neque nimis laxanda, neque nimis aſtringenda.*

Secondly, by Proteſtants may be meant the doctrine of our Church: and in this ſenſe Proteſtants are not too remiſſe in the doctrine of confeſſion of ſins; for our ever precious *Iewell* ſaith, private confeſſion (abuſes ſet apart) wee condemne not: Biſhop *Morton* (a preſent principall pillar of our Church) allowes it alſo, ſo it be free and not exacted [a]: and *Chemnitius* [b] ſaith plainely. *Ea quæ conſcientiam gravant, exponere conſulit eccleſiæ noſtræ inſtructionis & conſolationis gratiâ*: that is, our Church doth adviſe men to acknowledge thoſe ſinnes that trouble and oppreſſe

[a] Appeal. 4 Sect. 5.

[b] Part. 2. 5.

70

preſſe their conſciences, if they deſire either counſell or conſolation [bb]: yea we may make our adverſaries our judges in this particular, for *Bellarmine* himſelfe [c] confeſſeth, that our men, (naming *Chemnitius*, *Melancthon*, and *Calvin*) allow of confeſſion.

Laſtly, our Communion booke (in the end of the ſecond exhortation unto the Lords Supper) ſaith, if there bee any that through the ſight of their ſins cannot quiet their owne conſcience, but require further comfort or counſell, then let him come to mee, or ſome other Miniſter of Gods word, and open his griefe, &c.

And in the viſitation of the ſick, the Rubrique ſaith, the ſicke perſon ſhall make a ſpeciall confeſſion, if he feele his conſcience troubled with any weighty matter. For concluſion of this queſtion, as our Church allowes of *private confeſſion* of ſins unto Miniſters; ſo it behooveth to have good conſideration, as well of the perſons, and of the manner of doing, as of the fitneſſe of the particulars to be revealed.

[bb] See alſo Biſhop Uſher, in his anſwer to the Iriſh Ieſuit. Pag. 81.

[c] De pænit. 3. 1.

Verſ. 7. VERS. 7. *But when he ſaw many of the Phariſees and Saduces come to his Baptiſme, he ſaid unto them, O Generation of Vipers, who hath warned you to flee from the wrath to come.*

Sect. 1. §. 1. *The Phariſees and Sadduces*: theſe were both moſt wicked ſects. 1 the Saduces were prophane denying the immortality of the ſoule. 2. the Phariſees were hypocrites, making a ſhew of that which was not in them: and yet both theſe come to *Iohns* Preaching: from whence it

Queſt. 1. may be demanded, Why doth the preaching of the word awaken all, and draw of all ſorts unto it, like a draw net that brings to ſhore both good and bad [a]?

[a] Matt. 13.47.

Anſw. 1. I anſwer firſt, this comes from the nature of the Goſpel preached, which is firſt a *Trumpet* [b], and therefore awakens all. 2 it is a *ſword*, and therefore it wounds all [c]. 3 It is like the Angel in *Bethesda*, and therefore moves, troubles, & perſwades all: the word makes wicked men often ſigh and tremble in the hearing of it, and hence it workes ſome effect or other (for the moſt part)

Anſw. 2. upon all.

Secondly, this comes from the inſtability of our nature, and moveableneſſe of our diſpoſition: *eſt natura hominum novitatis avida*, we are naturally like the ſand in the water, mooved and ſtirred with every wave: like reedes ſhaken with the wind: noveltie often makes us runne unto the word, as the Sadduces and Phariſees here, we being naturally like the *Athenians* that deſire to heare *new things, having itching eares.*

[b] Eſa. 58. 1. and 1 Cor. 14. 8.

[c] Heb. 4. 12.

Obiect. But againſt this it bee objected, The word (though preached) profits none but the faithfull, becauſe except it be *mixt with faith it availes not* [e].

[d] Ioh. 5. 24.

[e] Heb. 4. 2.

Anſw. I anſwer, certainely the word preached profits not all, but yet it moves all: the ſeed works ſomething in the ſtony and thorny ground, as well as in the good ground, although not ſo much nor ſo profitably: the water being moved and troubled, the clay and ſand ariſes, although preſently that which is heavie ſinkes downe againe to the bottome: Thus, many come unto Chriſt [f], but for a diverſe end, firſt ſome for novelties ſake, that they may ſee him, becauſe they heare rare things of him: Secondly, ſome that they may ſee his miracles and heare him preach. Thirdly, ſome that they may be fed by him: Fourthly, ſome that they may be cured by him: Fiftly, but very few that they might heare his word, to keepe and obſerve it. And thus many come unto the word for divers ends, and are ſometimes awakened by it, although the moſt part fall to the ſleepe of ſinne againe.

[f] Luk. 5. 1. and 12. 1.

Queſt. 2. Why is the comming of the prophane Sadduces and the hypocriticall Phariſees unto *Iohn*, here mentioned?

Anſw. Obſerv. To teach us that there is no order or calling ſo deſperately wicked, but the Goſpel calles and gathers ſome of them unto it: the truth of this anſwer appeares by an Induction of divers examples, viz.

Firſt, from the Phariſees; the Goſpel calleth *Nicodemus* [g] and *Gamaleel* [h].

[g] Ioh. 3. 1.

[h] Act. 5. 34.

Secondly, from the Senators and great and rich men, it calls *Ioſeph* of *Arimathea* [i] and Sergius the Proconſul. *Acts* 13.

[i] Matth. 27. 57

Thirdly, from the ſouldiers; it calles the Centurion [k], and *Cornelius*, *Acts* 10.

[k] Matth. 8. 5. 8. 13.

Fourthly, it calles the Keeper of the priſon. *Acts* 16.

Fiftly, from the harlots, it calles *Mary Magdalen* and divers others.

Sixtly, from the theeves, it calles one.

Seventhly, from the Idolatrous, and ſuperſtitious Athenians it calles *Dioniſius*, and *Damaris* and ſome others [l].

[l] Acts 17. 34.

Sect. 2. Queſt. §. 2. *Come unto his Baptiſme*] Wherein doth *Baptiſme* excell *circumciſion*, that theſe that were circumciſed, runne thus unto *Iohns* Baptiſme?

Anſw. 1. I anſwer, ſome [m] ſay, there is a threefold preeminence of Baptiſme beyond circumciſion. First, in the facilitie or eaſineſſe of it, becauſe it is not ſo painefull to the fleſh, as circumciſion was. Secondly, in the univerſality and liberty: for Baptiſme is free for both ſexes, for all Nations, that profeſſe Chriſt at all times: whereas circumciſion belonged onely unto the Iſraelites, and to males, and was tyed to the eighth day. Thirdly, in the efficacy, becauſe baptiſme abſolveth a man from all ſinne, and the puniſhment thereof.

[m] Perer. ſ. Gen. 17.

Sect. 3. Queſt. 1. §. 3. *Oh generation of Vipers.*] Why doth Saint *Iohn* call the Phariſes and Saduces *Vipers*?

Anſw. 1. First, ſome ſay, for their ingratitude; it being the nature of the Viper to eate the bowels of his damme: thus our Saviour blameth them for their unthankefulneſſe unto the Prophets of the Lord that were ſent unto them, *Oh Serpents, and generations of Vipers, how can ye eſcape the condemnation of hell* [b]? But this doth not ſeeme to be the reaſon of this phraſe, in this verſe.

[b] Matth. 23. 33.

Anſw. 2. Secondly, as the *Viper* hath his teeth buried in his gummes [c], ſo that one would thinke it were a harmeleſſe beaſt, and could not bite; ſo

[c] Plin. lib. 11. cap. 37.

alſo

alſo had theſe deceitfull hypocrites their ſecret corners and conveiances, wherein they ſo cunningly couched their wickedneſſe, that they were taken of all other to be the moſt innocent.

Anſw. 3. Thirdly, becauſe their malice was of a venemous nature: *Pliny* ſaith, *immedicabile venenum*, there is no antidote to expell the poyſon of a *Viper*, nor medicine to cure him, whome it hath ſtung; and therefore the inhabitants of *Melita* [d] 1 attribute murther unto *Paul*, they ſaid, *he was a murtherer*, becauſe the Viper faſtened on his hand. 2 they ſay *vengeance will not ſuffer him to live*, becauſe now there was no hope to eſcape death, being thus ſtung. 3 although hee had throwne the Uiper into the fire, yet *they expected when he ſhould have ſwolne, and fallen downe dead ſuddenly*; as if it were in vaine to uſe any meanes to prevent the venome of this ſerpent. 4 when they ſaw he had no harme, they ſaid *hee was a God and not a man*: thus mortall was the venome and poyſon of a Uiper eſteemed: And thus Saint *Iohn* by this Phraſe ſhewes unto the Phariſees and Sadduces, that by nature they were Uiperlike having firſt no good thing in them at all any more then the Uiper: but ſecondly, that they had in them the gall of bitterneſſe, and an incurable evill.

d Act 28. 4.5.6.

Queſt. 2. How did *Iohn* know what theſe Phariſees and Sadduces were, that he paſſeth this ſharpe cenſure upon them?

Anſw. 1. I anſwer Firſt, ſome ſay by their habite (as the Monkes are knowne) and thus our Saviour ſaith that they be knowne by their Phylacteries [e].

e *Muſcul.* f Matth. 23.4.

Anſw. 2. Secondly, others ſay that *Iohn* knew it by their by-paſt converſation; but this is not likely, becauſe *Iohn* was in the wilderneſſe, and therefore how could hee know what their life had beene?

Anſw. 3. Thirdly, others ſay, that *Iohn* knew it by asking the people what they were: but it is not likely, that upon the report of the common multitude, *Iohn* would thus bitterly have reproved them.

Anſw. 4. Fourthly, *Iohn* knew by the revelation of the Spirit of God: thus *Calvin. ſup.*

Queſt. 3. If *Iohn* did not certainely of himſelfe know what they were, why doth he ſo quickly reprehend them? or why doth he thus aſtoniſh or affright them?

Anſw. I anſwer, becauſe the Holy Ghoſt had taught him, that they ſtood in neede of reprehenſion.

Queſt. 4. Is it lawfull for Miniſters to reproove their hearers?

Anſw. I anſwer it is, for Saint *Paul* commands *Timothie, to rebuke them that ſinne* [g].

g 1 Tim. 5.20.

Queſt. 5. Why muſt ſinners be reprooved by Miniſters?

Anſw. 1. I anſwer firſt, becauſe it ſhewes their zeale towards God in not reſpecting man more then the Lord.

Anſw. 2. Secondly, becauſe they are Chyrurgeons; *ſanus non eget medico, the whole needeth not the Phyſitian, but the ſicke party*; the wounded ſtands in neede of a Chyrurgeon, and where the wound is feſtered, there is neede of corraſives.

How farre may Miniſters reproove thoſe that ſinne? 71

Queſt. 6. I anſwer Firſt, it hath beene lawfull to reproove them by name; thus *Paul* reproved many, as for example, *Hymeneus*, 1 *Tim.* 1. 20. *Philetus*, 2 *Tim.* 2. 17. *Phygellus* and *Hermogenes*. 2 *Tim.* 1. 15. *Alexander*, 2 *Tim.* 4. 14. and the inceſtuous perſon. 1 *Cor.* 5. But our Canons now forbid this.

Anſw. 1.

Anſw. 2. Secondly, it hath beene lawfull to reproove great men by their names: thus *Elijah* reproves *Ahab*, ſaying, *is it thou that troubleſt Iſrael, and thy fathers houſe* [h]: thus *Nathan* reproves *David*, ſaying plainely unto him, *thou art the man*. 2 *Sam.* 12. 7. thus Chriſt calles *Herod* Fox. *Luke* 13. 32. But theſe reprooſes were extraordinary, and therefore as extraordinary examples are not to be imitated.

h 1 King. 18. 18.

Anſw. 3. Thirdly, it is lawfull for Miniſters to reproove their people, and that without feare of their frownes or anger; becauſe the Lord bidds them *lift up their voices, and tell his people of their ſins* [i], and he is able to defend them.

i Eſa. 58. 1

Queſt. 7. What ſinners are Miniſters moſt ſharpely to reprehend?

Anſw. I anſwer, Hypocrites and ſuch as goe about to juſtifie themſelves: as the Scribes, *Iohn* 9. 41. and the Phariſees and the Sadduces in this verſe.

Queſt. 8. Why are theſe more ſharpely to be reproved then others, ſeeing they ſeeme in the eye of man better then others?

Anſw. 1. I anſwer Firſt, becauſe they ſinne more hainouſly then others, for they lye againſt God, as *Ananias* did, [a] they ſo long deceive men with their falſe ſhowes and outward appearances, that at length they thinke they can deceive God himſelfe.

a Acts 5.

Anſw. 2. Secondly, becauſe they are not moved with generall reprehenſions or comminations: when the Lord threatens the world, they take no notice of it, as not at all concerning them, thinking themſelves to be juſt and good, and therefore excluded from thoſe meanes [b]; wherefore it is neceſſary that ſuch either be privatly admoniſhed or particularly reproved.

b Ioh. 9. 41.

VERS. 8. *Bring forth therefore fruits meets for repentance.* *Verſ.* 8.

This verſe is like *Golias* ſword, ſometimes it fights for us, ſometimes it ſeemes to fight againſt us, for Firſt the Papiſts object this place to prove, that wee may ſatisfie the wrath of God for the puniſhment due unto ſinne arguing thus, *Bring forth fruits worthy of repentance*: here Saint *Iohn* preacheth ſatisfaction by doing *worthie fruits of penance*, as faſting, prayer, almes and the like. *Obiect.* 1

To this we anſwer firſt, *fruits worthy of repentance*, are no ſatisfaction for ſinne, or the puniſhment thereof, but onely arguments of true repentance, or effects, not any formall parts thereof. *Anſw.* 1.

Secondly, in this place mention is made of everlaſting deſtruction, verſe 10. *every tree that bringeth* *Anſw.* 2.

72

bringeth not forth good fruit, is hewen downe, and caſt into the fire: wherefore if by *worthy workes*, they underſtand ſatisfactory workes, then wil it follow, that ſatisfaction may be made, not only for temporall, but for eternall puniſhment.

Anſw. 3. Thirdly, this place proves not their poſition, for *Bellarmine* ſayth, wee [c] may ſatisfie for the temporall puniſhment of ſinne, *ex propriis*, of our owne, *ad æqualitatem*, to an equalitie, *ex condigno*, worthily: Now this verſe neither proveth equalitie nor condignitie, nor a propertie of our own ſatisfaction; which all three are againſt the Scripture: For, I. there is no equalitie, *we cannot anſwer God one of a thouſand* [c]. II. There is no propertie [d], If *thou haſt received it, why rejoyceſt thou, as though thou hadſt not received it?* III. There is no condignitie [e]: *when wee have done all that is commanded, we are but unprofitable ſervants.*

[c] Iob 9 3.
[d] 1 Cor. 4.7.
[e] Luk. 17. 10.

Obiect. 2 As the Papiſts object this verſe for ſatisfaction, ſo wee object againſt it: They ſay, that Purgatory paines may bee redeemed by the good workes of this life: wee affirme the contrary from theſe words, *Bring forth worthy fruits of repentance*: by theſe workes teſtifying repentance, men doe flye from the wrath to come, verſ. 7. and the tree that bringeth not forth theſe fruits, is caſt into the fire, verſ. 10. This is the everlaſting wrath of God, & a fire, which wee doe not ſatisfie for, but prevent by theſe fruits. ſo theſe are workes to be performed by the living, they pertaine not unto the dead: they prevent everlaſting deſtruction through faith in Chriſt, for the which they themſelves confeſſe, our workes doe not ſatisfie.

Queſt. 1 The Papiſts may here demand of us, whether there bee no uſe of good workes? for it ſeemes by that which hath beene ſpoken, that wee are enemies to good workes, and friends to licentiouſneſſe.

Anſw. 1. I anſwer firſt, that in repentãce we are to bring forth outward fruits worthy amendment of life.

Anſw. 2. Secondly, repentance it ſelfe is in the heart, and therefore muſt bee teſtified in all manner of good workes, the principall whereof are, I. To endevour daily to renounce and leave all ſinnes: and, II. in all things to doe the will of God.

Anſw. 3. Thirdly, wee are not patrones of licentiouſneſſe, or enemies of good works: for we maintaine a threefold profitable and neceſſarie uſe of them, viz. both in reſpect of God, of Man, of our ſelves.

First, we ſay, good workes are neceſſarie to bee done in regard of God, and that in theſe reſpects, First, that his commandements may be obeyed, and that his will may be done: for the will of God is, *that we ſhould be holy*, that is, abſtaine from ſinne, and doe that which is good [f]. Secondly, that hereby wee may ſhew our ſelves to be obedient children to God our Father: in doing that which hee bids us, in eſchewing that which he forbids us [g]. Thirdly, that thus wee may ſhew our ſelves thankfull unto God for our redemption by Chriſt; hee redeeming us for this end, that *wee might ſerve him in righteouſneſſe and true holineſſe* [h]. Fourthly, leſt otherwiſe we grieve the Spirit of God, which wee are preadmoniſhed carefully to take heed of [i] and rather to endevour to walke according to the direction of the ſame [k]. Fiftly, that God, by our good workes, may bee glorified [l]. Sixtly, that wee may bee good followers of God [m], thus imitating him in holineſſe and uprightneſſe [n].

[f] 1 Theſ. 4.3.
[g] 1 Pet. 1. 14.
[h] Luk. 1. 74.75.
[i] Eph. 4.30
[k] Gal. 5. 22.
[l] Matth. 5. 16.
[m] Epheſ. 5 1.
[n] 1 Pet. 1. 15.

Secondly, we ſay good workes are to be done in regard of Men, and that in theſe reſpects, First, that our neighbour may bee helped in worldly things [o], thus the workes of righteouſneſſe, mercie, pitty, and charitie are to bee performed, becauſe our brethren are helped and comforted by them in outward things.

[o] Luk. 6. 38.

Secondly, that thus by our example of holineſſe, hee may be won unto godlineſſe [a]. Thirdly, that we may prevent in our ſelves the giving of offence [b] wee muſt bee carefull not to give offence unto any, which is done by a conſtant courſe of uprightneſſe and holineſſe: yea by doing good, the mouth of the enemy is ſtopped.

[a] 1 Pet. 2. 12.
[b] 1 Cor. 10. 32.

Thirdly, and laſtly, wee ſay, good workes are neceſſary in regard of our ſelves, and that in theſe reſpects.

First, that hereby wee may ſhew our ſelves to be new creatures [c] *for with ſuch, old things are left, and all things are become new*. Secondly, that thus *we may walke as the children of light* [d].

[c] 2 Cor 5. 17.
[d] Epheſ. 5. 8.

Thirdly, that hereby wee may have ſome aſſurance of our faith, and of our ſalvation: for holineſſe is the way to heaven [e] and faith is ſhewed by works [f] that is, a dead and counterfeit faith is diſcerned from a true, onely by true holineſſe and uprightneſſe in our lives and converſations.

[e] 2 Pet. 1. 8. 10.
[f] Iam. 2. 17 18.

Fourthly, that thus faith and the gifts of God may bee exerciſed and continued unto the end [g], wee muſt labour daily to exerciſe the grace of God in us, that ſo it may daily grow ſtronger in us.

[g] 2 Tim: 1. 6.

Fiftly, that the puniſhments of ſinne both temporall, and eternall, may be prevented: the Lord hath threatned that *if we breake his ſtatutes and keepe not his commandements, that then hee will viſit our ſins with the rod, and our iniquity with ſtripes* [h], and therefore to avoid theſe heavy puniſhments, it is requiſite that wee labour to abound in good workes.

[h] Pſa. 89: 31.32.

Sixtly, that the reward may bee obtained, which GOD freely in mercy hath promiſed to men for their good workes [i] *let us* (ſaith the Apoſtle) *not bee weary in well doing: for in due ſeaſon we ſhall reape if wee faint not: good workes having a promiſe both of this life and of the life to come* [k].

[i] Gal. 6. 9.
[k] 1. Tim. 4. 8.

It may from this verſe be further demanded, what worthineſſe is this that S[t]. *Iohn* here perſwades unto *Queſt. 2.*

For the reſolving of this queſtion, obſerve that there is a double *worthineſſe*. First, an exact proportion and adequate *worthineſſe* of a thing: when a man is in every reſpect worthy of that which he doth enjoy: Saint *Iohn* ſpeakes not of this. Secondly, worthineſſe ſometimes ſignifies *Anſw.*

a cer-

a certaine conveniency and decency, which takes away repugnancy but doth not inferre absolute condignity, or worthinesse: and thus it is taken in this verse, *Bring forth fruits ἀξίους τῆς μετανοίας*, that is, convenient, befitting, and beseeming (not contradicting or repugning) repentance which yee professe: as if Saint *Iohn* would say unto them, you seeme to repent and to be sorry for your former sins, learne therefore hereafter so to live, as becomes those that do truely repent indeed.

VERS. 9. *And thinke not to say within your selves, wee have Abraham to our Father, for I say unto you that God is able of these stones, to raise up children unto Abraham.*

Vers. 9.

Obiect. The Jewes here object unto *Iohn*, either wee are the children of *Abraham*, or none are. To this the Baptist answers, *Deus potest, that God can raise up children unto Abraham even of stones*: and therfore there is no such necessity, that they must needs be the sonnes of *Abraham*.

Answ.

God is able of these stones to raise up children unto Abraham.

Quest. 1. WHat is the meaning of these words?

Answ. 1. I answer first, they may be understood literally, thus, that God Almighty who created all things by his word, can procreate and raise up even of stones righteous men, who should bee the spirituall children of *Abraham*, and so more true and more noble sons than they were, who were his naturall children, but not spirituall.

Answ. 2. Secondly, this may be understood Metaphorically, thus, that the Lord can raise up faithfull children unto *Abraham*, even of the Gentiles; who although for the hardnesse of their hearts and stolidity, and grosse idolatry they are called stones, yet the mercy of God can make them holy and spirituall men, and consequently worthy to be called the children of *Abraham*.

Quest. 2. It may hence yet be asked, how many wayes God doth produce and make man?

Answ. I answer five. First, hee makes man without man or woman, and thus he made *Adam*. Secondly, he makes man of man, without woman, thus he made *Evah*. Thirdly, he makes man of woman, whithout man, and thus hee made Christ. Fourthly, he makes man of man and woman, according to the common course of nature, and thus hee makes all us the naturall sonnes of *Adam*. Fiftly, *Deus potest*, God could make children and sonnes even of stones, as in this verse.

Vers. 11. §. VERS. 11. *I indeed baptise you with water unto repentance, but he that commeth after mee is mightier then I, whose shooes I am not worthy to beare, he shall baptize you with the Holy Ghost and with fire.*

Sect. 1. §. 1. The Papists say, the baptisme of *Iohn* was of another kind then Christs baptisme was[a], and they prove it from this verse thus, *Iohn* himselfe saith, *I baptize you with water, but he shall baptize you with the Holy Ghost.* Therefore *Iohns* Baptisme and Christs was not all one. *Iohns* baptisme not giving the Holy Ghost as Christs did. 73

[a] Bellar. li. de bapt. ca. 10. 21. *Obiect. 1*

Answ. We answer, Iohn speaketh not of divers baptismes, but of divers operations and ministeries, in one and the same baptisme: for Iohn as all other Ministers doe, did but give water: and Christ co-operating and working together with them giveth the Holy Ghost.

Obiect. 2. But they object againe; *Iohn* doth not say, Christ doth baptize with the holy Ghost, but he shall baptize; therefore Christ did not baptize together with *Iohn* by his Spirit[b].

[b] Bellar. cap. 21.

Answ. We answer, as *Iohn* here speaketh of Christ in the *future tense*, so the same *Iohn* speaketh elsewhere of Christ in the present tense[c] 1. saying, *this is he, which baptizeth with the Holy Ghost*; therefore, Christ did both then baptize with his Spirit, & afterwards also more manifestly, when the gifts of the spirit began to be shed forth more plentifully upon men. 2. The same *Iohn* speaking of Christ, saith, *Behold the Lambe of God, that taketh away the sinnes of the world*[d], hee even then when *Iohn* baptized, did take away sinnes. 3. *Iohn* testifieth of Christ, *that of his fulnesse wee have all received*[e], and therfore even then Christ baptized with the Spirit, which was signified by receiving of his fulnesse.

[c] Ioh. 1. 33.

[d] Ioh. 1. 29.

[e] Ioh. 1. 16.

Obiect. 3 Against these three proofes they object three things: First, that Christ is said to baptize with the Spirit, not that then he baptized, but to signifie that when he baptized, he should not onely baptize with water, but with the Spirit.

Answ. 1. To this we answer first, if Christ then onely began to baptize with the Spirit, when he baptized with water; it would follow, that hee never baptized with the Spirit; for it is certaine that he baptized not with water[f], as S. *Iohn* the Evangelist saith, that *Iesus himselfe baptized not, but onely his Disciples*.

[f] Ioh. 4. 2.

Answ. 2. Secondly, that Christ at that instant baptized with the Spirit, is evident from *Iohns* words[g], *Hee that sent mee to baptize, said unto mee, upon whom thou shalt see the Spirit come downe, &c. that is he which baptizeth with the Holy Ghost*: Christ then immediatly, at the comming down of the Spirit, baptized with the Spirit: unlesse they will say he received the Spirit in vaine.

[g] Ioh. 1. 33.

Obiect. 4 Against the second proofe they object, Christ did not then take away sinnes, but it is signified, that afterwards by his death hee should take away the sinnes of the world.

Answ. To this wee answer, that it is very grosse and absurde to say that Christ did not take away the sinnes of the world before his death: for the Prophet *David* saith[h], *Blessed are they whose sins are forgiven*: whence it is plaine, that even under the law by faith in Christ to come, they found remission of sinnes.

[h] Psa 32. 1, 2.

And thus much for the resolution of their objections.

Quest. 1. It may now bee questioned, how doth it appeare that *Iohns* baptisme was the same with Christ?

Answ. I answer, by these reasons. The first is taken *ab absurdo*, because a threefold absurdity would follow

follow from the deniall of it. First, this would give occasion to the Anabaptists more to enforce their doctrine of Rebaptization. Secondly, if *Iohns* baptisme were onely a preparation unto another baptisme, why then was it not received by all men? Thirdly, if it were onely for the sanctifying and consecrating of the water, why was any more baptized then Christ? for he was baptized for this end to sanctifie this ordinance; as followes verse. 16.

The second reason is, because the Baptist baptizeth unto the remission of sinnes[f], and there is no remission sealed unto us, but onely by the Sacraments of Christ; and therefore it was the same baptisme. *f* Mark. 1. 14.

The third reason is, because *Iohns* baptisme was the Sacrament of his doctrine: and therefore if his doctrine were the Gospel, then his baptisme was the Sacrament of the Gospell, and so the same with Christ.

The fourth reason is, because otherwise Christ and his Apostles were not rightly baptized: for Christ was himselfe baptized of the Baptist, ver. 16. and the Apostles were not baptised of Christ, because he baptised none, and therefore it is most probable that the most of them (at the least) if not all were also by *Iohn* baptised.

The fift reason is, because Christ was circumcised and baptised, that he might be united both to the Church of the Jewes, & of the Christians, by the Sacraments of them both, that is, to the Jewes by circumcision, to the Christians by Baptisme; but if *Iohns* baptisme were not the same with the baptisme of the Christian Churches, then Christ was not thereby united unto them.

The sixt reason is, because there is but one Baptisme[a], and therefore *Iohns* was the same with the baptisme of Christ. *a* Ephes. 4. 5.

The seventh reason is, because we are all baptised into one body[b], and therefore those that were baptised by *Iohn*, were united unto Christ. *b* 1 Cor. 12. 13.

The eight reason is, because *Iohns* baptisme was from heaven[c]. *c* Matth. 21. 25. & Ioh. 1. 33.

The ninth reason is, because Christ permits *Iohn* still to baptise after he was baptised, and begun to preach[d]. *d* Ioh. 3. 23.

The tenth reason is, because *Apollos* learned the way of Christ, and yet was not rebaptised; as the Holy Ghost saith of him, he was instructed in the way of the Lord, he was fervent in spirit, he was diligent in preaching Christ, and yet knew onely the Baptisme of *Iohn*[e]. And thus although the Papists say, that the baptisme of *Iohn* did conduce nothing at all, either unto repentance or the remission of sinnes, being onely a preparation unto another baptisme: yet I hope by that which hath beene spoken, the contrary will evidently appeare to any indifferent Reader. *e* Act. 18. 25.

Obiect. 6 They object further for the proofe hereof, that those who were baptised unto *Iohns* baptisme were againe rebaptised[f]: and therefore *Iohns* baptisme is not the same with Christs. We shall consider (God willing) more amply of that place when we come unto it; in the meane time. *f* Acts 19 4, 5.

I answer, first, that all those that were baptised unto *Iohns* baptisme were not rebaptised, as appeares by *Apollos* named before. *Answ.* 1.

Secondly, the difference here was in the graces not as yet received, but now given: not by a new Baptisme, but by the imposition of hands onely, which the Papists themselves call *Confirmation*. *Answ.* 2.

It may be hence farther demanded, is there no difference at all betweene the Baptisme of *Iohn* and Christ? *Quest.* 2.

I answer first, some state this difference betwixt them, that *Iohn* baptised unto Christ who was shortly to be revealed; we now the Ministers of Christ baptise unto Christ already revealed. *Answ.* 1.

Secondly, some state this difference, that *Iohn* baptised onely in the name of the Messias, not of the Trinity, but this is uncertaine. *Answ.* 2.

Thirdly, the true difference is twofold, first, betweene the Persons, the Messias, and the Minister; *Iohn* was but Christs forerunner, Christ was the true Messias; and therefore they differed in their person, as do the Master and the servant. Secondly, betweene the Sacrament externall and internall, and this is the principall thing that *Iohn* meanes in this verse, when he saith, *I baptize with water, but Christ with the Holy Ghost*, that is, I am not the author of this Sacrament, but onely a servant appointed to celebrate it: My part is to administer water, and the outward ordinance, but it is Christ onely that gives grace. For the full understanding whereof, observe that the scope of the Baptist in this place (*I baptise with water*) is twofold. First generall. Secondly, particular. First, *Iohns* generall scope hereby was, to remove the admiration of the people from himselfe unto Christ: Teaching us that in the undertaking and administration of the Sacraments, wee must looke unto Christ: and that for these two causes. First, because hee that in the Sacraments lookes no further then man, doth much derogate from the dignity of the Sacrament. Secondly, because he that lookes not unto Christ in the Sacrament, is unworthy of that blessing which is expected and desired in the administration of the Sacrament. *Answ.* 3. *Observ.*

Secondly, *Iohns* particular scope hereby was this, to shew that his Baptisme had no efficacie, nor power in it from him at all, but onely from Christ.

§ 2. *Whose shooes I am not worthy to beare.*] Here is an excellent pateme of true humility in the Baptist, who although hee were the greatest of the sons of men[m], yet he thinks himself *unworthy* (not as the Proverbe is to carrie his books after him, but) *to carry his shooes*, or to untie them. Teaching us that humility becomes the chiefest of the Saints; and the best of Gods children: we must *preferre one before another*[a], we must not *minde high things, but condescend to men of low estate*[b], we must be *lowly and meeke*[c], in humility of minde *esteeming others better then our selves*[d]. *Sect.* 2. *m* Matth. 11. 11. *Observa.* *a* Rom. 12 10. *b* Rom. 12 16. *c* Eph 4. 2 *d* Phil. 2. 3

Why should we thus labour to be humble? *Quest.* 1.

I answer first, because thus we shall shew our selves *Answ.* 1.

selves not to be of the world, or to bee contrary unto the world: the ordinary custome and practise of the world is for great ones to Lord it over the poore, *but it shall not be so among you*, saith our Saviour [e]: the Pharisees being proud, loved to be called Rabbi, *but* (saith Christ unto his Apostles) *be not ye called Rabbi, for ye are brethren* [f].

e Matth. 20 26.
f Matth. 23.7.8.

Answ. 2. Secondly, because thus we shall shew our selves to be truely spirituall, & sanctified by the Spirit of grace, Saint *Paul* when he was a Pharisee was *most strict* [g], and *in his life unblameable* [h], but when he was a Christian, an Apostle of Christ, yea a Saint upon earth, then he thought himself *the greatest of sinners*.

g Acts 22. 3.
h Phil. 3. 6 8. &c.

Answ. 3. Thirdly, because thus we shal shew our selves to bee imitators of the best; *David* was humble, *his heart was not haughty, nor his eyes lofty; but his soule was as a weaned child* [i]. The Blessed Virgin was lowly, & therefore *God regarded her* [k] yea Christ himselfe was humble, taking upon him *the forme of a servant* [l], and meek, commanding us to imitate him therein [m].

i Psa. 131. 1.2.
k Luk. 1. 48 52.
l Phil. 2. 7.
m Matth. 11. 29.

Answ. 4. Fourthly, because there is nothing in us that we can justly be proud of; and therefore we should not be exalted or puft up by any vertues or graces: but remember alwayes these three things;

First, that whatsoever good is in us, is not of us, or from our selves, but from Christ from whom comes both the will and the deed [n]. Secondly, that the good that is in us is not according to the measure of that depth of obedience which we owe unto God; but comes farre short of what we ought to pay, and performe unto the Lord: and therefore we should not be proud of any thing we doe, but rather confesse, that wee are but unprofitable servants [o]. Thirdly, we must remember that all our honey is mingled with gall, our wine with water, our silver with drosse, our good with evill, our obedience mixed with many infirmities, because *in many things* (as S. *Iames* saith) *we all sin*: And therefore our *blacke feete* should more humble us, then our *faire plumes* pride us: the conscience of our sins should trouble us and deject us, not so much for feare of the anger of God, as through griefe of the offence committed against him.

n Phil. 2. 13.
o Luke 17. 10.

Answ. 5. Fiftly, we are Christians, and therefore our duty is to esteeme all as brethren in Christ, and in that regard equall as sonnes of one Father; and not to exalt our selves above any.

Answ. 6. Sixtly, because pride is from the Divell, this being his sinne which threw him from heaven into hell; and therefore when men strive for priority, precedency, and the like, they do imitate the Divell, not Christ.

Quest. 2. It may yet again be demanded, Is all humility good or acceptable, and approved by Christ?

Answ. I answer there is a two fold humility, first, *Civill*, secondly, *Spirituall*. First there is a *Civil humility*, and this is threefold, First, *Vulpina* a *Fox-like humility*, when men seeme humble that they may the better draw others into their net: this was in *Absolon* towards the people, that so he might steale away their hearts: this was likewise in *Ioab* towards *Amasa*; but is odious unto God in whom-soever it is. Secondly, *Asinina*, there is an Asse-like humilitie, arising from stoliditie, pusillanimitie, or cowardlinesse; because a man is faint-hearted, therefore he cannot raise up himselfe as others doe: for the most part, we see, that {He that wants a heart, is dejected / He that abounds in heart, is proud.

Now this humilitie is not praise-worthy neither, nor pleasing unto God, that arises onely from the faintnesse of the heart, the want, or defect of the spirits, or the cowardlinesse of the disposition.

Thirdly, *Columbina*, there is a *Dove-like* humilitie, which is in him, who neither is ignorant of himselfe, nor of his place, nor of his parts, nor of his right: neither seekes them; that is, although hee bee endued with many rare parts farre above many others, and in eminent place, yet *vaunteth not himselfe, is not puffed up, doth not behave himselfe unseemly, seeketh not his owne, is not easily provoked* [p], This humilitie is pleasing unto God, when found in the way of religion; but (although a rare morall vertue, yet) not acceptable, if not accompanied with saving grace.

p 1 Cor. 13. 4. 5.

Secondly, there is a Spirituall humilitie, and this is best of all, viz. when a man comparing himselfe with God, or with Christ, doth abhorre himselfe, as vile, considering that hee is but earth, as *Iob layes his finger upon his mouth, and dares not speake unto the Lord, because hee is but dust and ashes* [q]. But here observe two things, First, men doe easily confesse, that they are inferiour to God and Christ in generall: but yet in the meane time, cease not to rejoyce in themselues: as the proud Pharisee, that justified himselfe unto God [r]. Secondly, observe, that true spirituall humilitie consists in this, in ascribing all good things wholly unto God [s], that although formerly wee have thought our selves more worthy than others, more holy than others, much better than others, yet now wee see the hollownesse, vacuitie, and vanitie of our owne hearts, how *that in us, that is, in our flesh, dwells no manner of thing that is good* [b], wee not being able of our selves, to thinke a good thought [c], yea, whatsoever grace is bestowed upon us, comes from the meere favour and good will of God, according to that of the Apostle *Christ is made unto us, Wisedome, Righteousnesse, Sanctification, and Redemption, that he which glorieth, might glorie in the Lord* [d].

q Iob. 39. 37.
r Luke 18. 11.
s Ier 9.23. 24. Iob. 42. 2.
b Rom. 7. 18.
c 2 Cor. 3. 5.
d 1 Cor. 1. 30.31.

§. 3. *He shall baptize you with the holy Ghost, and with fire.*] That which Saint *Iohn* meanes *figuratively*, the Abyssini take *literally*; when they baptize their children, they power water upon them, and marke them with an hot Iron, as we doe our lambes. Sect. 3.

Obiect. The Papists object this verse for the proofe of Purgatorie, because this baptisme of fire, whereof mention is made in this verse, is Purgatorie fire.

Answ. 1. I answer first, the consequence is false, viz. mention is made of the Baptisme of fire, therefore

76

fore there is a purgatorie fire: for this is a ridiculous conclusion.

Answ. 2. Secondly, Saint *Matthew* hath nothing at all which can be justly applyed unto Purgatorie fire.

Answ. 3. Thirdly, we retort upon the Monkes the Argument thus; If the Baptisme of Fire, be Purgatorie fire (as the Monkes say) and Christ onely baptized with the baptisme of fire (as the Scripture here sayth) then it will follow, that we are purged onely by Christ, and that Christ onely is our Purgatorie: yea, Christ (I say) who hath vouchsafed in these last dayes to take the Fan of his Word in his hand, that he might purge the floore of his church, will divide the pure doctrine of his truth from the corrupt errours of men, and will burne the chaffe of Purgatory, Pardons, and the like corruptions of the church of Rome, with unquenchable fire[h].

[h] Sadeel. f. 262.

Vers. 12. VERS. 12. *Which hath his Fan in his hand, and will make cleane his floore, and gather his Wheat into his garner, but will burne up the chaffe with unquenchable fire.*

Sect. 1. §. 1. This verse is like unto a *Cornu copia* unto the Papists, serving them at many assayes, as we may perceive by the many severall erroneous tenents which they build upon it.

Obiect. 1 First, they object this place for the proofe of Purgatorie thus, by the Floore is meant Purgatorie; and by the Garner, Paradise: therefore it is plaine, that there is a Purgatorie.

Answ. I answer, Saint *Iohn* preacheth of repentance, and the purging away of sinne in this life; as the Ancients doe interpret the Floore of the church in this life, wherein there is both chaffe and wheate[i]: but of the true signification and exposition of this verse by and by.

[i] Chemnitius.

Obiect. 2 Secondly, the Papists object this place to prove, that wicked men are true members of the church of Christ: the church here is compared to a Barne Floore, where there is both chaffe and corne: therefore wicked men are members of Christs church: Wee answere here first to the thing, then to the place objected.

Answ. 1. First, we answer to the matter, or substance of the objection (whether, and how wicked men are members of the church) by this distinction: wee distinguish betweene the true church of Christ but *internall* and *invisible*, which consists onely of the elect, and true believers: and the true church of Christ but *externall*, and *visible*, which hath many reprobates admixed with it. Now the *internall* and *invisible* church, is the church of Christ, in regard of the true faith, which the citizens are endued withall: and the *externall* and *visible* church, is the true church of Christ in regard of the profession of true religion maintained therein.

Answ. 2. Secondly, wee answer to the place objected thus, By the church which is here compared to a *Barne Floore*, is understood the visible church, which is knowne by the publicke preaching of the word, & right administration of the Sacraments: and we deny not, but wicked men may bee in the church, but not of it: yea, they may be members of the visible church for a time, but cannot bee truely ingrafted into the body of Christ[a].

[c] Fulk. f. Ioh. 15. Sect. 1.

Obiect. 3 From this verse the Papists object againe, that *true faith* may bee separated from *good workes*, or the fruits of sanctification: *Bellarmine* frames his argument thus, In the church there is *chaffe* and *wheat*, that is, good and bad: and therefore there may bee *faith* without *obedience*: he proves the consequence thus, Those that are in the church are faithfull: now, if these become evill, or disobedient, then it followes necessarily, that *faith* (from whence they are called *faithfull*) with *sin* (from whence they are called *wicked*) may bee conjoyned and stand together.

Answ. 1. Wee answer hereunto first, the Argument is ἀπεσδόκητον, not concluding the thing denied: for the Cardinals consequence is onely, that faith may be conjoyned with sinne, that is, one and the same man may both bee a sinner, and a true believer; which wee deny not, but willingly grant, that the most faithfull are guilty of many sinnes: so that our assertion is this; As there is none so faithful, but that they have some sinne in them, so there is none that have true justifying faith in them, but they have also some good workes, and shew forth some fruits of sanctification in their lives and conversation; and this assertion the Jesuite doth not at all refute by this his argument.

Answ. 2. Secondly, the consequence is faultie, There are in the Church many wicked ones, altogether destitute of good workes: therefore true faith may be without any good workes: this is a grosse *non sequitur*, as will appeare first by the like argument, which I will frame thus. In the Barne floore is chaffe, altogether destitute and voyd of any good substance, or sustenance: therefore there is neitherany good substance, or sustenance in the wheat which is in the Barne floore. This argument *Bellarmine* himselfe will say, is an absurd one; and therefore he must give me leave to say as much of his, they being both cast in one mould. Secondly, the ill consequence of the argument appeares by this reason, because all those who are in the Church, have not that true & justifying faith (which is in controversie betwixt us and them) but onely a false faith, which consists either in an historicall assent, or an externall confession onely, which in no respect can be called justifying faith.

Sect. 2. Quest. § 2. *He will purge his floore*: What is understood by *floore*?

Answ. 1. First, some say, that by the floore is meant the hearts of men: but this is false.

Answ. 2. Secondly, some say the Church of the Jewes, and the purging is referred to the reliques that are left therein, mentioned both by the Prophet and Apostle[a]; and of this opinion is both *Musculus* and *Gualter* upon these words.

[a] Esa. 10. 22. Rom. 9. 27

Answ. 3 Thirdly, some understand it of the whole Church, and so certainely it is to be understood, not

not excluding the former exposition of the Judaicall Church.

Sect. 3. §. 3. *whose Fan is in his hand.*] What is understood by this *Fan*?

Quest.

Answ. 1. First, some understand it of the Gospel preached, which separates the rebellious from the righteous.

Answ. 2. Secondly, some understand it of affliction which tries hypocrites, as the fire doth mettall.

Answ. 3. Thirdly, some understand it of the Spirit of Gods mouth. 2 *Thes.* 2. that is, his word: I thinke it is to bee understood of all, because both the word of God, and the rods of God (afflictions) do try what we are.

Sect. 4. §. 4. *He will purge his floore.*] What is meant

Quest. 1. by this *purging*?

Answ. 1. First, some understand the hearts, because they are fanned by the word of God; first from all false and hereticall opinions. Secondly, from all wicked workes. Thirdly, from all foolish obedience and will worship.

Answ. 2. Secondly, some understand men, who are to be separated, either first in this life by the Gospel[b]: or secondly, in the life to come by vengeance and the eternall wrath of God. Certainely none of these are to bee excluded, because the words are indefinitely to be expounded. [b] Ioh. 8. 47. and 10. 26.

Answ. 3. Thirdly, for the full understanding of these words, *he will purge his floore*, wee must observe that the Phrase is figurative, or a similitude taken from the practise of husbandmen: As husbandmen fan the chaffe from the corne, gathering the corne into their garner, and burning up the chaffe: so God by his word and afflictions will purge his Church, separating the gold from the drosse, and the wheat from the chaffe, receiving the one (who approve themselves as gold tryed in the fornace) into everlasting mercies: and plunging the other, who had nothing but a meere outside of religion in them, into everburning Tophet. And thus by this Metaphore Saint *Iohn* shewes us, that the Church of God is like a fielde of wheat. *Observ.*

Quest. 2. Corne cannot grow without earth, and therefore it may bee here asked how many sorts of grounds there are in the world?

Answ. In the world there are 2 sorts of grounds, to wit either
- Wild, or unhusbanded, & that either
  - Barren, as the sand, that beares no fruit: these are Atheists.
  - Fruitfull & that
    - In evill fruits; these are first wicked: Secondly Idolaters.
    - In foolish workes, as idle flowers neither sweet not profitable; these are naturall Philosophers, & worldly wisemen.
- Enclosures or manured which is the Church whetin are
  - Tares, that is, wicked men in the Church.
  - Wheate wherein is
    - The stalke: these are proud men, or great ones in the Church.
    - The chaffe; these are Hypocrites, and formall professors.
    - The graine of wheat: and these onely are true members of the Church.

Quest. 3. It may here further bee demanded, wherein doth the Church of Christ resemble a *field of wheat*, or a corne field?

Answ. I answer in many things, to wit first, the husbandman only tills the *field*, it cannot till it selfe: so it is the Lord onely that rules the Church, and makes it by his tillage and manuring to bring forth fruit.

Secondly, the husbandman takes all the paines with his ground for the cornes sake, that hee may have bread: so the Lord hedgeth and husbandeth us, that we might be a *new lumpe of unleavened bread unto himselfe*. 1 Cor. 5. 7. 8.

Thirdly, the chaffe and the wheat spring both from one and the same seede: so 1. the same word of God begets both the righteous and hypocrites: and 2. both the true professors and orthodoxe, and heretikes and schismatikes, ground their opinions upon the word.

Fourthly, the chaffe though springing from the seede, shewes not the nature of the seede; but the graine of corne beares his forme, and shewes his nature: so hypocrites and heretikes, shew not the true, solide, and sincere fruit of the word, but like the Jewes, who were of the seede of *Abraham*: but did not the works of *Abraham*: So onely the true seede of *Abraham* shew forth the fruits of *Abrahams* faith.

Fiftly, the chaffe and the wheat are both nourished by one and the same juice, and humour, watered also with the same raine, and warmed with the same sunne: so hypocrites and the children of God, are made partakers of the same spirituall meat, and drinke[d], that is, they have both of them first the word of God, whereby they are informed in their judgement. Secondly, the motions of the Spirit of God, whereby their understandings are more enlightned: and thirdly, the holy Sacrament. [d] 1 Cor. 10. 1, 2, 3.

Sixtly, the wheat and chaffe doe both increase alike in the beginning, when they are but grasse, but by and by may easily bee distinguished: so beleevers and hypocrites for a time can hardly be distinguished, but after a time the true practitioner may be discerned from the formalist; if not here, yet certainely at the last day.

Seventhly, the eare, and stalke, and chaffe are profitable unto the corne, while it is growing: so hypocrites and wicked men, sometimes support, and sometimes comfort the children of God for a time.

Eightly, the greatest part of the corne which springs up in the field is straw and chaffe, and in regard of that there is but a little wheat: that is, the straw beares a greater stalke by much, then the wheat: so in the Church of Christ there are

but a few good in comparison of the bad[a].

Ninthly, the chaffe and wheat are not separated untill they bee threshed: so hypocrites are discerned from true professors, when affliction or the fiery trial of persecution comes, which is here intimated by purging.

a Matth. 7. 13. 14. & 20. 16.

Quest. 4. How will God purge his floore?

Answ. I answer by *fire*: thus saith the Prophet, *who shall abide his comming, for he is like a refiners fire*[b]. And Saint *Peter* saith, *God will try our faith with fire*[c].

b Malach. 3. 2.

c 1 Pet. 1. 7.

Quest. 5. By what fire will the Lord purge his Church?

Answ. I answer, by a threefold fire, viz.

First by the fire of his word, *I will make my word fire, and this people wood* (saith the Lord) *and it shall devoure them*[d]: and againe, *Is not my word as a fire saith the Lord? Ier.* 23. 29.

d Ier. 5. 14.

Secondly, by the fire of affliction: thus the Apostle saith, *the fire shall trie every mans worke of what sort it is*[e]; that is, the fire of affliction, called by Saint *Peter*, *the fiery triall*[f].

e 1 Cor. 3. 13.

f 1 Pet. 4. 12.

Thirdly, by the fire of the last judgement; according unto that of the Prophet, *Tophet is ordained of old, the pile thereof is fire and much wood*[g], and thus our Saviour in his description of the last day, *the wicked shall be cast into everlasting fire*[h].

g Isa. 30. 33.

h Matth. 25.

Why doth Christ purge his Church by the fire of affliction?

Quest. 6.

I answer first, because he desires to have a pure Church, *without spot or wrinkle. Eph.* 5 25.

Answ. 1.

Secondly, because his Church doth continually gather soile: the body ever and anon stands in neede of purging: the orchard of pruning, the garden of weeding the field of cleansing: the materiall Temples of repairing; and the Church of purifying from her pollutions daily contracted.

Answ. 2.

How may wee know, whether wee bee wheat or chaffe, and consequently, whether *wee shall be gathered into Gods garner, or burnt with unquenchable fire?*

Quest. 7.

I answer by these markes. First, the wheat is not perceived when it is in the eare, it lurkes within, it boasteth not it selfe: and therefore we must labour to bee free of boasting, pride, vaine and Pharisaicall ostentation; for the wheat doth not so.

Answ.

Secondly, although outwardly it shewes not it selfe, yet within it is full of fine meale and flower; that is, faith and sanctification: so we must labour to bee full of good workes, and to grow and increase therein day by day[i].

i 1 Cor. 15. 58. and Col. 1. 10. and Iam. 3. 17.

Thirdly, the wheat is stable and solid, and being shaken goes to the bottome & abides there, and is not like chaffe blowne away: thus wee must bee rooted, grounded, and established, in the faith of Jesus Christ[k].

k Col. 1. 26. and 2. 7.

VERS. 13. *In those dayes came Iesus from Galilee to Iordan, unto Iohn to bee baptized of him.*

Vers. 13.

§. 1. *In those dayes.*] In what dayes or times was this comming of Christ?

Sect. 1.

Quest. 8. I answer, when *Iohn* was baptizing in Jordan, *Mat.* 1. 9. when the people were baptized, *Luk.* 3. 21. hee did not come before the Baptist, least he should have come in darkenesse and obscurity: neither long after him; but as the Sunne who rises when the day starre ascends, so when there were many gathered unto Johns preaching, and were baptized by him, then comes Christ.

Answ.

Why did Christ come at this time expressed in the former question, that is not, untill many were baptized by *Iohn*, and taught by his preaching.

Quest. 2.

I answer, for two causes, the first Allegoricall. The second Historicall.

Answ.

The fist cause hereof was Allegoricall, to teach us that Christ will not come unto us, untill a way bee made for his receiving by preaching and repentance: for first there is great neede of preparation, because if we be careleſſe to prepare the way for him, he will not come unto us. Secondly, this preparation is to bee made by repentance, that so our sinnes may bee blotted out; because hee will not come into a polluted soule[l]. Thirdly, the ordinary meanes of working repentance in the heart is the preaching of the word: as the Lord saith unto *Ieremie*, *goe and preach these words unto the North, and say repent, &c.*[m].

Observe.

l Acts 2. 38. and 3. 19.

m Ier. 3. 12. 13.

The second cause is Historicall, that Christ might bee made knowne and manifested to the whole people: that is, first, that all might see him. Secondly, that all might here the testimonies concerning him, viz. 1. the testimony of *Iohn* (*I have neede to be baptized of thee.*) 2. of the opening of the heavens: 3. of the Dove lighting upon him: 4. and of the voyce of God from heaven, saying, *This is my beloved Sonne, in whom I am well pleased.*

Thirdly, that all those who were not as yet baptized might the more readily embrace and receive it, seeing hee was baptized that had no evill in him at all.

§. 2. *Came Iesus from Galilee.*] Why was Christ and *Iohn Baptist* in two severall places?

Sect. 2. *Quest.* 1.

Answ. 1. I answer first, least they should seeme to have compacted together in what they did.

Answ. 2. Secondly, because Jordan was a type of Baptisme, as also the red sea was, 1 *Cor.* 10. 4.

Answ. 3. Thirdly, because the Prophets had thus foretold it, that Christ should be a *Nazarite* and a *Galilean*, but the Baptist should be brought up in *Iudea*.

Quest. 2. Why doth the Master come unto the servant? it had beene more fit that *Iohn* should have come unto Christ, than the *Messias* unto the *Messenger*.

Answ. 1. I answer first, Christ doth this that he might teach us humility: as hee washed his Apostles feet afterwards for that end. *Iohn* 13. 14.

Answ. 2. Secondly, that hee might teach us, that the meanes of salvation are not to bee neglected by any, but sought for by the best.

Answ. 3. Thirdly, this Christ did for the greater dignitie of the Sacrament, that therein we may not respect man but God.

Sect. 3. §. 3. *To bee Baptized of him.*] Why was Christ

Christ Baptized, seeing he was that Lambe unspotted?

Answ. 1. I answer first, *that he might fulfill all righteousnesse*, (as in the next verse) that as hee was borne for us, so he would also be baptized for us.

Answ. 2. Secondly, to seale up his fellowship with us, that in nothing he might be unlike unto his brethren, but onely in sinne.

Answ. 3. Thirdly, Christ was baptized that hee might be fitted for that worke and function, which hee was now shortly to undertake, to wit, the *Observ.* preaching of his Gospel: teaching us, that none must intrude themselves into the worke of the Ministrie, untill they bee prepared by the Spirit, and called as *Aaron* was: for all things should be done according to our callings, which are termed *vocations, quia vocamur non quia intrudimus*, because we are *called thereunto*, and not because we intrude our selves thereinto.

Answ. 4. Fourthly, that he might confirme the Sacrament of Baptisme (by receiving it himselfe) and that two manner of waies. First, *externally*, by approving of that of *Iohns*; and therefore although the Papists doe extenuate it, yet wee [a] Joh. 4. 2. date affirme that either Christ and his Apostles were baptized by John or by none[a]; And Secondly, *Internally*, by his flesh sanctifying of Jordan, and all other waters for this purpose appointed; confirming also the efficacy of the Sacrament by the presence of the blessed Spirit. Christ was baptized, *ut nobis secundæ nativitatis* [b] Bedas. *consecraret lavacrum*[b]: that he might sanctifie for us the laver of regeneration or of the new birth. *Lavatus est Christus flumine Iordani non* [c] Ambros. in Luk. 3. *mundari volens sed mundare*[c], Christ was baptized in Jordan, not that therewith he might bee cleansed, but that he might consecrate it for us, [d] 1 Cor. 12. 13. as an effectuall signe of admission into the Church: for wee are baptized into one body[d], [e] Gal. 3. 27. yea by baptisme we put on Christ[e].

Quest. 2. It may hence bee demanded, What benefits have the members of Christ by baptisme?

Answ. 1. I answer first, thereby they receive remission and pardon of their sinnes, *Acts* 2. 38. and hence it is called *the seale of the righteousnesse of faith*, *Rom.* 4. 11.

Answ. 2. Secondly, they gaine hereby regeneration. *John* 3. 5. whence it is called *the laver of regeneration*. *Tit.* 3. 5. In the new birth there are two things, both which are attributed unto Baptisme; First *mortification* and a dying to sinne: according to the Apostle Saint *Paul*, *as many as were baptized* [f] Rom. 6. 3. 4. *into Christ, were baptized into his death*[f], and [g] Colos. 2. 12. therefore wee are buried with him by Baptisme into death[g].

Secondly, *vivification* or a living unto God: *Be baptized* (saith Saint *Peter*) *and ye shall receive* [h] Acts 2. 38. *the gift of the holy Ghost*[h], and else where it is said, *that by the washing of water he hath sanctified and cleansed his Church*.

Answ. 3 Thirdly, they gaine hereby eternall salvation: [i] Mark. 16. 16. for *he that beleeves and is baptized, shall be saved*[i], Baptisme being typified by *Noahs* Arke, wherein he and his were saved. 1 *Pet.* 3. 20. 21.

VERS. 14. *But Iohn forbad him, saying, I have needs to bee baptized of thee, and comest thou to me?* *Vers.* 14.

§. 1. Whether did John well in forbidding Christ to come unto his baptisme or no? *Sect.* 1. *Quest.* 1.

Answ. I answer, No; it was necessary that Christ should be baptised, as it is shewed in the former question; and therefore John erred in thus prohibiting of him.

Obiect. But it may be objected, Johns intent was good in his forbidding of Christ, and therefore it is too rash a censure to say that hee erred herein.

Answ. I answer, there may be a good intention in an evill action: and that first because oftentimes our intentions proceede from our affections, not from our judgements: and secondly, because our judgements are frequently corrupted, when they are not regulated and informed by the word of God.

Quest. 2. It may here further be doubted, if John erred in forbidding of Christ, why was Christ then (who neither could erre in himselfe, nor can love error in another) baptized by him?

Answ. I answer, to teach us that the Sacrament is lawfull, although celebrated by a weake and infirme Minister: John here confesseth that hee had neede to be baptized of Christ, and erreth in denying Baptisme unto him, and yet he baptizeth Christ with a true and lawfull Baptisme: the reason hereof is because the Sacraments are not to bee esteemed according to the dignitie of man, but according to the promise of God: for the better understanding whereof observe, that in the Minister administring the Sacrament there are two things to be considered, viz. First, his calling unto the Ministry: this is diligently to be marked, because otherwise his preaching is not Gods message, nor his administration of the Sacrament lawfull: but unto such it may be said as the evill spirit said to the sonnes of *Sceva*, *Iesus I know, and Paul I know, but what are yee*[a]? [a] Acts 19. 15. Secondly, his personall dignity, this is not to be regarded: as appeares I. by our Saviour, who denounceth many woes against the Scribes and Pharisees, and yet in that same Chapter admonisheth his owne Apostles, *to observe and doe whatsoever they bid them, because they sit in Moses chaire*[b]. II. Against the Papists our Church af- [b] Matth. 23. 2. 3. firmes, that the efficacy of the Sacrament doth neither depend upon the intention of the Minister, nor upon the sanctity and purity of his person: and therefore they are to bee reproved, that refuse to communicate with a weake and infirme Minister: *Paul* knowes that some preach Christ of envie, and yet he doth not forbid them[c]. But here observe a distinction neces- [c] Phil. 1. sary to be knowne.

Some refuse a { Prophane and wicked Minister / Simple and unlearned Minister } either as { Unlawfull, these erre as appeares by that which hath beene already said. / Inconvenient: and this is not condemned, if choise may be had: that is, although the Minister bee neither endued with piety nor such

80

parts and abilities as some are, yet this doth not prove his Ministerie unlawfull: but if it be in a mans choyce to dwell and settle himselfe where he pleaseth, then it is commendable for him to seate himselfe under a pious, painefull, and prudent Pastour.

Sect. 2. §. 2. *I have neede to be Baptized of thee.*] We may observe hence, that *Iohn* doth acknowledge Christ to bee not onely a Prophet, but also the *Messias*, because to him hee attributes the baptisme of the Spirit.

Quest. 1. How did *Iohn* know this?

Answ. I answer he did not know it of himselfe, but the Spirit of God taught it unto him.

Quest. 2. Why doth *Iohn* confesse this his unworthinesse, seeing that amongst the sonnes of men there were none greater then himselfe [d]?

[d] Matth. 11. 11.

Answ. I answer, this he did that he might give the greater honour unto Christ: Teaching us that it is the part of good and godly Ministers, not to seeke their owne vaine praise, but the honour and glory of Christ: thus did *Paul* when he said unto the *Corinthians, was Paul crucified for you*[e]? and againe, *let the Lord be true, but all men lyers*[f]; yea to doe otherwise, viz. to preach a mans selfe, and to labour to draw Disciples after him, is a brand or marke of a false Apostle. And therefore the Papists shew what they are, that so insolently derogate from Christ. First, in the merit of workes. Secondly, in preferring the Popes pardons before the blood of Christ. Thirdly, in preferring their owne lawes and ordinances before the lawes and institutions of Christ: as I. uncleane single life before holy marriage, although Christs owne Apostle have said, *It is better to marry then to burne.*

Observ.

[e] 1 Cor. 1. 13. 14.

[f] Rom. 3.

II. In denying the Cup in the Sacrament to the laicks, although Christ commanded both bread and wine to be used.

III. In worshipping of Images against the second commandement; and the like.

Vers. 15. VERSE 15. *And Iesus answering, said unto him, suffer it to bee so now: for thus it becommeth us to fulfill all righteousnesse: then hee suffered him.*

Sect. 1. §. 1. *It becommeth us to fulfill all righteousnesse.*

Quest. 1. What is meant here by *righteousnesse*?

Answ. I answer, our Saviour understands hereby the obedience of the law of God: because that is true righteousnesse, to fulfill the commandement of the Lord.

Quest. 2. What doth our Saviour meane in saying, *it becommeth*, or it is *necessary*: was the Sacrament of Baptisme necessary for Christ?

Answ. 1. I answer First, it was necessary in regard of the originall of it, the commandement of God.

Answ. 2. Secondly, it was necessary in regard of one end of Baptisme, to wit, the admission into the Church; because Christ came that he might be made the head of his Church.

Answ. 3. Thirdly, it was necessary in regard of another end of Baptisme, that is, the remission of sinnes: for although it was not necessary that Christ should be Baptized in regard of himselfe, seeing hee had no sinne in himselfe to bee forgiven or pardoned; yet it was necessary in regard of us, because hee carried our sinnes: and therefore he was Baptized, to seale unto his children the remission and forgivenesse of them.

Quest. 3. What doth Christ meane by *all righteousnesse*?

Answ. I answer, he meanes, that religion is to be observed as well in small as in great: or that all the commandements of God are to be observed, whether great or small: because in the law of God, first there is nothing false or untrue: or secondly, frivolous and neede-lesse: or thirdly, commanded onely *pro forma*, for fashion sake: but all the precepts of the word are infallibly true in themselves: necessary and of importance unto us: and commanded by God to bee observed, and that seriously, as appeares by the promises and threatnings annexed thereunto.

Quest. 4. But it may here be demanded; Are not those who are so strict and precise, and curious to fulfill *all righteousnesse*, to bee blamed and condemned as Puritanes?

Answ. 1. I answer first, certainely they that are curious, precise and strict *in externis* in outward rites and ceremonies stumble in plaine way, and see but a very little at high noone.

Answ. 2. Secondly, those that separate themselves by an opinion of puritie in themselves, are plaine Novatians, and no better then proud Pharisees.

Answ. 3. Thirdly, but those that desire to bee strict in the obedience of God, and endeavour thereunto, because they never can serve him too much, or obey him enough: these are to be commended, encouraged, and imitated, because they imitate Christ herein who was carefull *to fulfill all righteousnesse.*

Sect. 2. Argum. §. 2. *And he suffered him.*] We produce this place to prove, that Johns Baptisme differed not from the Baptisme of Christ, arguing thus: If the Baptisme instituted by Christ were another Baptisme, then Johns was, and yet he himselfe was Baptized of *Iohn*: then it would follow that wee are Baptized now with another Baptisme, then Christ himselfe was, for he received *Iohns* Baptisme: but this were very absurd to say, that there is not the same Baptisme of the head and members of Christ and his Church: therefore *Iohns* Baptisme is all one with Christs.

Object. *Bellarmine* answereth hereunto, that it was more convenient for Christ to receive *Iohns* Baptisme then his owne, least he should have beene thought himselfe to stand in neede of regeneration.

Answ. 1 To this wee answer First, *Iohn* also Baptized for the remission of sinnes: therefore if there had beene any such danger, Christ might have beene thought to neede remission of sinnes, by receiving *Iohns* Baptisme.

Answ. 2. Secondly, Christ was not Baptized for any cause simply in himselfe, but to give an example unto us: for so it *became him to fulfill all righteousnesse*:

consusse: not to prescribe lawes to others, whereof hee had not beene the first practiser himselfe.

a Willet. Synops. f. 585.

Vers. 16. VERS. 16. *And Iesus when he was Baptized, went up straightway out of the water: and loe, the Heavens were opened unto him, and hee saw the Spirit of God descending like a dove, and lighting upon him.*

Sect. 1. §. 1. *And loe, the heavens were opened unto him*:] How were the heavens opened?

Quest. 1.

b Hier. f. *Answ. 1.* First, some say, *non reseratione sed oculis fidei*[b], that they were opened to the eyes of faith, that hee might see thereby into heaven, as *Stephen* did *Acts 7.* but not truely and really opened.

Answ. 2. c Gualt. f. Secondly, others say the contraty[c], that they were truely opened; first, because John, and (as is probable) those that were with him saw them opened: secondly, because this was done for their sakes that beleeved not, that they might beleeve; and therefore it was seene with the eyes of the body, not of the mind.

Answ. 3. d Calvin. Thirdly, others[d] to whom I rather subscribe and assent; answer, wee heare that the heavens were opened, and therefore wee beleeve it; but we heare not how they were opened, and therefore we leave to inquire after it, as not much tending unto edification.

Quest. 2. Why were the heavens opened?

Answ. 1. First, some say this was an Allegory unto us, and they Allegorize it thus: Heaven is taken for the Scriptures, which were now more plaine and perspicuous then before Christ came[e]. Againe, as many see heaven which see not God, so many carnall eyes see the Scriptures, which see not Christ[f].

e Oper. imperf. sup.

f Gualt. f. *Answ. 2.* Secondly, the heavens were opened *Tropologicè*, to shew 1. that heaven is opened unto us by the Baptisme of the Spirit: or 2. that heaven is opened unto all those that are spirituall: for, for this cause are all graces given unto us, that wee may be made partakers of the kingdome of heaven.

Quest. 3. What graces are given unto us by the Spirit for the obtaining of heaven?

Answ. 1. I answer First, the grace of light, knowledge and illumination, by which we are enabled to understand those things that concerne the glory of God and our owne salvation[g].

g 1 Cor. 2. 14. 15.

Answ. 2. Secondly, the grace of faith, whereby we confidently beleeve, heaven to bee our lot and inheritance.

Answ. 3. Thirdly, the grace of piety and holinesse, whereby we are reclaimed from sinne, called unto heaven, and commanded no longer to have commerce or fellowship with the world: and therefore let us labour that we may be made spirituall, and that wee may bee Baptized with the Holy Ghost; that so wee may partake of this light of understanding, this hope of heaven, and this purity of life.

Sect. 2. Obiect. §. 2. *And the Spirit of God descended like a Dove.*] The Rhemists[h] and *Bellarmine* produce this place to prove that it is lawfull to paint the Blessed Trinity, viz. God the Father, like an old man with the world in his hand; Christ as hee walked upon the earth; the Holy Ghost in likenesse of a Dove: Arguing thus, To paint the Trinity, or any one of them, as they appeared visibly, is no more inconvenient, then it was undecent for them so to appeare.

h Cl. Act. 17. Sect. 5.

Answ. 1. Wee answer First, this doth flatly controle and contradict the word of God, which simply forbiddeth any similitude to bee made of things in heaven or in earth to worship God by, in the second commandement.

Answ. 2. Secondly, God expressly declareth, that hee would not appeare in any visible shape when he gave the law, least the people should abuse that shape to make an Jmage of God after it[a].

a Deut. 4. 15.

Answ. 3. Thirdly, the argument followeth not: for God saw it was convenient sometimes by visible signes to appeare unto men, and yet seeth it to be inconvenient for pictures to bee made to resemble him by: for else hee would never have forbidden it.

Answ. 4. Fourthly, though the argument be admitted, yet seeing now that all such visible apparitions of the Trinitie are ceased, all such visible pictures likewise should be out of use.

Answ. 5. b Willet. Synops. f. 457. Fiftly, if when such apparitions were seene, yet no such images were tolerated, how much lesse are they lawfull now, all such visions being long agoe determined[b].

Quest. 1. Why did the Holy Ghost descend?

Answ. 1. I answer First, for the dignitie of the person baptized: Christ was God, and therefore God the Holy Ghost comes to witnesse his baptisme.

Answ. 2. Secondly to shew the nature of Christs Kingdome, that it was not earthly, and therefore hee was not annointed with oile but heavenly and spirituall, therefore he was annointed by the Holy Ghost.

Answ. 3. Thirdly, to shew the nature of Christs office: or that ἐνεργεία, and powerfull operation and working of Christ in the hearts of men.

Observ. Teaching us, that whosoever are Christs are made partakers of the Spirit of God[c]. Hence the Spirit is called 1 *Arrha, an earnest*[d]. 2 *a seale. Ephes.* 1. 13. and 4. 30. 3 *an holy action*, 1 *Iohn* 2. 20. 27. And therefore whatsoever wee be in other things, if we be Christs, we are happie and blessed: if we be poore, yet God will love us, if we be simple God will teach us: if we be infants God will increase us unto maturity and ripenes: and in the meane time ordaine praise unto himselfe out of the mouthes of babes and sucklings: if we have beene sinners, he will passe by our former sinnes[e], and give his Spirit unto us, if wee belong unto Christ.

c Ioh. 3. 5. and 7. 37. 39. and 1 Thess. 4. 8.

d 2 Cor. 5. 5.

e Act. 17. 30.

Quest. 2. Whether did the Holy Ghost here make use of a naturall *Dove*, or onely (as the Angels were wont to appeare) did shew himselfe in the shape of a *Dove*.

Answ. 1. I answer First, the phrase seemes to imply the latter ὡσεὶ περιστερὰν *like a Dove*, and so also *Mar.* 1. 10. and σωματικῷ εἴδει ἐπ' αὐτὸν, *in a bodily shape like a Dove upon him*, saith Saint *Luke*[f].

f Luk. 3. 22.

Answ. 2. Secondly, *Calvin* warily and wisely dares conclude nothing: and doth advise us not to sift it

82 too narrowly, and therefore I leave it.

Queſt. 3. Why doth the Holy Ghoſt deſcend in the ſhape of a Dove?

Anſw. 1. I anſwer, for three cauſes, Firſt for the fulfilling of the Type: Secondly, for the expreſſing of the nature of Chriſt. Thirdly, for our imitation.

Firſt, the Holy Ghoſt deſcended upon Chriſt *in the ſhape of a Dove*, for the fulfilling of the type; becauſe the Dove was the meſſenger of peace in times paſt unto *Noah*[g]: and *Plutarch* and *Coelius Rhod.* affirmes that it was alſo to *Deucalion*: the Holy Ghoſt hereby teaching us, that Chriſt came, that he might reconcile us unto God, according to the teſtimony of the Apoſtle, *wee have peace towards God through Ieſus Chriſt our Lord*[h]; and againe, *when we were enemies, we were reconciled unto God, by the death of his Sonne*[i].

[g] Gen 8. 11.

Obſerv 2

[h] Rom. 5. 1.

[i] Rom. 5. 10. and 2 Cor. 5. 19. 20.

What neceſſity was there of this Doves comming?

Queſt. 4. I anſwer, the neceſſity appeares thus.

Anſw. Firſt, the world was now overwhelmed with ſinne, as formerly with a deluge of water.

Secondly, Chriſt comes to cure this deluge, to dry up this water, and to take away our ſins; whence he is called *the Lambe of God which taketh away the ſinnes of the world*[k].

[k] Iohn 1.

Thirdly, and therefore moſt fitly comes this dove at this time: that as *Noahs* Dove came with *an olive branch*[l], as a token of peace: ſo the holy Spirit in the likeneſſe of a Dove, is a ſigne of that peace and reconciliation which is wrought by Chriſt betweene our God and us.

[l] Gen, 8. 11

Queſt. 5. All are not reconciled unto God by Chriſt, and therefore what muſt we doe to be aſſured of our Particular peace and atonement with our Father whom we have offended?

Anſw. I anſwer, meditate ſeriouſly, and frequently upon theſe things: firſt, remember that we are all ſinners, loſt in *Adam*[m], and that in many things we all ſin daily: and he is a lyer who ſaith otherwiſe[n].

[m] Rom. 5. 12.

[n] 1 Ioh. 1. 8.

Secondly, remember that by ſinne wee are guilty of death, death having paſſed upon all for ſinne[o]

[o] Rom. 5. 12.

Thirdly, meditate what death wee are liable unto? it is not the effuſion of our blood; not a depriving of us of ſenſe: not ſuch a ſorrow as wee can underſtand or conceive of: not ſuch a torment of the mind, as we know or have felt: not a torture which ſhall have an end: but torments which are perpetuall, from which we ſhal never have eaſe; torments wch are eternall, from which we ſhall neve have end. Tormentsthat are intollerable which ſhall never be endured with any patience, and yet muſt be endured with exceſſive paine: torments that are ſo unſpeakeable, that the heart is not able to conceive, nor the tongue to expreſſe them.

Fourthly, remember there is no way, meanes, or remedy to avoide this death, but onely by Chriſt: he being our onely Mediator, and our alone Saviour, *Act* 4. 12.

Fiftly, remember this Mediator and Bleſſed Peace-maker hath beene long offerd unto us, long deſpiſed by us: call to minde how often our eares have heard, what it is that God requires of us, if we deſire to be made partakers of Chriſt, & how we have altogether neglected to obey it.

Sixtly, remember it may bee for any thing thou knoweſt to the contrary, that thy glaſſe is runne, thy thread drawne out, thy life at his period, and therefore *vel nunc aut nunquam*, thou muſt either lay hold upon Chriſt now or never.

Sevently, remember that although the date of thy life be longer, yet thou knoweſt not whether ever the Lord will call upon thee, or offer Chriſt unto thee any more: it may bee his next meſſage will be, to ſend ſouldiers to kill thee for thy contempt[a]. Conſider thou haſt ſinned, and God hath admoniſhed thee: thou haſt heard his admonitions, and yet not taken warning by them: hee doth ſtill hold forth his white flag offering peace unto thee in & by Chriſt, & thou yet neglects it: And therefore doe no longer preſume but feare, laying hold upon Chriſt, and accepting the conditions of peace, leaſt that the day of ſalvation become unto thee the day of vengeance. Thus much for the firſt generall cauſe, why the Holy Ghoſt deſcended in the likneſſe of a Dove.

[a] Matth. 22. 7.

Secondly, the Holy Ghoſt deſcended in the ſhape of a Dove, for the expreſſing of the nature of Chriſt, and the meekeneſſe of our Mediator: who although unto his enemies he be a Lyon[b], ruling them with an iron ſcepter[c]; yet to his children he is mild and meeke, not calling them ſervants, but friends: but of this copiouſly afterwards. *Matth.* 11. 29.

Anſw. 2.

[b] Apoc. 5. 5.

[c] Pſal. 2. 9.

Thirdly, this the Holy Spirit did for our imitation: teaching us, that our lives ſhould bee Dove-like. The nature of Doves and wherein they are to be imitated, followes *Matth.* 10. 16, I will here therefore briefely reſolve two ſhort queſtions.

Obſerv. 3

Why muſt we be like Doves?

Queſt. 6. I anſwer Firſt, becauſe humilitie and godly ſimplicity are moſt pleaſing and acceptable ſacrifices unto God: as we may ſee typified in the Dove, and in the manifold uſe of it in the old law: *Abraham* muſt offer a Dove, *Gen.* 15. 9. and the people of *Iſrael* muſt offer Doves for a burnt offering, *Levit.* 1. 14. and for a *treſpaſſe offering*, *Leviticus* 5. 7. and 12. 8. and for purging from *leproſie*, *Levit.* 14. 22. *a menſtruis*, *Levit.* 15. 14. and to purge him that had *touched the dead*, *Numb.* 6. 10.

Anſw. 1

Secondly, becauſe the Church of Chriſt is reſembled unto a Dove: reade theſe places. *Cant.* 1. 14. and 2. 14. and 4. 1. and 5. 3.

Anſw. 2.

Wherein muſt we be like Doves?

Queſt. 7. I anſwer our manners, or our lives muſt bee like theirs: writers here obſerve many things: *Gualter* ſaith, the Dove is a moſt innocent creature, free from fraud, wanting gall, and entirely loving his mate. Others[d] ſay, the Dove hath no bill to hurt; no talents to teare, and builds in the holes of the rocke; ſeeing others wander, doth reduce and bring them home; remaines alwaies neare to the rivers; inſtead of ſinging, ſets forth a mournefull note: flyes in flockes; and feedes upon no uncleane or impure foode.

Anſw.

[d] Gloſſ. Cant. 1. 14

Others

[e] Hier. ſ. Others ſay [e], the *Dove* is the meſſenger of peace, the type of ſimplicitie, pure by nature, fruitfull in young ones, unmindfull of injuries, naturally fearfull, and ſeldome ſecure or ſafe, but when ſhe is in the hole of the Rocke. Theſe properties of the *Dove*, the Reader may eaſily apply unto himſelfe: but if any deſire my aſſiſtance for the true illuſtration of them, I referre him to chapter 10. verſ. 16.

Verſ. 17. VERS. 17. *And loe, a voyce from heaven, ſaying, This is my beloved Sonne, in whom I am well pleaſed.*

Answ. 2. Secondly, Chriſt is the Sonne of *God* according to
- His Deitie alwayes: for there can be no moment of time imagined, when Chriſt was not thus the Sonne of God: he being in this regard coequall with the Father, and coeternall [f].
- His humane nature, and that either
  - By Predeſtination: and thus Chriſt was the Sonne of God from the beginning of the world: read for the proofe hereof, 2. *Tim.* 1.9. Titus 1.1,2. and 1. Pet. 1. 20. Or,
  - Now in time, both becauſe now
    - The myſterie is revealed, Rom. 16. 25. Eph. 3.9. Coloſſ. 1.26.
    - He is given unto the world, Pſ. 2.7. Act. 13.33

[f] Symb. Athanaſ.

The ſenſe then of theſe words is, This is the man whom I have begotten, that hee might bee the Sonne which was of old time promiſed: or this man now by *Iohn* baptized, is the promiſed Sonne of God, which is given for ſinners, that they by him might bee adopted into the fellowſhip of the Sonnes of God [g].

[g] Gal. 4.4 5. Eph. 1.5. 1 Ioh. 5. 20.

Queſt. 2. How are we by this onely begotten Sonne of God, made Gods children?

Answ. 1. I anſwer, Firſt, *by faith*, according to Saint *Paul*, *Yee are all the children of God, by faith in Chriſt Ieſus*, Gal. 3. 26.

Answ. 2. Secondly, by a *ſpirituall life*; For *as many as are led by the Spirit of God, they are the ſonnes of God*: and by that ſpirit are inabled *to cry, Abba Father*, Rom. 8. 14. 15. Theſe two are the principall wayes, whereby we are made the children of God: but under theſe, more are included, viz. theſe which follow.

Answ. 3. Thirdly, by going out from our ſinnes, and wholly leaving them.

Answ. 4. Fourthly, by ſinceritie, puritie, and integritie of life and converſation, according to the Apoſtles advice unto the Philippians, *Bee blameleſſe and harmleſſe as the ſonnes of God, without rebuke* [h].

[h] Phil. 2. 15.

Answ. 5. Fiftly, By love & charitie; thus ſayth our Saviour, *Love your Neighbour, yea your Enemy, that yee may bee the children of your Father which is in heaven* [i].

[i] Matth. 5. 43. 45.

Sect. 2. *Queſt.* §. 2. ἐν ᾧ εὐδόκησα, *in whom I am well pleaſed.* What ſignifies εὐδόκησα?

Answ. 1. First, δοκέω ſignifies to thinke, whence εὐδοκέω is, to thinke well of: and thus *Cyprian*, (*lib.* 1. *Teſtim. adv. Iud.*) expounds theſe words, *Thou art my well-beloved Sonne, whom I think well of*: But this interpretation is not ſo fit, and therefore I leave it.

Answ. 2. Secondly, εὐδοκέω ſignifies to approve of.

Answ. 3. Thirdly, to love, and to be well-affected towards one.

Answ. 4. Fourthly, it ſignifies *complacere*, and *acquieſcere*, to pleaſe and to delight in: and theſe ſignifications are found in prophane authours, and therefore we muſt goe a little further.

Fiftly, although this word εὐδοκέω be a Greek word, yet it hath its ſignification not from the Greeke, but from the Hebrew: for this verſe, Matth. 3. 17. is taken from Eſa. 42. 1. *Behold my ſervant whom I uphold, mine elect, in whom* (Ratſah naphſhi) Ratſah is rendred by the 70. εὐδόκησεν, and by *Hierom. complacere*, to pleaſe very well: but properly, it ſignifies *placare*, to appeaſe, pacifie, and reconcile, according to the Prophet [a], *Ratſitha Iehovah artſecu*, &c. *O Lord, thou art pacified and reconciled unto thy people: for thou haſt forgiven their iniquitie, and covered their ſinne*: ſo here εὐδόκησα ſignifies not onely *acquieſcere*, to delight in; or *unicè amare*, to love above all other; or *beneſentire*, to think wel of; or *approbare*, to well approve of, or *complacere*, to pleaſe exceedingly: But thou art my dearly beloved Sonne, *in quo complacui, & placatus ſum*, that is, firſt, in whom I am well pleaſed with for thy ſelfe: and ſecondly, for whoſe ſake I am quieted and attoned unto thoſe that belong unto thee. And this doth agree to the Sacerdotall office of Chriſt, as a Prieſt by offering ſacrifice for us, to reconcile us unto God, who by ſinne were become his enemies, and odious unto him.

[a] Pſa. 85. 1. 2.

Answ. 5.

Obiect. 1. It may here be objected, If God were pleaſed with mankinde in the creation, and angry with him in the fall, & again reconciled unto him by Chriſt, then God is mutable, which is contrary to thoſe Scriptures which affirme, that *he is is not like man, that he ſhould repent, or change his mind* [b], yea that *in him there is no ſhadow of mutation* [c].

[b] 1 Sam. 15. 29. [c] Iames 1. 17.

Answ. 1. I anſwer, Firſt, the will of God is the ſame which alwayes it was, to wit, to repaire and reſtore thoſe that were fallen by the death of Chriſt: and this will of God was the cauſe of the Decree of Election and reconciliation: for theſe words, *Wee are reconciled by the death of Chriſt, unto God*, are not thus to bee underſtood (*quaſi jam amare incipiat, quos ante oderat, ſed diligenti reconciliamur, cum quo tamen inimicitias priùs habuimus* [d]; as though the Lord now began to love thoſe whom formerly he hated, but that we are reconciled unto God, who loved us, with whom wee have had ſarres: for

[d] Auguſt. ſ. Iohn.

84 God by sending of Christ, doth *commend and prove his love unto us*[e]; and therefore he did not hate the elect before Christ came, as we shall see by and by.

[e] Rom. 5. 8. and 1 Ioh. 4. 9.

Answ. 2. Secondly, I answer, that betweene God and sinne, there is continuall and implacable hatred; and therefore hee hates sinners, and will not heare them[f], yea if they repent not, hee will reward their sinne with death[g]; and not pardon their sinne, untill they are reconciled unto him by the sufferings of Christ.

[f] Ioh. 9. 31
[g] Rom. 6. 23.

Answ. 3. Thirdly, there is a difference betweene *Love* and *Reconciliation*; hee loved his from the beginning, but was not reconciled untill their sinnes were satisfied for: when we hated God, and all goodnesse, the Lord loved us after a wonderfull manner: *Novit enim in unoquoque & odisse quod feceramus, & amare quod fecerat*[h], the Lord knowes how to distinguish betweene what wee have done, and what hee hath done; and to hate that which is evil in us, and wrought by us, and to love that which is his owne worke.

[h] Augustin. in Ioh.

Object. 2. *Feuardentius* (pag. 469.) holds, that Christ had no sence or feeling of his Fathers wrath in his soule (contrary to the tenet of our church) and proves it from this verse thus: Christ was alwayes the beloved Sonne of God, as it is in this verse, therefore God did not change, in turning his love into hatred.

Answ. I answer, Gods temporall wrath upon Christ, doth not either change or discontinue his everlasting love: for God was never angry with Christs person, (that being alwayes innocent) but onely with our sinnes which were layd upon him; for a father may love his childe, and yet hate his faults, yea correct his vices.

§. 3. *In whom I am well pleased.*] Is God well pleased with none but Christ? *Sect. 3. Quest.*

First, certainly the Lord was well pleased with many, as with *Henoch, Noah, Abraham, Moses, David*, &c. *Answ. 1.*

Secondly, God sayth unto none of them thus, as hee doth unto Christ: because hee was well pleased with them onely in and for Christs sake, but with Christ for his owne sake. *Answ. 2.*

Thirdly, this therefore is uttered by the Lord from heaven in a double regard, I. First, in regard of Christ, lest we should thinke, that hee were extruded by his Father in anger, and shut out of heaven, as *Adam* was expulsed the earthly paradise, and *Lucifer* the heavenly: and this seemes to have beene objected unto Christ by the Iewes, when they sayd, *hee trusted in God, let him deliver him now, if hee will have him: for hee sayd, I am the Sonne of God*[i]: Teaching us, that Christ was made Man, not through the anger of God towards himselfe; but through the love of God towards us[k]. II. Secondly, in respect of us; because first, of old God was angry with us for our sinnes[l]: but secondly, now hee is reconciled unto us by Christ[m]. *Answ. 3.*

[i] Matth. 27. 43.
[k] Ioh. 3. 16. 35.
[l] Rom. 1. 18.
[m] Col. 1. 35. 20.

CHAPTER IV.

Vers. 1. VERS. 1. *Then was* JESUS *led up of the spirit into the wildernesse, to bee tempted of the Divell.*

Sect. 1. THEN.] When was this this, that Iesus was *led aside of the Spirit*? *Quest. 1.*

Answ. I answer, presently after the Spirit had descended upon him.

Quest. 2. VVhy was Christ so suddenly led aside of the Spirit to be tempted?

Answ. 1. I answer, First, this was done either in regard of Christ, or in regard of us. I. In regard of Christ, that hee might finish the worke for which hee was sent: Here observe, Christ was sent to bee baptized with a five-fold baptisme. First, the Baptisme of the *Word*[a], hee was taught and instructed in his minoritie. Secondly, the Baptisme of *Water*[b]. Thirdly, the Baptisme of the *Spirit*, which was fulfilled when the holy Ghost descended upon him. Fourthly, the Baptisme of *Fire*, that is, of Temptation[c]. Fiftly, the Baptisme of *Death*, as our Saviour saith, *I have a baptisme to bee baptized with, and how am I straightned untill it be accomplished*[d]! Christ already had undergone three of these, the Baptisme of the *Word, Water*; and *Spirit*; and therefore hee doth out of hand undertake the fourth, that he may be prepared for the fift.

[a] Ioh. 15. 3.
[b] Matth. 3. 17.
[c] Psal. 66. 10. 12.
[d] Luk. 12. 50.

Secondly, this was done in regard of us, to teach us, that after the purpose of a new life, our temptations and trials will bee multiplied; as soone as Christ is baptized, hee is led aside to bee tempted; and thus when we, by the Baptisme of the Spirit, have put on Christ, with a full purpose and resolution to leave sinne, and to live as becomes new creatures, and the members of Christ, wee must then expect more temptations and trials, than formerly wee underwent: as soone as the Husbandman sowes corne, the enemie sowes tares[e]: as soone as *Elijah* was called to his office, hee is called to suffer[f]: and so also the Patriarches[g]. *Answ. 2. Observ.*

[e] Matth. 13. 25.
[f] 1 King. 19. 3.
[g] Heb. 11. 38.

VVhence comes it, that our trials and temptations are encreased, after the resolution of newnesse of life? *Quest. 3.*

First, this comes from God, who hath not given us armour and weapons in vaine: when by the baptisme of the Spirit wee have put on Christ, wee have put on armour of proofe against sinne and Sathan. Now the Lord armes us with this harnesse, not that we should be idle, but *Answ. 1.*

but that we ſhould fight the battels of the Lord manfully, againſt Sinne, Satan, the World, and the Fleſh; becauſe theſe are enemies unto Chriſt, whoſe colours we beare, under whoſe banner wee fight, and whoſe Souldiers we are. A valiant Champion is not armed from head to foot, to ſit at home, or reſt him upon the bed of eaſe, but that he may be prepared for the battell: ſo the Lord firſt armes us, and then brings us into the liſts.

Anſw. 2. Secondly, this comes from the Devill, becauſe after the Baptiſme of the Spirit (wherein wee have renounced Sathan) hee lookes upon us as enemies, and eſteemes us his adverſaries (no longer as ſervants and friends) and therefore doth oppoſe us *manibus pedibuſque*, with all his might, and the utmoſt of his ſtrength. While we were his vaſſailes he kept us in peace[h] but when once we have entred into a league and covenant with Chriſt, then he doth reſiſt us with all his policie, power, craft, ſubtilty, and ſtrength.

[h] Luk. 11. 21.

Obiect. If it be thus, that our temptations and trialls encreaſe after the purpoſe of leading a new life, then it is good to procraſtinate our converſion, and to put it off till the laſt, that ſo our conflict may be the ſhorter.

Anſw. 1. To this I anſwer, Firſt, *woe bee unto him that doth the worke of the Lord negligently*[i].

[i] Ier. 48. 10.

Anſw. 2 Secondly, we muſt goe when God calls, not being hindred by any lets or dangers that may befall us[k].

[k] Acts 22. 16.

Anſw. 3. Thirdly, God requires in our obedience of him two things

The firſt is chereſulneſſe, readineſſe, willingneſſe; now procraſtination and delay, argues unwillingneſſe in us: when a man delayes to doe that which God requires, it is a ſigne that hee hath no ſtomacke thereunto.

The ſecond is, feare and an awfull reſpect of his ſacred Majeſtie: for the Lord requires that *wee ſhould ſerve him with feare*[l], now delay argues a direct neglect of God; hee that deferres from day to day, to do that which God ſtrictly commands him, doth plainely teſtifie that hee doth not feare nor care at all to offend God. And therefore let us labour by and by to put on Chriſt in newneſſe of life, meditating continually of theſe five things.

[l] Pſa. 2. 11.

Firſt remember the neceſſity of the worke; how neceſſary it is that thou ſhouldeſt leade a new life: it is the end of thy creation, it is the only way unto ſalvation; and therefore what will it profit thee to gaine the whole woild and looſe thy ſoule?

Secondly, remember the Lords acceptation, ſo thou ſhalt pleaſe the Lord, and otherwiſe thou canſt not: we ſtudy often, yea upon every occaſion to pleaſe great ones, but wee ſhould rather ſtudy to pleaſe the Lord, who is a King of Kings, and a Lord of Lords.

Thirdly, remember the danger of neglect; it is no leſſe then the perdition of thy ſoule, to deferre to put on Chriſt by the Baptiſme of the Spirit; for if once thy day be paſt, and Gods appointed time be neglected, be ſure the doore will be ſhut againſt thee, and thou damned to the pit of hell.

Fourthly, remember how long thou haſt already neglected to ſerve the Lord in newneſſe of life: how often with the crowe thou haſt cryed, *cras cras*, *to morrow to morrow* thou wilt ſerve and obey him; how long like a bad debtor thou haſt put off God from day to day, from yeare to yeare, yea all thy life time untill this preſent houre.

Fiftly, remember how little time remaines behind, and how uncertaine thy life is: that the remembrance hereof may make thee the more carefull by and by to purpoſe, reſolve, and endeavour to give thy ſelfe wholy up unto the ſervice of the Lord, in new obedience, and true ſanctification, although preſently hereupon thou be led aſide by the Spirit to be tempted of the devill, as Chriſt here was.

Queſt. 4. Why doth God permit us to be more tempted after we have purpoſed to leade new lives, and to live wholy unto him, then we are before?

Anſw. I anſwer for theſe cauſes; Firſt, that Sathan might be the more confounded, knowing that now we have left him, and forſaken his ſervice.

Secondly, that we might be the more comforted in knowing, that God hath enriched us with gifts and graces, becauſe otherwiſe the devill would never be ſo hoſtile againſt us. The children of God in theſe temptations may thus argue with themſelves; if God had not beſtowed new graces upon us, the devill would not thus warre againſt us (*for he keepes his owne in peace*[a]) and if the Lord had not endued us with new ſtrength, we could never have held out ſo long againſt the ſtrong temptations of Sathan; but long ere this had beene overcome.

[a] Luk. 11. 21.

Thirdly, that wee might acknowledge the ſtrength that God hath girded us withall, and uſe it, that by the uſe and exerciſe thereof it may encreaſe, and we be made ſtronger and ſtronger for the worke of the Lord.

Fourthly, that we might be held in *æquilibrio* in an equall ballance: when the ballance is unequall one ſcale is carried up, and the other down: ſo when wee are burdened with afflictions and temptations, and not ſenſible of the grace of God ſuſtaining and upholding us, wee are with the weight of our burthen preſſed downe to the ground: On the contrary when we looke with a ſtill ſight upon the gifts and graces, which God hath beſtowed upon us, and whereby wee excell many others, and are not ſenſible of any temptations or tryals in us or upon us, then wee are exalted and lifted up: And therefore becauſe the Lord would have us kept in an equall ballance, and neither raiſed up too high with the ſight of our gifts; nor depreſſed too low with the ſenſe of our afflictions, he doth ballaſte both the ſcales; the one with grace and ſtrength, the other with temptations and tryals, externall and internall.

§. 2. *Then was Iеſus led aſide, &c.*] Why was Chriſt tempted of the devill? *Sect.* 2. *Queſt.* 1.

Anſw. 1. Firſt, this was *that in all things hee might bee like*

like unto his brethren. Hebrewes 4.15.

*Anſw.*2. Secondly, this was *that hee might deſtroy the workes of Sathan,* 1 *Iohn* 3.8.

*Anſw.*3. Thirdly, he was tempted, that hee might bee the more fit, and able to helpe and ſuccour them that are tempted, *Heb.*2.18.

*Anſw.*4. Fourthly, to teach us that our faith muſt bee approved by temptations and tryals. 1 *Pet.*1.6.7. Hence a ſecond queſtion may be propounded, which is this.

*Queſt.*2. How or whereby may we be ſuſtained in the houre of temptation, that our faith may bee approved?

Anſw. I anſwer, by a frequent ruminating upon theſe Meditations; Firſt remember all the children of God are made partakers of afflictions, and therfore none ſhould refuſe to beare them, but the remembrance hereof ſhould rather make us endure them the better: this meditation Saint *Peter* commends unto the Jewes in theſe words, *Thinke it not ſtrange concerning the fiery triall, as though ſome ſtrange thing had happened unto you*[b].

[b] 1 Pet.4.12.

Secondly, remember God hath promiſed to free us from our afflictions & our temptatiõs in his due time: this is alſo S^t. *Peters* encouragemẽt; *bee of good cheere* (ſaith he) *for the Lord knoweth how to deliver the godly out of temptations*[c].

[c] 2 Pet.2.9.

Thirdly, remember God hath enabled and enriched us to endure theſe tryals with patience and contentation: affording that internall conſolation unto us, that *we can rejoyce in tribulations*[d], and not feare them at all[e].

[d] Rom.5.3. & Iam.1.3.

[e] Apoc.2.10.

Fourthly, remember God hath promiſed to reward us, if courageouſly we reſiſt temptation, and conſtantly endure tribulation: thus our Saviour encouraged his Apoſtles, when he ſaid, *yee are they which continued with me in my temptations: and therefore I appoint unto you a kingdome*[f]: yea ſo ſure were the Apoſtles of the accompliſhment of this, that Saint *Iames* dares pronounce that man *happie that endureth temptation*; and alſo promiſeth him *a crowne of life*[g].

[f] Luk.22.28.29.

[g] Iam.1.12.

Fifthly, remember Chriſt himſelfe was tempted and tried, ſhall not we therefore bee content to beare the crowne of thornes? *If wee ſuffer with him, we ſhall be glorified with him*[h]; and therefore *let us with Ieſus endure the croſſe and deſpiſe the ſhame, for the joy that is ſet before us*[i]. He ſuffered for our ſinnes, and therefore we may well ſuffer for our owne: hee was tempted for us, and therefore wee ſhould the more patiently undergoe temptation in our ſelves and for our ſelves.

[h] Rom.8.17.

[i] Heb.12.2.

*Queſt.*3. Why doth Chriſt goe unto Sathan, and not rather the devill come unto him?

*Anſw.*1. First, ſome ſay becauſe Sathan durſt not goe unto him[k]; but the devill dare doe any thing, and therefore I cannot imagine this to have been the reaſon hereof.

[k] Chryſoſt. ſuper.

*Anſw.*2. Secondly, Chriſt did this, leaſt that Sathan ſhould thinke, that by his owne power, policy, and craft, he had met with him; or our Saviour doth goe himſelfe unto him, leaſt that the devill ſhould thinke that Chriſt did avoid him and ſtrive to eſcape him.

*Anſw.*3. Thirdly, ſome ſay this was done leaſt God ſhould ſeeme to have beene rather an Actor then a Permitter of Sathans ſinnes in tempting Chriſt: Now how God is the author of temptation, and not of ſinne ſhall bee ſhewed afterwards.

*Anſw.*4. Fourthly, the place where *Iohn* and the people were, was not a fit place to be tempted in, and therefore Chriſt goes into the wilderneſſe to bee tempted of the devill, as followeth in the next words.

*Sect.*3. §. 3. *That he might be tempted of the Devill.*] What doth *Tentare* (to tempt) ſignifie?

*Queſt.*1. I anſwer πειράζω come from πεῖρα which ſignifies firſt an endeavour. Secondly, a tryall, Thirdly, deceit and craft: and hence πειράζω ſignifies to endeavour, to try, and to deceive. *Tentare* (I ſay) firſt ſignifies to endeavour or to try in generall: thus *Ahaz* ſaith, *I will not aske, neither will I tempt the Lord*[a]; that is, I will not trie, neither make experiment by any ſigne, what the Lord will doe for me. Secondly, it ſignifies to prove and try faith theologically, and thus ſome[b] underſtand the word in this place: But God in this ſenſe doth often tempt us, trying our faith, as he did the faith of *Abraham*, in commanding him to offer up the promiſed ſeede; and therefore I dare not thus underſtand the word.

Anſw. [a] Eſa.7.12.

[b] Gualt.ſ.

Thirdly, *Tentare* ſignifies to allure unto ſinne; and thus tempting is properly taken in this place: for *tento* comes from *tendo*, tempting, is as much as *endeavoring to entrap* or enſnare: and in this ſenſe Saint *Iames* prohibites any man to ſay, *that he is tempted of God*, for in this ſenſe *God tempts no man*[c].

[c] Iam.1.13.

*Queſt.*2. How could Chriſt bee tempted? for to bee tempted argues infirmity, and an inclination unto ſinne.

*Anſw.*1. I anſwer firſt, it became Chriſt to put on our infirmities, and to bee tempted, but without ſinne.

*Anſw.*2. Secondly, it is no more oppoſite unto his glory, or leſſe beſeeming the Majeſty of Chriſt to be tempted, then it was *to take our natures upon him*, and to ſubmit himſelfe *to the forme of a ſervant*[d].

[d] Phil.2.7

*Anſw.*3. Thirdly, whatſoever Chriſt in his nature did, was done for us, not for himſelfe: he was tempted for us, not for himſelfe: he was contemned, mocked, ſcourged, and all for us, and therefore it argues no infirmity or inclination in Chriſt unto ſinne at all, to be aſſaulted by Sathan.

*Queſt.*3. Whether may temptation bee without ſinne or not?

*Anſw.*1. I anſwer firſt, Chriſt was tempted in whom was no ſinne. *Heb.*4.15.

*Anſw.*2. Secondly, Temptation is (as was ſaid before) an endeavour to allure us unto ſinne: and therefore it is not a ſinne to bee tempted, or to ſuffer temptation, but to be overcome by temptation. For the cleare underſtanding hereof obſerve two things.

First,

First, temptation is said to be without sin either
- *Imputatiue*, by way of imputation, because the fault is remitted, (as *Austin* saith, *non sit reus, sed ei non imputetur*) and the sinne shall not be laid unto the offenders charge.
- *Reverâ*, in very deede, because there is no fault nor guilt in it at all: and thus the temptation of Christ was without sinne.

Secondly, obserue againe, Temptation hath a double originall, or beginning, viz. either first *ab extra*, from without; or secondly, *ab intra* from within.

First, there is a temptation which hath his beginning, *ab extrâ*, from without, when neither the minde, nor thought, nor delight, nor affections, nor meditations, nor suggestions goe along with the temptations; but the soule or the party tempted is meerely passiue.

And thus tempteth
- Man often; as the wife of *Potiphar* thus tempteth *Ioseph* many a time [e], and *Iob* also is thus tempted by his wife [f], and the three children were thus tempted by *Nebuchadnezzar* unto Idolatry [g]. And thus often one man tempts another unto that wch he hath not so much as a thought of, or any love unto at all.
- Sathan, but scarce at any time: for when hee tempteth, for the most part he exciteth and enflameth our concupiscence, wch being stirred up, becomes an active instrument within us unto evill, and consequently is sinne, as followes in the next particular.

Now this temptation is sinne
- In the party tempting. Not
- In the person tempted.

[e] Gen. 39. 7.
[f] Iob. 2. 9.
[g] Dan. 3. 15.

Secondly, there is a temptation which hath his beginning *ab intrâ*, from within, when a man is tempted and allured by his owne innate corruption, and this is sinne: according to Saint *Iames*, *every man is tempted when he is drawne aside of his owne lust, and enticed* [h]: and therefore the Papists are to blame who deny our first concupiscence to be sinne.

[h] Iam. 1. 14. and Rom. 7. 7.

Herethey object, there is a double concupiscence, viz. First, where there is no assent of the Mind and Will at all: Secondly, where the Will and Mind consents; now this second is sinne, but not the first. *Obiect.* 1

I answer, the first is a lesse sinne, but yet it is sinne nevertheless, because it is a corruption, and evill. *Answ.*

They object againe, this first concupiscence is so farre from being sinne unto us, that it is a praise and commendation unto us: so to resist it that not so much as our Mindes assent thereunto: but herein we can say as *Paul* did, *It is no more I, but sinne that dwells in me* [i]. *Obiect.* 2 [i] Rom. 7. 17. 20.

I answer, certainely it is commendable to resist the first motions of sinne and gratefull unto God: but yet because there two things that concurre herein, we must distinguish betweene *Suggestion*, and *Reluctation*: now if *Reluctation* bee good, then must *Suggestion* needes be evill: for that is the nature of concupiscence [k]. And herein is the difference betweene our temptations and Christs: First in us wee have naturally these things. 1 Suggestion and Concupiscence: 2 Meditation or a ruminating of this wicked suggestion. 3 Delectation or a delighting in these wicked thoughts, &c. *Answ.* [k] Iam. 1. 14

Secondly, in Christ, there is 1 no Delectation in any wicked thing. 2 there is no meditation or rumination of any wicked thing, but by and by hee repels and beates it backe; yea 3 in him there is no evill concupiscence at all, but all his temptations were *ab extrâ* from without.

Why would Christ be tempted? *Quest.* 4

I answer first, the generall cause hereof are *Answ.*

Either in respect of
- Himselfe, to shew his Deity and power in conquering Sathan.
- Us and that either
  - To overcome and put our enemies to flight: which otherwise would have beene difficult, yea impossible for us to have done.
  - Or
  - To teach us these 3 things, to wit
    - First the nature of temptation: that it is not a signe of the anger of God, 1 because it may be without sin, as was shewed in the former question, and 2 because Christ was tempted, with whom God was not angry.
    - Secondly, the nature of the tempter, that is,
      - First his Malice, hee is our enemie, as followeth afterwards.
      - Secondly, his weakenesse, that now being conquered by Christ, he may bee overcome of those who are Christs.
      - Thirdly, the manner of overcomming him; and that is by the word of God, as followes by and by.
    - Thirdly, the readinesse of his helpe and assistance: for hee was tempted, that hee might be able to succour those that are tempted [l]. [l] Heb. 2. 18

Secondly

88

Secondly, the principall and particular causes why Christ was tempted were these two; First, to shew us the hostility of Sathan. Secondly, the victory of Christ.

Answ. 2.

First, the Hostility of Sathan appeares in this, that he tempts all Gods children, and dares give the onset unto the best of them.

Quest. 5. Here it may bee demanded, What shall wee thinke then of those that are not tempted?

Answ. I answer, we may safely thinke, that neither God cares for them, because hee doth not exercise them: neither the devill feares them because he meddles not with them. As in a Commonwealth it is an argument of a traitor, to bee beloved of the enemie; so in the Church of God those whom the devill spares, may justly bee suspected of disloyalty towards their heavenly Soveraigne.

Quest. 6. How may wee know who are tempted, and who are not?

Answ. I answer, by these markes. First, he that sinnes *with greedinesse*, Ephes. 4.19. is not tempted: he unto whom sinne is pleasant, and to wallow in the puddle of iniquitie, is delectable, is not tempted, because he runnes headlong of himselfe, unto wickednesse and sinne. Secondly, those that are puft up with an hypocriticall pride, thinking themselves to be Saints, because they seeme so unto men, are assaulted with a strong temptation, which prevailes against them: yet they cannot bee called Souldiers, because they fight not, neither struggle against this temptation; but willingly give way unto it. Thirdly, those that desire to serve God, but doe it negligently, being neither wary, nor circumspect in their lives and actions, but are tempted by pride, anger, the cares of the world, and too great a presumption of the mercies of God, and yet see none of these things in themselves, because they doe not carefully watch over their wayes, these fight not lawfully [m], according to the Apostles opinion, who sayth, *If a man also strive for masteries, yet hee is not crowned, except hee strive lawfully.* Fourthly, hee, that faithfully devotes himselfe unto the Lord, but is not able to doe or eschew what hee should, complaining continually with Saint *Paul*, that *the good which he would doe, hee cannot, and the evill which hee would not doe, hee daily commits* [n], because the flesh wrastles, and strives, and struggles against him [o] so strongly, that in the anguish of his heart hee cries out, *O wretched man that I am, who shall deliver mee?* [p] And with that holy Apostle being pressed with the burden of sinne, and the weight of some present and strong temptation, prayes thrice, that is, many times, *that the buffets of Sathan may bee taken away from him* [q], and strength of grace given unto him, whereby hee may be able to quell and subdue all his corruptions. Although this man to himselfe seeme a *miserable man*, yet to mee hee seemes a very *happy*, and *blessed man*; because, I. God by thus exercising of him, shewes, that hee loves him: and, II. The Divell by these strong assaults, shewes that he fears (maugre all his might) hee shall loose him.

m 2 Tim. 2.5.

n Rom. 7. 18.

o Gal. 5. 17.

p Rom. 7. 24.

q 2 Cor. 12.8.

Secondly, the other principall and particular cause, why Christ was tempted, was to shew the power of Christ in the victory and conquest of Sathan; according to Saint *Paul*: *And having spoyled Principalities and Powers, hee made a shew of them openly, triumphing over them in it* [r], that is, in the Crosse.

r Col. 2. 15.

It may here be asked, What did Christ triumph over? *Quest. 7.*

Answ. I answer, First, over our sinnes, and guiltinesse, so that now sinne *shall have no more dominion over us* [s]. Secondly, he triumphed over *death, O death, I will be thy death, O grave, I will be thy destruction*, sayd the Prophet of Christ [t], to whom the Apostle agrees in these words, *Christ hath abolished death, and brought life and immortality to light* [u]. Thirdly, hee triumphed over Sathan, not onely in his resurrection, but also in his temptations, the Divell being alwayes put to the worst. Hence wee see, that the Divels could not goe into the Herd of swine, untill Christ gave them leave: thus also the unnamed Authour of the *Hebrewes* sayth, *That Christ came to destroy him that had the power of death, that is the Divell* [x], and Saint *Iohn* [y] testifieth, that *for this purpose the Sonne of God was manifested, that hee might destroy the workes of the Divell.* And thus Christ triumphed over Sathan in this place.

s Rom. 6. 14.

t Hosea 13. 14.

u 2 Tim. 1.10.

x Heb. 2. 14.

y 1 Ioh. 3. 8.

§. 4. *Of the Divell.*] Are all temptations from the Divell? *Sect. 4. Quest. 1*

Answ. I answer, temptations are two fold: viz. First Divine, whereby God tempts man. Secondly, Diabolicall, whereby the Divell tempts man. First there are Divine temptations, whereby God tempts man.

How doth God tempt man? *Quest. 2.*

Answ. I answer, God tempts and tryes two things in man. viz. First, his Faith, whether hee be firme therein or not; and this God doth by false Prophets, false miracles, false Apostles, and persecutions. Read for the proofe hereof these places. Deut. 13. 3. Mat. 24. 24. Secondly, God tempts or tryes mans obedience; whether he will continue in the service of the Lord or no: Now this the Lord doth sometimes by grievous and heavy commands; thus he tempts *Abraham* by that heart-wounding message (every word whereof was a sword in his bowels) *Take thy sonne, thy onely sonne Isaac, whom thou loveſt, and goe offer him up unto me* [a]. Thus the Lord tries *Gideon*, whether he dare with onely three hundred men bid battle against the Host of the *Midianites* and the *Amalekites* [b], and thus he tempted *Iob*, to see if he would continue in his integrity.

a Gen. 22. 2.3.

b Iudg. 7. 7.

Secondly, there are Diabolicall temptations, whereby the Divell tries us. *Quest. 3.*

How doth the Divell tempt man? *Answ.*

I answer by these wayes and meanes: First, sometimes he calls the truth of Gods Precepts in question, that wee might give the lesse credite thereunto, and the more unto him: And thus he tempted *Evah*, *Yea shall not dye at all, but shall be like God* [c] *knowing good and evill.* *A.*

c Gen. 3.4.

Secondly, sometimes hee calls the truth of Gods

Gods promises and threatnings in question, because often they that doe ill succeed well; the Prophet gives us a president of this in the perverse Jewes. *Yee have said, it is in vaine to serve the Lord, and unprofitable to keepe his ordinances; yea the proud are happy, they that worke wickednesse are set up, and they that tempt God are even delivered*[d]. This is the divells malice thus to tempt us, that so wee might the lesse care for, or feare, or regard, either the consolations, or comminations of the word.

[d] Malach. 3.14. 15.

Thirdly, sometimes he makes the word of God seeme hard unto us, that so, although wee assent unto the truth of it, yet we cannot consent unto the practise of it; because it is displeasing to our nature, or contrary to our disposition, or requires more paines then we can endure to take; and this made the Jewes cry out upon the doctrine of Christ, because it was a hard saying (not a false saying) and they could not endure it (not, they could not lawfully obey it) and therefore they reject both Doctor and Doctrine[e], Preacher and Sermon.

[e] Ioh. 6. 60.

Fourthly, sometimes the Divell teacheth us to abuse Scripture unto the patronage of impiety, and thus he abuseth it himselfe in this Chapter, labouring by the false alleadging of Scripture to perswade Christ to tempt Gods providence: thus he teacheth others to abuse the parable of the talents unto Usury; and those words, the Sabbath was made for man, unto the prophanation of the Sabbath; arguing thus from thence, It was made for man, therefore if man have any occasions, he may ride his journeyes, or may buy and sell upon that day.

Fiftly, somtimes the divell propounds the inticements of the world unto us, thereby frequently bewitching and insnaring of us. Sixtly, sometimes he spurres forward the desires of our nature and flesh, and enflames our appetites unto unlawfull lusts and delights.

Seventhly, sometimes he urges the examples of wicked men unto us, that thereby we might be the more emboldened to sinne, by their president and paterne.

Lastly, sometimes he tempts us by others, exasperating the world against us by hatred, or derision, or contempt, or persecution, or wicked counsell, or the like.

Vers. 2. VERS. 2. *And when he had fasted fourty dayes, and fourty nights, he was afterwards an hungred.*

Quest. 1. Why did Christ fast?

Answ. I answer, in, or for a double respect, viz. first, in regard of his office and calling, which he was to undertake, Secondly, in respect of his temptation, which he was to undergoe.

First, Christ fasted in regard of his function which he was to undertake, that he might bee the better prepared for it: this reason is given by some, but I omitt it, because the text seemes to point at the next.

Secondly, Christ fasted in regard of his temptation, which he was to undergoe, that he might be prepared thereunto.

How many sorts of fasts are there? 89

Quest. 2. I answer five, First, there is a *necessary fast*, when men abstaine because they have nothing to eate. Secondly, there is a *naturall fast*, this is a voluntary abstinence, because a man is not hungry: and this is occasioned two severall waies. 1 from the naturall constitution of the body; and thus *Hippocrates* saith, *senes facilius jejunant*, old men are easily perswaded to fast. 2 from some sicknesse, which hath taken away the appetite, and made all meat loathsome unto the stomach. Thirdly, there is a *civill fast*, which is two fold, either 1 commanded by the Magistrate for some civill end, as victory or the like: thus *Saul* commands the people to fast untill night, least otherwise they should have beene hindred from the pursuite of their enemies. Or 2 this fast is undertaken without a command for some civill respect, that so nothing may hinder the intended purpose: thus certaine Jewes vow, *they will fast, untill they have killed Paul*[a].

Answ.

[a] Acts 23. 12.

Fourthly, there is a *miraculous fast*: such was the fast of *Moses* upon the mount. *Exod.* 34.28. and of *Elias* in the wildernesse, 1 King. 19. 8. and of Christ in this place. This fast is *supra nos*, not to be imitated, but admired by us; and therefore although it be the fast here expressed, yet I passe by it also, and onely enlarge the next. Fiftly, there is a *religious fast*, instituted for a *religious end*; and of this onely something amply.

Quest. 3. How manifold is this *religious fast*?

Answ. I answer, the *religious fast* is diversly divided. First, in respect of the *mooving causes* thereof, into an *ordinary* and an *extraordinary fast*.

Secondly, in respect of the *authority*, into a *voluntary*, and an injoyned or *commanded fast*.

Thirdly, in respect of the *persons fasting*, into a *publicke* and a *private fast*.

Fourthly, in respect of the *duration* or continuance thereof, into an *absolute* and a *respective fast*. All these I let slip in this place.

Fiftly, a *religious fast* is divided, first into a *false fast*. Secondly, into a *true fast*.

First, there is a false *religious*, or a *Popish fast*, which is an Idoll of the true, and obtruded upon the Church by the devill, for the deceiving of men: which is not onely unprofitable unto the Agents, but also displeasing unto God, yea provoking his Majesty against us, as may appeare by these places of Scripture, *Esa.* 58. *Ier.* 14. 12. *Zach.* 7.5. *Matt.* 6.16.

Quest. 4. Wherein doth this *false fast* of the Papists consist?

Answ. For the true resolving of this doubt, wee must observe a threefold errour, First in the Merit of their fast. Secondly, in the Object of their fast. Thirdly, in the Adjuncts thereof.

First, the first errour in the false fast observable, is in the Merit thereof: and that first because they expect a merit or a deserved reward for it, as it is a good worke: but yet this is not all, for they expect the same for every good work they doe, whatsoever it be.

Secondly, there is another fault here in the merit, and that is this, they thinke an outward

90 fasting it selfe a good worke: or that the abstinence from flesh onely, or the outward works of fasting is in it selfe pleasing unto God. But to eate, or to abstaine from meat, is an indifferent thing, and therefore the outward worke is not acceptable unto the Lord.

Quest. 5. Is not fasting a good worke?

Answ. 1. I answer first, some workes are good in themselves, *in bloc*, as the obedience unto the Commandements of the Lord, which is alwaies to be performed, they being good, yea the rule of goodnesse: fasting is not such a good worke.

Answ. 2. Secondly, some workes are good by consequence *in obliquo*, when they are not commanded for themselves, but as helpes unto some other good workes: such a worke is fasting, enjoyned for some other workes sake, as followeth afterwards.

Secondly, the second errour in the Papists fast shewes it selfe in the Object thereof.

Quest. 6. How doe the Romanists erre in the Object of their fast?

Answ. I answer they erre both in the { Excesse, that is in the difference of meates; and in a generall prohibition of flesh. / Defect, in approving and allowing of dainties and delights both in { First, Quality. / Secondly, Quantity.

First, they erre in a generall abstinence from some certaine meats onely: that this is an errour, appeares thus, First, the true fast ought to bee a totall abstinence (for the time of the continuance of the fast) from all meats whatsoever: as may appeare by the Jewes fast [c], and *Ninivehes* fast [d], who forbad the tasting of water: except necessity urge and inforce the contrary; and that either I. by reason of the weakenesse of the person fasting: or II. by reason of the extension or length of the time fasted.

[c] Hester. 4. 16.
[d] Jona. 3. 7

Secondly, for these causes amongst the Ancients, the Respective fast was more frequent then the Absolute; wherein they did eat something, and that with some choise making, or difference.

Thirdly, they did make no choice of meats, or put a difference in meates according to the kinds of them, as though there were a holinesse in meats; for they knew that all the creatures of God were lawfull in themselves to be used, and are made unlawfull unto us in these regards (to which the Papists themselves subscribe) viz. First, in respect of the body: those meates, which overthrow the health of the body are not to be eaten. Or secondly, in respect of the substance or estate; those dainties which cannot be had without exhausting of the treasure, or profuse wasting of the estate, or diminishing of our charity, and liberality unto the poore; are not to be procured but forborne. Or thirdly, in respect of the Magistrate; those meates which are prohibited by superiours for some civill end, are to be abstained from, and the Magistrate to be obeyed by vertue of the fift Commandement: but this belongs not unto the eye of the conscience, neither makes us fear or tremble, *to touch, taste, or handle* [a], that which the civill Magistrate for a politique end hath forbidden. Or, Fourthly, in respect of *Charitie*, if a Christian brother be offended, wee must abstaine, after Saint *Pauls* president, who had rather *eate no flesh so long as he lives, than doe it with offence unto others* [b]. But this is in respect of weake brethren, who are not throughly instructed, not of obstinate persons, who refuse to be otherwise taught. Or, V. in respect of the *Soule*, those meats which inflame, excite, and provoke unto lust, are to bee avoyded: and this respect is truly religious. I conclude therefore, that thus to forbeare some meats, is warrantable, and commendable, because the end of fasting, is to helpe and further the soule unto the performance of spirituall duties: wherefore those dainties, and Cates, which corroborate evill concupiscence, are to bee layd aside: And in these regards (as was sayd before) the Papists, with us, acknowledge that lawfull meates become unlawfull. But in making a distinction, or difference of meates, we and they disagree in two things, viz. First, in *Lege*, in the law of Fasting. Secondly, in *Praxi*, in the practise of fasting.

[a] Coloss. 2. 17. 18.
[b] 1 Cor. 8. 13.

First, we and the Papists differ in the *law of fasting*: Here observe, First, the *Thesis*, or the *generall law*, that we should fast, is prescribed in the word of God. Secondly, the *Hypothesis*, or *particular law*, how we should fast, (that is, upon what dayes, or how long, or from what meat we should abstaine) is not found amongst the Fathers: *nusquam invenio*, sayd *Augustine* [c], the manner how wee should fast, I cannot finde prescribed. So *Primasius* [d], *quomodo unusquisque*, &c. How every man is bound to fast, I cannot by the Fathers expresse: *quum praeceptum nemo ostendere potest, perspicuum est, Apostolos permisisse liberum*, sayd *Socrates* [e], seeing that none can produce a precept for fasting, it is apparent that the Apostles left it free. And the first Lawgiver, or Lawmaker for fasting, was *Montanus* the hereticke, whom *Apollonius* taxeth for it [f]. Now the Papists prescribe a law of fasting, upon paine of damnation; but we deny any such positive law to be given by God.

[c] Aug. ad Casulan. epist. 86.
[d] Rom. 14.
[e] Soc. 5. 21.
[f] Euseb. 5. 17.

Secondly, wee and the Papists differ in *praxi*, in the practise of fasting: for first, they will eate of some kinde of meats, not of others. Secondly, they abstaine from some meats, *propter genera*; we, *propter operationem*: they abstaine from some meat merely for the kinde of it; but we, not for the kinde thereof, but for the operation thereof: they abstaine from flesh, because flesh; not because it kindles the flame and fire of lust: for they eate and drinke those things that are more provoking thereunto, than flesh is; and therefore their fasting is superstitious, as followes in the next. Thus the Papists erre in the object of their fast, in the *Excesse*: consider wee now, how they erre in the *Defect*, and that first in the *qualitie*: secondly, in the *quantitie*.

First, they doe not forbid the delights of meats, if so be they be fish, but thinke all dainties,

ties, and daintinesse of lawfull meates (that is, any thing but flesh, and that which comes thereof) lawfull, wee hold the contrary, laying downe our opinion in this plaine proposition: *In fasting, wee must abstaine from all delicates and dainties*: Or, *a fast celebrated with dainties, is an hypocriticall fast*. For the proofe whereof, observe these particulars. First, *Daniel* fasting, abstaines from these three things [g], First, *pleasant bread*: secondly, *flesh*: thirdly, *wine*: so others when they fasted, ate nothing but *hearbs* [h], and *Iohn Baptist*, *Locusts*, a course food, as was shewed before. Saint *Matthew* onely *roots* and *hearbs* [i]; and Saint *Peter* for the most part *pulse*. (*Nazien. orat. de amore paup.*) Secondly, all the Ancients in their fasts, abstained from wine. *Timothy* forbare wine [k], and Saint *Iames* abstained from flesh and wine [l]. Thirdly, the Fathers abstained in their fasts, from all strong drinke: thus also did *Iohn Baptist*, who dranke neither *wine nor strong drinke* [m].

g Dan. 10. 3.
h Rom. 14 2.
i Clem Alex. Paed. 2. 1.
k 1 Tim. 5.
l Euseb. 2. 22.
m Luk. 1. 15.

Thirdly, these two, *strong drinke*, and *dainties*, the Fathers reprove in fasting. Read *Aug. de Mor. Eccles.* 2. 13. and *Hier. ad Nepot.* And therefore wee may safely say, that Papists are enemies unto fasting in their practise, that place it in junkets and dainties: affirming first, that it is the kindes of flesh, and that which proceeds from flesh, which is onely forbidden in fasting, not any sorts of fish. Secondly, they forbid not wine in their fasts to be drunke: yea, *Bellarmine* [n] disputes the necessitie of wine in fasting, because their regions and countries are cold. And *Hallensis* saith, that it is necessary they should drinke wine with fish [o]. Where it is not unworthy observation, that when wee accuse the Romanists for their Stewes, which are openly maintained, permitted, and tollerated, in mysticall Babylon; *Harding* answers, their countreyes are hot: and therefore if Brothell-houses were not suffered, the people would fall either to Sodomie, or bestialitie, or incest, or rapes, or adulteries: but when wee blame them for the use of wine in their fasts, then *Bellarmine* tells us, the countries are cold, and therefore both their stomacks and healths require it.

n De bon. oper. 2. 5. Sect. ad illam.
o Chemni. p. 4. 117. 6

3^dly, their daily practise shews, that in their fasts, they allow of all dainties, fruits, wines, sweete meates, and all kind of banqueting stuffes, and therefore there is no great feare, that their fasting will empaire their health, except it be with surfeiting upon their delicates.

Obiect. But they will here object, all Papists doe not thus.

Answ. I answer, we grant it, for some cannot by reason of their poverty: some doe not, because of some vow they have made to the contrary, and some amongst them perchance doe it not, for conscience sake, which we commend.

Thus we see how the Papists in their fasts erre *in qualitate*, in the quality of meates: we now proceed to shew their failing *in quantitate*, in the quantity: And for the clearer opening hereof, I lay downe this proposition: *In the Popish fasts, abstinendum a quali, non a quanto*: they must abstaine altogether from meate held by them unlawfull, but the immoderate use of those which are allowed, violates not their fast: that is one bite of flesh, or one spoonfull of broth wherein flesh hath beene boiled, disanulls their fast; but to eate fish, or drinke wine though unto the stretching out of the belly doth not breake their fast at all. Thus *Alex. Hales* [a] saith, *Excessus in quanto non solvit ieiunium*: Excesse in the quantity of the meate eaten violates not the fast: And *Bellarmine* [b] traceth the same path almost in the same words, *Immoderatus usus piscium nulla lege ieiunij prohibetur*, an immoderate use of fish is forbidden by no law of fasting. For the finishing therefore of this particular, I conclude: First, the Papists are enemies and opposite unto Antiquitie in their fasting, as appeares thus. First, they now use wine, which the Fathers did not. II. They now use Dinners ordinarily, which were seldome (or rather never) used by them, that is, the Ancients in their solemne fast dayes. III. The Papists exceed in their eating, but the Fathers were very sparing in that, which they did eate upon those dayes; and therefore howsoever they brag of Antiquitie, yet they have not so much as a shadow of the customes of the Ancients in their fasts.

a Chemni. p. 4. 117. 6
b Bell. de bon. oper. 2. 4. Sect. quare.

Secondly, the Papists are enemies unto true Fasts, as appeares thus: In a true Fast there should bee an abstinence, I. from flesh, II. From wine and sweet wine. III. From strong drinke. IV. From dainties. V. From an excessive and immoderate use of any meat or drinke. Now they onely observe the first, that is, forbeare flesh: why? that they may stuffe themselves with fish, or better dainties.

Thus wee have shewed how the Papists erre both in the *Merit*, and *Obiect* of their Fast. It now remaines to shew, how thirdly they erre in the omission of the adjuncts of a Fast, they onely observing the bodily exercise, which profits nothing [c]; their fasts not being accompanied with those holy duties, which they ought to performe: neither such an abstinence as may helpe them to a religious performance of those pious duties, which God requires of them. But the truth of this will most clearly appeare in the sequent particular, wherein we have to explaine the nature of a true Fast, the false and hypocriticall being thus briefly runne over.

c 1 Tim. 4. πρὸς ὀλίγον.

Secondly, there is a true Fast, which is pleasing unto God; wherein many things are observable.

Quest. What is this *true Fast*? *Quest. 7.*

Answ. I answer, It is described thus: *Fasting is a forsaking, and refusing of all those things, which are pleasing and delightfull unto our natures, accompanied with humiliation, and sorrow of the minde, that thereby wee may obtaine divine clemencie, or mercie, and favour from God* [d]. *Answ.*

d Muscul. f.

Whence it appeares, that it is not an outward action only, as some would have it: for *qui in sola abstinentia collocat, maximè vituperat* [e]; hee that placeth fasting in a bare abstinence from meat, doth most of all disgrace it. As the keeping of the Sabbath is not onely to forbeare working,

e Chrysost. f.

92

but to serve God in his Temple: so fasting requires something else than a mere forsaking of meat, it being a mixt action.

Quest. 8. What actions are required unto a true Fast?

Answ. I answer, the actions are of three sorts, to wit, either first, *externall*; or secondly, *mixt*: or thirdly, *internall*.

First, there are externall actions required unto a true Fast, viz. First, an abstinence from meat, wherein three things are to bee considered. first, the time, or continuance of this abstinence, *ut duret jejunium quousque durat exercitium*[f], this abstinence from meat must be continued, so long as the time set apart for fasting doth endure. Secondly, the quantity, if any thing be received within that time, it must bee very sparingly taken, that is, neither, I. too much of any thing; neither, II. too often[g], but first, one refection, or refreshing onely; secondly, a supper, not a dinner. Thirdly, the qualitie, all daintie things that day must bee omitted, that is, both gorgeous attire, and dainty food. And this abstinence of meat is the first externall action.

[f] Calvin. [g] P. Mart.

Secondly, the second externall action required in a true Fast, is a cessation from labour, and our daily and ordinary imployments.

Thirdly, reconciliation with our brethren: for all jarres, contentions, strifes, and debate, are then to bee layd aside, lest otherwise wee doe as the Jewes did, *Fast with debate*[h], *Carnem non comedit, sed comedit fratrem*, thou wilt not touch flesh, but thou wilt bite and devoure thy brother, even upon the fast day, sayd Saint *Basil. apud Anthon. S. de Iejun.*

[h] Esa. 58. 4

Fourthly, an other externall action required unto a true Fast, is *Almes*, and that which wee spare from our selves, to spend upon the poore: *This is the fast that I have required, saith the Lord, to deale thy bread to the hungry, and to cover the naked*[i].

[i] Esa. 58. 7

Secondly, unto a true Fast are required *mixt actions*, which are partly *externall*, and partly *internall*, viz. First, *Mourning* and sorrow, as wee may see in all these examples: the Israelites being twice overcome by the Benjamites, *they fast and weepe*[k]: the people of Israel being gathered together to Mizpeh, *weep and fast*[l]. Read also these places, 2. Chron. 20. 3. Nehem. 9. 2. Joel. 1. 14. 15. and 2. 13. where wee shall see, that fasting is stil accompanied with sighes & teares; godly sorrow being the true way unto repentance, *never to bee repented of*[m]. Secondly, *Prayer* unto God, is to be adjoyned unto true fasting, read all the former places, and thereunto adde these; Jonah 3. 8. Nehem. 1. 4. Luk. 2. 37. Acts 13. 3. and 14. 23. In all which wee shall see this practise observed. Now in prayer must bee these three things. First, the confession of our merit, that wee have deserved the severest of Gods judgements for our sinnes. Secondly, the begging of pardon for those sinnes, which we have committed, and for which wee have deserved these plagues. Thirdly, the deprecating of those judgements which wee have justly deserved for our iniquities. And all these are to bee uttered with strong cries unto the Lord. Now these two, *Mourning* and *Prayer*, are called *mixt actions* justly, because the sorrow of the heart is expressed by the sadnesse of the countenance; and the desires of the soule are made knowne by the words of the tongue; for *out of the abundance of the heart the mouth speaketh*.

[k] Iudg. 20 26. [l] 1 Sam. 7. 6. [m] 2 Cor. 7 10.

Thirdly, there are *internall actions* required vnto a religious Fast, viz. First, humiliation, *Rend your hearts* (sayth the Prophet) *in your fasts*[n], *and not your garments*; where hee doth not prohibite outward mourning, but doth exhort to adde thereunto internall humiliation, and the sorrow of heart.

[n] Ioel. 2. 13.

Secondly, preparation unto prayer, to wit, I. Meditation, and examination of the conscience. II. Repentance, as in Ninives fast, every man was charged to *turne from his wicked weyes*[o], and to the Jewes God gives the same lesson, in their fasts, *to loose the bands of wickednesse*[p].

[o] Ionz. 3. 8. [p] Esa. 58. 6

So that hence wee may learne, which is a compleat fast, and wherein it consists, viz.

First, an abstinence from meate for the time of the fast, as farre as thy strength and health will permit. Secondly, and from all mirth and delight. And thirdly, from all labour and work, that thou mayest the better intend spirituall duties. Fourthly, that which is saved in thy family that day by thy fasting, give it unto the poore. Fiftly, examine thy heart and life, and meditate vpon thy sinnes. Sixtly, repent thee seriously, and solidly of all thy sinnes, purposing not onely to leave them for ever, but also to loath them with a perfect hatred. 7ly, go unto the house of God, and there implore the throne of grace, that God would graciously bee pleased, I. to enable thee to serve him aright, to worship him with spirituall worship, & to obey his word, which either by reading, or preaching, is taught unto thee. II. That hee would worke true repentance in thy heart, turning thee from sinne unto himselfe. III. That hee would bee pleased to bestow upon thee that grace, for which thou fastest, whether it be the enjoying of some blessing, as yet wanting, or the removing of some judgement which lies upon thee.

Quest. 9. What is the use or end of this true religious fast?

Answ. I answer, either first *Ordinarie*, or secondly, *Extraordinarie*.

First, the ordinary end of fasting is two-fold; First, to subdue the flesh, *I beate my body* (saith *Paul*) and (by fasting) *bring it into subjection*[q]: whence wee may observe, that there is often need of fasting, because Sathan is strong, and we are but weake; and therefore those that are tempted, must pray against temptation; and if prayer prevaile not, then fast; if the buffet of Sathan yet remaine, then persevere in fasting: for God will come at the last, as hee did unto the Israelites; who, although they were twice overthrowne, yet continuing in prayer and fasting, at last they give the Benjamites a mortall overthrow[r]: yea untill God give us victory

[q] 1 Cor. 9. 27. [r] Iudg. 20.

over

over thoſe corruptions wᶜʰ ſtruggle againſt us, his grace ſhall ſuſtaine and ſupport us [f], if wee but perſevere in faſting and prayer.

[f] 2 Cor. 12. 9.

Secondly, the other ordinary end of faſting, is to corroborate and ſtrengthen the Spirit; Firſt unto Prayer [t]. Secondly, unto ſpirituall Meditations. Thirdly, unto the hearing of the word of God. Prayer is the end of faſting, and faſting is the meanes unto prayer; and therefore it doth not conſiſt in an abſtinence from meate onely, but thereunto is to bee added prayer, and pious meditations, and the hearing of the word (if it may bee had) that the Lord may vouchſafe to heare and helpe us, in that which we deſire.

[t] Dan. 9. 3.

Secondly the extraordinary end of faſting, is either for —

- The removing of evils, & that either from
  - Our ſelves, which are either
    - Temporall, and that is either
      - That we might be humbled, if the evill bee paſt already.
      - That wee might be freed, if the evill bee either
        - Preſent upon us. Or,
        - Threatned to bee brought upon us. Or
        - Hanging over our heads, and feared by us.
    - Spirituall, that is, the perill, danger, and pollution of ſin.
  - Others, and that
    - Temporall; Or,
    - Spirituall.
- The procuring of *good* things, wᶜʰ are either
  - Civill
  - Religious, and that either
    - The remembrance of thoſe things which are by-paſt. Or,
    - The corroboration of thoſe things which are deſired, viz.
      - Of the preaching of the word.
      - Of the adminiſtration of holy things.

That this may be the better underſtood, we will explaine it more particularly.

Evils are either
- Temporall,
- Or,
- Spirituall.

Temporall evils are removed from us by faſting, two manner of wayes,
- *Humiliando*,
- *Liberando*.

} *Noſmet.*

Firſt, by humbling of our ſelves truely, if the evils be by-paſt: and this is performed, and practiſed for a double end. The firſt is Religious, and this is two-fold. I. That the ſinne may not bee layd unto our charge: thus a Father ought to humble himſelfe for ſome notorious offence committed by his childe. II. That the remembrance of ſinne may bee the more deeply imprinted in the minde, and wee learne thereby to hate it ſo much the more. Thus we may conceive that *David* faſted, when the young man brought him word that he had ſlaine *Saul*: For firſt, it is ſayd, *David faſted, and mourned, and then hee ſayd unto the man, how waſt thou not afraid to ſtretch forth thy hand againſt the Lords anoynted* [a]? This pious Prince hereby ſhewing, both his ſorrow for the fact, and his deteſtation of it.

[a] 2 Sam. 1. 12. 14.

The ſecond end is Civill, to wit, that wee may condole with thoſe that are afflicted, or mourne for thoſe that are dead: Thus the men of *Iabeſh Gilead* faſted for the death of *Saul*, and *Ionathan* his ſonne [b]; but *ne quid nimis*, this mourning muſt be moderate.

[b] 1 Sam. 31. 13.

Secondly, temporall evils are removed from us, *Liberando noſmet*, and that three manner of wayes; either firſt by removing the evill which is preſent: or ſecondly, by with-holding the evil which is threatned: or thirdly, by averting that evill which we feare, although it be not particularly threatned. Firſt, ſometimes ſome temporall evill lyes upon us, as Famine, Plague, the Sword, and the like. Now theſe are to be removed (according to Gods owne ordinance) by faſting, as may be proved by all thoſe Scriptures mentioned before. And thus the Pope himſelfe adviſed [c]. *Si evenerit fames, peſtis, deprecemur Dominum jejuniis, eleemoſynis & obſecrationibus*: that is, if dearth or peſtilence afflict us, we muſt give our ſelves to almeſdeeds, prayer and faſting for the removall of them. When the Citie *Hippo*, wherein Saint *Auguſtine* was, was by the Vandals beſieged, he gave himſelfe frequently to faſting and prayer [d].

[c] Decret. liber

[d] Poſſidonius c. 29.

Secondly, ſometimes God threatens, for ſin, to bring ſome temporall judgement: and one principall remedy to with-hold it, is faſting: and therefore *David*, when God had menaced the childe with death, hee gives himſelfe to faſting [e]. Thus God having threatned the Ninivites (by *Ionah*) to deſtroy them within fourtie dayes, they prevent it by faſting [f].

[e] 2 Sam. 12. 16.

[f] Ionah. 3. 5. 6.

Thirdly, ſometimes our ſinnes committed, and Gods threatnings againſt ſinne in generall, makes us to feare ſome particular judgement, or temporall evill, although the Lord have not definitely threatned it: now one chiefe remedy to remove theſe evils (which hang over our heads, of which we have ſome cauſe to feare) is faſting. Thus King *Iehoſhaphat* being afraid of the children of *Moab* and *Ammon*, that came againſt him, *proclaimed a faſt throughout all Iudah* [g]. So *Ezra* being in feare of the enemy that lay in his way, *proclaimed a faſt* [h]. And the Jewes being afraid of *Hamans* decree, *proclaimed a faſt* [i], and were delivered.

[g] 2 Chron. 20. 1. 3.

[h] Ezra 8. 21. 23.

[i] Heſt 4. 16.

Seventhly, there are spirituall evils, to wit, our sinnes, hardnesse of heart, obstinacy, and the like; which are removed by repentance, prayer, & fasting: for the proofe hereof reade these places. 1 *Sam.* 7.6. *Nehem.* 9.1. &c. *Ioel* 2.12. &c. And this is the chiefest end of fasting, that our prayers might be corroborated and strengthned for the appeasing of God, who is angry with us for our sinnes; and for the purging of our soules by repentance; for both which, the prayer of him that fasts aright, is very prevalent, and of great efficacy.

Thus we see, how temporall and spirituall evills may be removed from our selves: we may now, in a word, consider how profitable fasting is, for the removing of evils from others: and that first Temporall, thus *Nehemiah* fasts for the removeall of the miseries which were in *Ierusalem* [k], and *David* for the afflictions of his neighbours [l].

[k] Nehem. 1.4. [l] Psa. 35. 13.

Secondly, Spirituall; thus *Daniel* fasts for the pardon of *Israels* sinnes [m].

[m] Dan. 9.3

As wee fast for the removeall of evils both Temporal and Spirituall, both from our selves & others; so also for the procuring of good things, whether they be I. Civill; or II. Spirituall.

First, sometimes wee fast for the obtaining of some civill or politique blessing, as for example, either 1 that just judgement may bee administred, thus wicked *Iezabel* upon an hypocriticall pretence, commands a fast to be celebrated, when *Naboth* was falsly to bee accused [a]. Or 2 that Parliaments may succeed to the good of the commonwealth, to the furtherance of religion, and to the glory of God. Or 3 that victory may be obtained in warre: thus *Saul* commanded the people to fast until the evening, least that the pursuit of their enemies had beene hindred [b].

[a] 1 King. 21.9. [b] 1 Sam. 14.24.

Secondly, sometimes wee fast for the obtaining of some Spirituall blessing, or grace, which we desire; to wit, first the preaching of the word; thus the Apostles fasted, that the Gospel might be by the mercies of God, the more published [f]. Saint *Peter* being to contend with *Simon Magus* before the Emperour, the Church in Rome did fast for his good successe [g]. Saint *Iohn* refused to write against *Ebion* the Heretike, except the whole Church would fast [h].

[f] Acts 13. 2. [g] Aug. Epist. ad Casulan. [h] Hierom. prolog. s. Matth.

Secondly, we fast for the helping and furthering of the celebration of holy duties: thus the Apostles when they ordaine Pastors and Elders fast [i], that the duties which are required of them, and which they are to administer, may bee performed in the evidence of the Spirit. And therefore fasting were requisite, and very convenient, first for Ministers in the preparatiō unto the Lords day, that their prayers unto God might bee the more effectuall for assistance in delivering of his word. And secondly, for people, that they might the more earnestly implore the ayd of God in the hearing of his word. And thirdly for Fathers and Godfathers, the day before the Baptizing of the infant, that their prayers may bee the more fervent unto God for the infant, that it may be baptized with water, and with the holy Spirit.

[i] Act. 13. 3. & 14. 23.

And fourthly, it is requisite for all the day before the celebration of the Lords Supper; because the worke which is to bee performed is great, and of much weight (being a covenant or contract betweene God and us) and because the benefit is great if worthily performed; therefore it should not be undertaken without the preparation of fasting and prayer. A man that is to come into great bonds, is very wary (before hee signes and seales them) to overlooke carefully all the writings, to consider throughly of the purchase, to enquire diligently into his owne abilities, about the performance of the obligation, to consult seriously with others of the title, whether that be good? and not rashly to doe any thing. Thus should every one doe before the receiving of the Lords Supper, carefully remembring these foure things. First, it may be that which thou art about to doe, will tend to thy condemnation and destruction: for *he that eates and drinkes unworthily, eates and drinkes his owne damnation* [k]. [k] 1 Cor. 11.13.

Secondly, remember, that the condition of this obligation made betwixt God and thee, is the delivering up of thy sinnes: and therefore how canst thou performe covenants with the Lord, if thou knowest not what thy sinnes are, nor where they are, nor wherein thou offendest? which things are very hardly knowne without prayer, fasting, meditation, and examining of our waies, workes, words, and thoughts. Thirdly, remember, it is a fearefull thing to fall into the hands of the living God [a], because he is a consuming fire [b]: And therefore what will become of thee, if thou hold not touch with him, and be very carefull, exactly to performe covenant. And Fourthly remember, that these things considered, thou hadst better neglect all things (when thou art to come unto the Lords Table) then thy preparation thereunto: And therefore the day before thou commest thither, give thy selfe to examination, meditation, supplication and fasting. For the better taking up and understanding of this, observe that there is a threefold fast; I. There is *Iejunium publicum*, a publike and generall fast: this is not altogether so convenient for our examination and preparation unto the Lords Supper, but yet were fit enough, if authority should enjoyne it. II. There is *Iejunium privatum*, a private and particular fast, this is requisite for every man before hee comes to partake this holy Sacramēt. III. There is *private-publicum jejunium*, private-publike fast, and that is, when a Father of a Family sets the day of preparation unto the holy Communion apart, both for himselfe, and all those within his gates, who are to communicate, that so he may the better examine, how they are fitted, and not suffer them to runne into the danger of eternall death, by unworthy receiving.

[a] Heb. 10. 31. [b] Heb. 12. 29.

Quest. 10 The last question here will bee, Why wee must fast?

Answ. 1, To which I answer first, because it is profitable, and that in a threefold regard, first to the Body; secondly to the Minde; thirdly, to the Soule.

First, fasting is profitable unto the Body, because

cause

cauſe it encreaſeth and continueth health: the Fathers before the flood ate onely hearbs, and fruits, and roots, and were long livers; the *Eſſei* were very temperate, and lived untill they were very old [c], yea experience teacheth us that cattle are more healthfull, then men, becauſe they will not eat to exceſſe (except it bee a dog) but onely for the ſatisfying of nature.

[c] Hiſt. Scolaſt.

Secondly, faſting is profitable for the Mind, as appeares by theſe three things. I. it inlightens the underſtanding. II. it ſtrengthens the Minde unto prayer. III. it availes unto Faith.

Firſt, faſting cleares the eyes of the Mind, a man is more apt and better able to underſtand, when he is faſting then when he is full, as may be proved by theſe foure reaſons.

The firſt is Naturall, the mind followes the temperature of the body; now faſting begets more pure Spirits, feaſting more troubled and groſſe: hence we ſay, *Aurora Muſis ſemper amica meis*, it is the beſt ſtudying in the fore-noone.

The ſecond is Civill, the minde diſtracted by no employments, can diſcerne of a thing more clearely, and quietly; now (as was ſaid before) when we faſt, we muſt forbeare our ordinary and painefull callings, that wee may the better give our ſelves to the examination of our ſelves and ſinnes, and therefore faſting helpes the Mind to underſtand.

The third is Spirituall, becauſe our affections are not then inflamed with the fire of concupiſcence and luſt (as in feaſting) neither is our judgment ſo corrupt; but we can more clearely diſcerne of the nature of ſinne, and vertue.

The fourth is Celeſtiall, becauſe God gives grace to thoſe that faſt aright, as *Daniel* when he faſted, ſaw viſions. And therefore if they bee any thing difficult, which we cannot underſtand, we muſt ſharpen the Minde upon the whetſtone of Faſting; yea if we be weake in grace, and deſire to be ſtrengthned, let us give our ſelves to thoſe prevalent meanes of faſting and prayer.

Secondly, faſting ſtrengthens the Mind unto prayer, wherefore the Apoſtle conjoynes them [d]. And therefore when upon any extraordinary occaſion we deſire that our prayers might prevaile with God, wee muſt ſtrengthen them with faſting.

[d] 1 Cor. 7. 5.

Thirdly, faſting availes unto faith: reade *Matthew* 17.19.20.21. where our bleſſed Saviour himſelfe expreſſly layeth downe this double concluſion unto his Apoſtles, firſt that they cannot caſt out divels without faith; and ſecondly, that this faith cannot be had, without faſting and prayer.

Fourthly, faſting is profitable for the Soule in theſe regards. Firſt, it obtaines pardon and forgiveneſſe of ſinne at Gods hands, as we ſee in the *Ninivites* faſt [e], for although faſting and humiliation be not a ſatisfaction for ſinne, yet it is a teſtimony of ſincerity, that we both abhorre our by-paſt ſinnes, and deſire to leave them. Secondly, faſting weakens the power and rebellion of the fleſh, and doth with more eaſe withſtand the aſſaults of Sathan, yea overcome him. Thus we ſee that faſting is profitable.

[e] Ionah 3. 8.10.

Secondly, we muſt faſt becauſe it is neceſſary, and that in theſe two regards: firſt, becauſe it is commanded; for the proofe hereof reade theſe Scriptures, *Levit.* 16.29 and 23. 27. and *Numb.* 29.7. and 30. 14. and *Ioel* 1.14. and 2. 15. and *Matt.* 6.16. and 9.15. In all which places we are commanded to humble our ſelves by faſting, and therefore it is neceſſary that ſometimes we ſhould faſt. Secondly faſting is a part of Gods worſhip: and therefore the Phariſee, boaſting of his ſervice, amongſt other duties, reckons up faſting [a]: And thus *Anna* is ſaid to worſhip God *by faſting and prayer* [b]; and thus *Paul* would have all good widowes doe [c], that is, a pure and abſolute faſt, accompanied with prayer, repentance, and other holy duties, is a part of Gods worſhip, and therefore unto the Soule of him that faſts, is very profitable.

Anſw. 3.

[a] Luk. 18. 11. [b] Luk. 2. 37. [c] 1 Tim. 5. 5.

Thirdly, we muſt faſt, becauſe we have ſuch worthy preſidents in this duty of faſting; who are worthy herein of our imitation: wee reade in holy writ, of the faſts of *Iſrael*, *Ioſaphat*, *Ezra*, *Nehemiah*, *Heſter*, *Mordecai*, *David*, *Ieremie*, *Paul*, yea (in this verſe) Chriſt himſelfe. And therfore there is great reaſon, that ſometimes we ſhould faſt, ſeeing it is both profitable and neceſſary, and hath beene practiſed by ſuch bright and cleare lights.

Anſw. 3.

VERS. 3. *Then the tempter came unto him, and ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread.*

Verſ. 3.

§. 1. *Tunc*, then, as Saint *Luke* hath it, *Luke* 4. 3. that is, after the forty dayes faſt was finiſhed; and after Chriſt began to bee an hungred.

Sect. 1.

What did Chriſt in the wilderneſſe all theſe fortie dayes?

Queſt. 1.

To this I anſwer; firſt, this is a curious queſtion, like unto that propounded by one unto Saint *Auguſtine*: What did God, before the creation of the world, to whom hee anſwered, that he made hell for ſuch curious ones.

Anſw. 1.

Secondly, it is likely, yea moſt certaine, that he ſpent that time in prayer, and in ſpirituall exerciſes.

Anſw. 2.

Thirdly, ſome [d] ſay, that in thoſe forty dayes, Chriſt paſſed quite through the Deſart of *Arabia Petrea*, and went unto the mount *Olivet*, where the law was given, that there hee might begin the conflict with Sathan.

Anſw. 3. [d] Bunting.

Fourthly, in that time he was tempted by the devill in the wilderneſſe: thus ſaith this our Evangeliſt verſe 1. *Ieſus was led into the wilderneſſe to be tempted of the devill.* And Saint *Marke* plainely, *Ieſus was there in the wilderneſſe forty dayes tempted of Sathan* [e].

Anſw. 4. [e] Mark. 1. 13.

Hence ariſeth a ſecond quære, How doth Saint *Matthew* agree with himſelfe, and with his fellow Evangeliſt Saint *Marke*, for *Matthew* Chapter 4 verſe 1 ſaith, *Ieſus was led aſide into the wilderneſſe, to be tempted of the devill*: and Saint *Marke* ſaith, *Ieſus was there in the wilderneſſe tempted, &c.* But Saint *Luke*, Chapter 4. 3. and

Queſt. 2.

96 and Saint *Matthew* in this third verse in sense saith, *Tunc, then* (when Christs 40. dayes fast was finished) *came the tempter unto him.*

Answ. 1. First, some say that Saint *Marke* did not think that Christ was tempted before the fortie dayes were expired, but afterwards: but this me thinks can scarcely agree with the word there used πειραζόμενος, (although reverend *Beza* be of this mind) because it is not a participle of the preterr-tense; and besides it doth denote the place where he was first assaulted by Sathan, rather then the time when he began to be tempted.

Answ. 2. Secondly, Christ was tempted first by Sathan in the wildernesse (as Saint *Marke* saith) but not with these temptations mentioned by Saint *Matthew* in this place, till after the 40. dayes were finished [f], but because some yet may doubt, how the Evangelists agree, Saint *Luke* saying, *that Christ was forty dayes tempted of the devill in the wilderneſſe* [g]; and Saint *Matthew* implying in this verse, that the devill came not unto Christ, untill after the expiration of the fortie dayes?

[f] Beda & Camara. qu. 208.

[g] Luk. 4. 1. 2.

Answ. 3. Answer therefore; Thirdly, that Sathan came first secretly unto Christ (as he doth usually unto us) tempting him by invisible temptations, as Saint *Marke* 1. 13. and Saint *Luke* 4. 2. meanes: but after the 40. dayes were ended, he comes visibly unto him, tempting him with those temptations which are expressed by Saint *Matthew* in this Chapter.

Sect. 2. §. 2. *Then the tempter came unto him:*] The devill comes armed against Christ with a threefold dart; the first is of the belly or *gluttony*; the second of *fame* and credit; the third of *gaine* and profit. The I. is the concupiscence of the flesh: the II. is the pride of life: the III. is the lust of the eyes.

Sathans first temptation is in the desires of the belly, which is both most present (because meat must be had) and most powerfull and strong, because *venter non habet aures*, the belly will take no denyall, but like the horsleeches daughter cryes, *give, give*: where wee may observe how he begins with the second *Adam*, as he did with the first, at the Belly.

Quest. It may here be demanded: If the desires of the stomack and appetite be evill, how then are they in Christ? (for *he was hungry*) If they bee lawfull, why then doth not Christ satisfie them by making stones bread?

Answ. The desires of the belly are not evill in themselves, but yet often perswade unto evill, not onely unto excesse of meate and drinke, but also unto thefts, the use of unlawfull meanes, disobedience, diffidence, and the like; and therefore they must bee borne, not obeyed, tolerated, but not fulfilled.

Sect. 3. §. 3. *If thou be the sonne of God:*] Why doth
Quest. 1. the devill say, if thou be the sonne of God?

Answ. 1. First some say because he doubted whether
[h] Chrysost. sup. hee were or not: for first, hee knew the Angels message unto *Mary*, *Luke* 1. and unto the shepheards *Luke* 2. and the journey of the Wise-men, the disputation and determination of the Doctors, the testimonies given of him in his Baptisme, both by the dove alighting upon him, and of *Iohn*, and of the voice of God from heaven; and therefore hee thought that he was *the Sonne of God*. But secondly, on the other side he saw him poore, and perceived him to bee hungry, and therefore doubting whether he were or not, he saith, *If thou be the Sonne of God.*

Answ. 2. Secondly, the devill did this, because he would have Christ to distrust God: for although hee tēpt him to turne stones into bread, yet he tempteth him not therein directly unto Gluttony, but unto a greater sinne, that is to distrust in his Father, and to doubt whether he were the *Sonne of God* or not; seeing that having fasted now so long, and being at the present hungry, yet nothing was provided for him: Teaching us that *Observ.* Sathan doth endeavour to induce us unto a diffidence of the love of God.

Quest. 2. How doth the devill tempt us hereunto?

Answ. 1. First, sometimes by our selves, making us call the love of God in question, and consequently to distrust of his helpe and assistance: *Iob* in those words, *although the Lord kill me yet will I trust in him* [a]; seemes to imply that he feares God will kill him. Thus *David* cryes out *my God, my God, why hast thou forsaken me* [b].

[a] Iob. 13. 15.

[b] Psa. 22. 1. 2 and 88. 1. 2.

Answ. 2. Secondly, sometimes the devill tempts us hereunto by others, using them as instruments to dissuade us from our confidence & assurance in God. Thus *Iob* was tempted by his wife when she said unto him, *Doest thou still retaine thine integritie? curse God and die* [c]. Thus *David* was tempted, many saying unto him that *there was no helpe for him in his God* [d]: yea the heathen reproaching him, and saying, *where is now thy God* [e]; Thus *Senacherib* tempteth *Hezekiah* to distrust God, *Esa.* 36. 7. 10. 15. 18.

[c] Iob. 2. 9.

[d] Psa. 3. 2. & 22. 7. 8.

[e] Psa. 115. 2.

Sect. 4. §. 4. *Command that these stones be made bread.*] What is meant by these words?

Quest. 1. First, some say they have an Allegoricall sense

Answ. 1. which is this, If thou be Christ the Son of God, then change these stones (that is the Gentiles) into bread, that is the children of *Abraham*.

Answ. 2. Secondly, the scope of the words is Historicall, and the sense is, because thou hungrest for bread, and hast it not, shew therefore thy power by making unto thy selfe bread of these stones.

Quest. 2. Seeing the action, the devill perswades unto is lawfull, why doth not Christ doe it? that it was a lawfull thing, appeares thus, I. because God oftentimes miraculously hath asswaged the hunger and thirst of his people, hee brought water out of the *stony rocke* for his children the *Israelites*; and out of the *jaw bone of an Asse*, for the refreshing of *Sampson*; he fed *Elias* with *Crowes* and with *meate from heaven*: he satisfied hungry *Israel* with *Manna*; and Christ with *bread* and *fish*. *Iohn* 21. 19.

II. Because Christ himselfe else where doth as much, as the devill here *tempts* him unto; for *he changeth water into wine* [f], and therefore *why not stones into bread?*

[f] Ioh. 2. 7.

Christ

Christ would not doe this both for the
- Counseller; he would not believe, or obey the Divell.
- Counsell; and that both in
  - Generall, because that which may bee lawfull in *Thesi*, in regard of the substance, may be unlawfull in *Hypothesi*, in the circumstances thereof.
  - Particular, and that both because
    - Hee was not led aside by the Spirit into the wildernesse, to worke miracles, or to demonstrate his Deity, but his humanitie rather.
    - His hunger was to bee overcome by suffering, not by eating.

Christ would not turne stones into bread, because he would not obey or believe the Counseller that gave the advice: Teaching us, that wee must not trust, or give credit unto Sathan: and hence it was that Christ would not suffer the Divels to beare witnesse of him, but rebukes them, when they acknowledge him[g], neither would *Paul* brooke it, that the mayd possessed with the Divell, should testifie of him, that hee *was the servant of the true God*[h].

Observ.

g Mark. 1. 34. & Luk. 4. 41.

h Act. 16. 18.

Quest. 3. Why may we not believe, or give credit unto the Divell, who sometimes speakes truth, as is apparent in the places even now alledged?

Answ. 1. First, because he hath no calling hereunto, either to bear witnesse of Christ, or of his Apostles, or to teach and instruct us, or to doe good unto us by any counsell or advice. God makes the *good Angels ministring Spirits for the comfort of his children*[i], but not the evill Angels; never making use of them, except first it bee to, or for the destruction of some, as Christ suffers them to goe into the Herd of Swine, who thereupon were drowned: yea hence the eternall fire of hell is called the condemnation of the Divell (in Scripture) because the Lord useth him as an instrument, to torment those that would not obey him.

i Heb. 1. 7.

Or secondly, the Lord makes use of Sathan to delude and deceive those that are obstinate in wickednesse; thus the Divell deceived *Achab*[k], and[l] doth daily Antichrist and his followers[l].

k 1 King. 22. 21.

l 2. Thess. 2. 11.

Or thirdly, the Lord makes use of the Divell for the tryall of his children: thus hee suffers him to tempt holy *David*, to see whether he would number the people, or not[m]. Thus he suffers him to try whether holy *Iob* will continue in his integritie, notwithstanding his stupendious afflictions[n]. Thus hee sifts *Peter*, Luk. 22. 31. and buffets *Paul*, 2 Cor. 12. 7. Thus the Lord useth him alwayes as an enemie, never as a counseller to advise, or a Doctor to teach and instruct; and therefore we must never beleeve him, but alwayes suspect him.

m 2 Sam. 24.

n Iob. 1. & 2.

Answ. 2. Secondly, wee must not believe the Divell, because hee is but a *Lying Spirit*, (1. King. 22. 21.) an old liar, and *the Father of lies*[o], who is craftie to deceive, being able to *transforme himselfe into an Angell of light*[p]. And whatsoever he doth, or sayth, he doth it, that he may deceive.

o Ioh. 8. 44

p 2 Cor. 11. 14.

Quest. 4. How doth the Divell deceive men, that wee may learne to avoyd his slights and subtilties?

Answ. 1. First, sometimes the Divell deceives *bona data*, by giving good things unto us, that thus hee may the more speedily gaine us unto himselfe: he promiseth temporall gaine unto us, that hee might gaine our pretious soules: *dat ut in mundo, ne detenmr in cœlo*[a]: hee doth enrich us with earthly blessings, lest wee should bee enriched with heavenly mercies: he oftentimes cures bodies, that he may kill soules.

a Chrysost.

Answ. 2. Secondly, sometimes the Divell deceives, *vera dicendo*, by speaking the truth: thus hee deluded the Pharisees by a false collection, hee taught them, that they must love their brethren and friends; and this was a truth taken from the law[b]: but from that ground, by the rule of contraries, he teacheth them to hate their enemies[c], and this was contrary unto the Law. The Sabbath must bee kept and observed; so sayth the Law, Exod. 20. therefore the workes of mercie must not bee done upon that day: this is *the Divels deduction*. Blasphemy it is to make a man equall unto God, this is truth; but that Christ was a blasphemer, because he made himselfe equall with God, was one of the Divels slanders[d]. Sathan is said to be a lyer from the beginning, because he began with the first man at this weapon: *Yee shall know good and evill*, (sayth Sathan) therefore yee shall bee like God himselfe: this was a lying conclusion. And therefore as *Aristotle* was wont to say of a lyer, so sayth *Chrysostome* of the Divell, *Non credendum Satanæ, licet verum dicat*, trust him not, though he speake the truth; but learne to stop our eares against all his enchanting perswasions, that although hee charme never so wisely, yet we may be like deafe Adders, not listening at all to his bewitching songs.

b Lev. 19. 18.

c Matth. 5. 43.

d Ioh. 5. 18

Quest. 5. How doth the Divel come unto us, how doth he give counsell or advice unto us: for no such thing appeares at all?

Answ. I answer, Hee doth not come unto us, or perswade us visibly, but by Instruments, by his enticements, which are either *externall*, or *internall*. First, the Divell hath externall allurements to entice us by; as for example, one hath lost a Gold Ring, or a Silver Spoone; another hath his sonne sicke, or his horse or hogge sick: here the Divell perswades to goe unto a Witch, who can helpe the sicke, and restore the thing lost; but let us remember, that there is a God in Israel, and therefore let us give our selves unto him, and seeke ayd and succour of him, and not from the Divell.

Secondly, the Divell hath internall enticements, to allure us: viz. First our owne evill concupiscence, so long as sinne is pleading unto us and therefore let us fight against this lust, which

98

which warres against our soule[a]. Secondly, our owne wisedome; for reason dictates and teaches many things unto us, contrary unto Gods word, yea often times those things which are not false principles, but false consequences from true antecedents; as for example, the Sabbath was made for man, therefore man may lawfully breake the Sabbath. By lying we may helpe our brethren, or save our selves from danger, therefore it is lawfull to lye in such a case. Usury is profitable for a Common-wealth, therefore it is by no meanes to bee abolished. Thus as Christ can bring light out of darknesse, and good out of evill: so the Divell can sucke evill from good, and, with the Spider, change wholsome juice into mortall poyson.

a 1 Pet. 2. 11.

Secondly, Christ would not turne *Stones* into *Bread*, because the counsell given was inconvenient, and therefore though the thing in it selfe might have been done, yet in regard of the circumstances, it might become unlawfull: Teaching us, that that thing, which is lawfull in generall, may in the circumstances be unlawfull. It was lawfull for the Israelites to offer sacrifice unto God, and yet some circumstances made their sacrifices execrable and abominable unto him[f]. It was allowed also unto them by God, to celebrate some feast dayes, and yet some circumstances there were in the celebration of their feasts, which made the Lord openly protest against them[g]. It is lawfull for Christians to eate flesh, but if it doe offend a weake brother, it becomes unlawfull unto us to doe it, if it be in our power or choyce to doe it, or not to doe it.

f Esa 66. 3

g Esa 1. 13. 14. Amos 5. 21.

Observ. 2

Quest. 6. How, or by what means can lawfull things become unlawfull?

Answ. Because even lawfull things are to bee moderated according to a three-fold rule: and therefore when they erre from any of them, they become unlawfull. The first rule is faith: wherein two things are required, I. That the thing which is done bee good, not a thing which is forbidden by the Law. And, II. that it be done well, sincerely[b], discreetly, with a good intent, &c.

The second rule is Charitie, wee must not offend a brother for whom Christ died, by that which we doe.

The third rule is decencie or comelinesse, which is described by the holy Scriptures in three words. The first is κρίνατε, *Comely*[c]. *Judge you* (saith the Apostle) *if it be comely for a woman to pray uncovered*. Wherein hee teacheth us to doe those things which becometh us, and our profession, we being called unto a holy calling[i], and women must doe the workes which become women professing the Gospell[k]. And *Titus* must speake those things which become sound Doctrine[l]; which places teach us, that wee must not onely doe those things which are good, but also which are comely, and beseeming us.

b 1 Cor. 11 13.

i Eph. 5. 3.

k 1 Tim. 2. 10.

l Tit. 2. 1.

The second word is εὐσχημόνως καὶ κατὰ τάξιν: let all things be done εὐσχημόνως καὶ κατὰ τάξιν, *decently & in order*[c], for it is a cause of rejoycing unto the righteous to see this, as Saint *Paul* said, *I rejoyce beholding your order*[d]. And thus things lawfull in themselves may become unlawfull unto us, if either first wee doe them not well for the manner of them, but for some base or by end; or if secondly we offend our brethren when we need not by any impulsive command; or thirdly, when we doe those things which are undecent, uncomely, disorderly, or not beseeming our places, or persons, or professions. And therefore it is not sufficient to say (as some doe) this is not a sinne; for although it be not in the substance, yet it may be so unto thee, in regard of the circumstances thereof; wherefore we must examine our actions by these three rules, Faith, Charity, Decency. First, examine what thou dost by the rule of Faith; and herein observe these two things { *An Bonum sit.* / *An Benè fiat.*

c 1 Cor. 14. 40.

d Col. 2. 5.

First examine, whether that which thou dost be *good* or not, & that out of thine own knowledge, for nothing must be done with *a doubting faith*[e] for that *pollutes and defiles the conscience*[f]. And therefore remember, if it be not certaine, that thou maist lawfully do that w^ch thou desirest, it is most certain thou maist lawfully abstain from doing it: as for example; if thou be not certainly assured of the lawfulnes of Usury, or of recreations, upon the Sabbath day, or of going to law with thy brother; thou maist be assured that it is lawfull to abstain from these; and therefore rather forbeare that which is certainely lawfull; then doe that which is disputable, controverted, and consequently uncertainely lawfull. Secondly, examine, whether that which thou dost bee well done or not; And herein search into these two things, I. In generall, if thou dost it *Sincerè*, with a sincere heart. *Deus remunerat adverbia*[g], God doth not alwayes reward *Bonum* a thing which is good for the substance of it, or good materially; but alwayes, *bene*, that which is formally good, done well, and with a sincere heart. If a Justice of Peace, or a Judge upon the Bench, execute Justice, with anger, or hatred or revenge; it is *bonum*, a good thing to execute just judgment, but not *bene* thus to execute it. If an hypocrite pray, that hee may the better devour widowes houses; this prayer shall not be rewarded, because although to pray bee *bonum*, yet thus to pray is not *bene*.

e Rom. 14. 22. 24

f 1 Cor. 8. 7.

g Bern.

II. In particular, examine if thou dost that which thou dost *Securè* safely; to wit, if thou dost not tempt God in the doing thereof, by approching too neare the gates of sinne. There are certaine cords of vanity, which draw on iniquity as with cart-ropes[h] from which all ought to abstain, but principally those that are infirme and weake; and it becomes every particular person, to acknowledge his infirmities, and consequently to avoid all the occasions of sinne.

h Esa 5. 18.

Secondly, examine what thou dost, by the rule of Charity; and here three things are to be enquired

e Rom. 14. 23.

b 1 Thess. 4. 12.

which warres against our soule[a]. Secondly, our owne wisedome; for reason dictates and teaches many things unto us, contrary unto Gods word, yea often times those things which are not false principles, but false consequences from true antecedents; as for example, the Sabbath was made for man, therefore man may lawfully breake the Sabbath. By lying we may helpe our brethren, or save our selves from danger, therefore it is lawfull to lye in such a case. Usury is profitable for a Common-wealth, therefore it is by no meanes to bee abolished. Thus as Christ can bring light out of darknesse, and good out of evill: so the Divell can sucke evill from good, and, with the Spider, change wholsome juice into mortall poyson.

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Answ. Because even lawfull things are to bee moderated according to a three-fold rule: and therefore when they erre from any of them, they become unlawfull. The first rule is faith: wherein two things are required, I. That the thing which is done bee good, not a thing which is forbidden by the Law. And, II. that it be done well, sincerely[b], discreetly, with a good intent, &c.

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First examine, whether that which thou dost be *good* or not, & that out of thine own knowledge, for nothing must be done with *a doubting faith*[e] for that *pollutes and defiles the conscience*[f]. And therefore remember, if it be not certaine, that thou maist lawfully do that w^ch thou desirest, it is most certain thou maist lawfully abstain from doing it: as for example; if thou be not certainly assured of the lawfulnes of Usury, or of recreations, upon the Sabbath day, or of going to law with thy brother; thou maist be assured that it is lawfull to abstain from these; and therefore rather forbeare that which is certainely lawfull; then doe that which is disputable, controverted, and consequently uncertainely lawfull. Secondly, examine, whether that which thou dost bee well done or not; And herein search into these two things, I. In generall, if thou dost it *Sincerè*, with a sincere heart. *Deus remunerat adverbia*[g], God doth not alwayes reward *Bonum* a thing which is good for the substance of it, or good materially; but alwayes, *bene*, that which is formally good, done well, and with a sincere heart. If a Justice of Peace, or a Judge upon the Bench, execute Justice, with anger, or hatred or revenge; it is *bonum*, a good thing to execute just judgment, but not *bene* thus to execute it. If an hypocrite pray, that hee may the better devour widowes houses; this prayer shall not be rewarded, because although to pray bee *bonum*, yet thus to pray is not *bene*.

II. In particular, examine if thou dost that which thou dost *Securè* safely; to wit, if thou dost not tempt God in the doing thereof, by approching too neare the gates of sinne. There are certaine cords of vanity, which draw on iniquity as with cart-ropes[h] from which all ought to abstain, but principally those that are infirme and weake; and it becomes every particular person, to acknowledge his infirmities, and consequently to avoid all the occasions of sinne.

Secondly, examine what thou dost, by the rule of Charity; and here three things are to be enquired

quired into. First, *Verum ad perniciem*, will not this which thou doſt tend to the deſtruction of thy brothers ſoule ? Doſt thou not lay a ſtumbling blocke in his way [i], and ſo become the occaſioner of his fall [k] : Thou knoweſt (or at leaſt thinkeſt) that to be lawfull which thou doſt ; but another is not certaine, that it is lawfull, and yet doth it becauſe of thy example, whence thou becomeſt a murderer unto thy brother [l].

i Rom. 14. 13.
k 1 Cor. 8. 9. 10
l Rom. 14. 15. & 1 Cor. 8. 11.

Secondly examine, *utrum ad ſcandalum*, will not this which thou doſt offend thy brother ? This thou muſt be very carefull of, *To give no offence either to the Iew, or to the Greeke, or to the Church of God* [m].

m 1 Cor. 10. 32. & 8. laſt verſ. and Rom. 14. 20.

Thirdly, *Verum ad damnum* ; will not this which thou doſt tend to thy brothers damage and loſſe ? A man muſt not burne his own houſe, that his neighbours may be fired alſo.

Thirdly, examine what thou doſt by the law of Decency, whether it becomes thee to doe it, or not, either in regard of thy perſon or place ? As for example, Firſt, doth it beſeeme thee as thou art a Chriſtian, and a profeſſor of the Goſpell : Stems ſprung from princely ſtockes ſhould not beare any baſe fruit ; Kings Sonnes ſhould not like poore boyes take in the Chanells ; and true Chriſtians who are the children of God ſhould not doe any baſe or unbeſeeming thing, applying themſelves to gather the thicke clay of this world together, but ſhould have their affections heightned and exalted unto heavenly things.

Secondly, doth that, which thou doſt, become thee, as thou art a Magiſtrate ; thou art called to governe others, and therefore thou muſt be magnanimous, grave, and unblameable. Thirdly, or as thou a Paſtour ; ſound doctrine becomes ſuch, and not fables or needleſſe trifles. Fourthly, or as thou art a Father of a family ; thou governeſt privately others, and therefore thou muſt ſo governe thy ſelfe, that thou give no evill example to thy Children or Servants. Fifthly, or as thou art a wife, a child or a ſervant ; thou muſt be ſubject, and obedient. Sixtly, or as thou art an old man, thou muſt be an example of gravity, ſobriety, and piety unto others, and not wanton, or light, or vaine, making thy ſelfe by that meanes, either a reproach or a laughing ſtocke unto others. Whoſoever in that which he doth, tranſgreſſeth either the law of *Charity*, *Faith*, or *Decency*, is condemned by the Apoſtle. Rom. 14. 1 Cor. 8.

Obiect. Some here obiect, if circumſtances may make a good thing evill, then a good intention will juſtifie an evill action, by the rule of contraries ; for *contrariorum eadem eſt ratio*.

Anſw. The reaſon here is not alike, as appeares thus, Firſt, *a pari* from the like inſtance, the touch of a polluted thing (under the leviticall law) polluted the toucher, but the touch of a ſanctified or holy thing did not ſanctifie the perſon touching it [b].

b Hag. 2. 13.

Secondly *ratione*, by this reaſon, becauſe *Bonum a good thing* is a *poſitive* word, not a *comparative*, and therefore is to bee predicated *abſolutely*, not *relatively* or *comparatively* : but *Malum an evill thing*, is a *privative* word, contradictory to *Bonum good* : *Bonum quod omnino bonum, et Malum quod aliqua parte malum* : that is called good which is altogether & in every reſpect good, but that is called evill, which is in any regard, or in any part thereof evill : as for example, that is called wholſome which is altogether ſuch, but that is called unwholſome, which is ſo only in part. A ſpoonefull of poyſon wil ſpoyle and infect a whole flagon of wine, but a ſpoonefull of wine will not purge from all infection, and harme, a pot of poyſon : yea whether wine be powred into the poyſon, or poyſon into the wine, both are alike mortall.

Thus wee have ſeene how that Chriſt would not turne ſtones into bread, becauſe hee would not obey or beleeve the *Counſellar* (the devill) as alſo becauſe that, which was *lawfull in generall* might prove *ſinfull* in the *circumſtances* : I proceede therefore to the next.

Chriſt would not change *ſtones* into *bread*, becauſe hee was not led aſide of the Spirit in the wildernesſe to worke miracles : he had a calling to helpe others by his miracles, but not himſelfe in this place : to teach us that wee muſt not undertake or enterpriſe any thing without a calling : but of this befor, and therefore I omit it, comming unto the laſt particular, which is this.

Chriſt would not command the *ſtones* to bee made *bread*, becauſe Sathan and his hunger was to be overcome by patience and quiet ſuffering, not by ſignes and miracles [c] ; teaching us hereby to depend upon the *ordinaris meanes*, not upon *miracles* : or in thoſe things, wherein we are deſtitute of ordinary meanes, we muſt be patient, and contented, becauſe this is the object of patience.

c Chryſoſt. ſup. *Obſerv.* 3.

Queſt. Why may we not have recourſe to *indirect meanes* (when direct and lawfull are wanting) for the relieving of our neceſſity and ſupplying of our wants ?

Anſw. 1. Firſt, becauſe it is the decree of God thus to try thee : nothing can come unto thee without the divine and ſpeciall providence of God, and therefore thou muſt doe as *David* did, who durſt not avenge himſelfe upon *Shemei*, becauſe God bad him curſe and revile him [d] ; remembring alſo that thou art called to ſuffer [e], and therefore thou muſt not labour to remove away thy ſufferings by *unlawfull meanes*.

d 2 Sam. 16. 10.
e Phil. 1. 29.

Anſw. 2. Secondly, becauſe the uſe of the meanes altereth nothing : the neglect of lawfull meanes accuſeth thee, but it doth not change the decree of God [f] : And therefore ſeeing wee cannot reſiſt the will of God, or make void his immutable decree by any thing we doe, wee ſhould not at any time, or upon any occaſion fly unto the uſe of unlawfull meanes.

f Acts 3. 18

Anſw. 3. Thirdly, we are never deſtitute of *lawfull meanes*, and therefore never ſhould uſe unlawfull : to ſay that in our neceſſities, dangers, diſtreſſes, and ſtreights we are deprived of lawfull meanes, were to ſay, that God were unfaithfull in his promiſes, who hath ſaid, *I will never faile thee, I*

will

100 *will never forsake thee*; and therefore this is not so much as to be whispered. For the confirming of the truth of this answer, obserue, that in all our necessities we haue a double helpe, or meanes to vse and fly vnto for succour.

First, fasting and prayer which is a very forcible and effectuall remedy, against either temporall or spirituall dangers and evils.

Secondly, hope of the divine ayd and assistance of God; and that both in rewarding thy sufferings hereafter, and in enabling thee here to undergoe what he layes upon thee, and in his due time removing the evill from thee [g].

g 1 Cor. 10. 13.

Quest. 8. Is it never necessary to vse vnlawfull meanes?

Answ. I answer, No, for the clearing whereof obserue, that there is a threefold necessity; First, *Necessitas rerum, a necessitie of riches*, or an estate, or of the things of this world: thus tradesmen say, they cannot liue and gaine, except they deceiue, and lye: thus poore men say, they must steale and pilfer, otherwise they and their little ones must starve: but these must know that there is no necessity of sinning: better gaine little, then loose the soule; better starve then steale.

Secondly, there is *Necessitas vitæ, a necessitie of life*: Thus some, if their children be sicke, repaire to the wisards and witches: thus subjects rebell against tyrants, persecuting both their persons and profession: but those must remember, that their children had better dye, then liue by the devils helpe: and these must know, that they owe obedience vnto superiours, either active or passive, and to rebell is contrary to the practise of the primitive Church [a]. Certainely, it is lawfull to rise vp against, and withstand invaders (as the *Machabees* did) but not against lawfull Kings, though they, forgetting the office of Kings should tyrannize over their subjects.

a Lege Apolog. Iustin. & Tertul.

Thirdly, there is *Necessitas animæ, a necessitie of the soule*, to preserve it from sinne; or to free it from concupiscence: Thus *Lucretia* murthered her selfe, because *Tarquin* had rauished her: and some kill themselves rather then they will be deflowred: But these must remember, that they pollute the soule by one sinne, while they shunne the pollution of another: yea it is themselves that contaminate their soules which were not defiled by an others fault: it was no sinne in *Lucretia* to bee forced violently against her will, (for that was *Tarquins* fault that rauished her, and in him a hainous sinne) but it was in her a notorious sinne, to kill her selfe. To conclude, *Vincit qui patitur*, affliction is to bee borne, temptations are to be withstood, I. by prayer. II. by watchfulnesse in them, and against them. III. by hope and expectation of the divine helpe and assistance of God: but IV. never by the vse of wicked or indirect meanes.

VERS. 4. *But he answered and said, it is written, Man shall not liue by bread alone, but by every word that proceedeth out of the mouth of God.*

Vers. 4.

§. 1. *It is written.*] Christ fights against Sathan onely with the sword of the Spirit, the word of God, and all the dartes hee throwes at him, are fetched out from the quiver of the Scriptures. *Sect.* 1.

Why did Christ this? *Quest.* 1.

I answer First, because this is the best and most powerfull weapon: as God is stronger in himselfe then Sathan, so his word is most operative against Sathan: it is the sword of the Spirit [b], able both to defend us, & offend our enemy [c], it being the sword of Gods mouth, 2 *Thes.* 2. able to confound the adversary thereof, and make the obedient thereunto wise unto salvation. *Answ.* 1.

b Ephes. 6. 17.
c Heb. 1. 3.

Secondly, Christ did this, to teach us, that nothing doth captivate an evill conscience, or subdue evill concupiscence sooner then the word of God: it being a sharpe two edged sword [d]; *Adam* had figleaves to cover his shame, and never was truely awakened, untill the word of the Lord comes unto him saying, *Adam where art thou* [e]? *Answ.* 2.

d Heb. 4. 12.
e Gen. 3. 7.

Who in such like cases vse any other weapons? *Quest.* 2.

I answer, there are divers that vse other meanes then the word of God against Sathans assaults, viz. First, some fight against him with the wisedome of the flesh; they dare not assent either for losse of goods, or reputation amongst men or the like; this weapon is a traytor, and will at length consent unto Sathan, and fight against him that useth it: yea the devill is wiser and more crafty then men, and therefore humane wisedome will never conquer him. *Answ.*

Secondly, some perswade themselves, that they can drive away the devill by their exorcismes, conjurations or the like. Thus the Papists use these remedies against the devill. I. their sacramentall consecrated wafer cakes. II. holy water. III. the sound of consecrated belles. IV. the signe of the crosse. V. the Gospel of Saint *Iohn* hung about their neckes. VI. the name of God, or of Christ. VII. verses, *per crucis hoc signũ*, &c. and divers other ridiculous things, which are too fooliish or frivolous to overcome or expell Sathan: the divell seemes to feare these, but hee doth but faine, that he may deceive the users of them; for it is onely the word of God, that hee feares, the weapons wherewithall our Saviour foiles him.

But the Papists may here object, it is the word of God which they use; Saint *Iohns* Gospel, and the name of God, &c. are the word of God, and therefore a warrantable remedy against the devill. *Obiect.* 1

The word of God profits us, if we use it aright, that is,

First, it profits not, being barely pronounced with the lipps, or carried about us: as we may see by the sonnes of *Scheva* [g], they adiure the devill by Jesus, whom the Apostle preached, but hee obeyes them not, but woundes them to their hurt. *Answ.*

g Act. 19.

Secondly, it profits, when it is applyed by faith; for thus this strong man is overcome [h].

h 1 Pet. 5. 9.

Who are enemyes unto this weapon of the

the word of God?

Answ. 1. First, those that forbid the translation of the Scripture into the vulgar tongue, which may be understood.

Answ. 2. Secondly, those that prohibit the reading of the word of God; because ignorance thereof will not condemne them.

Answ. 3. Thirdly, those that applaud ignorance of the Scriptures, as the mother of devotion, and to be preferred before the knowledge thereof. These are refractory unto the Lords injunction, who commands them to bee read and taught even in private families [i], and to bee diligently studyed night and day [k], and to be read to all the people, as *Iosias* did [l], and *Nehemias* also, Chapter 8. These are contrary to Christs practise here, and to his precept else-where, commanding to *search the Scriptures* [m]. These are not like those noble *Bereans*, whom Saint *Paul* commends, *that turned over their bookes, to see whether the Apostle taught them according to the Scriptures or not* [n].

[i] Deut 6. 7. 8.
[k] Psal. 1. 2
[l] 2 Chron. 34. 30.
[m] Iohn 5. 39.
[n] Act. 17. 11.

Obiect. 2 But here the Papists object, the Scriptures are perillous and full of danger to him that reads them, because they are difficult to be understood, and being misunderstood, they leade unto errour.

Answ. 1. First, if holy writ be dangerous to be read, so are also humane writings; they being indeed full of errours, as we may see in the writings of *Origen*.

Answ. 2. Secondly, the whole Scripture is not difficult to be understood, and consequently not dangerous to be read: there are depths, where an *Elephant* may swimme, and shallow places, where a Lambe may wade over: yea all necessary truths are plainely expressed.

Answ. 3. Thirdly, let it bee granted, that they are hard, and dangerous, to him that throughly understands them not, yet they must not therfore be taken away, because they are *necessary darts*, yea, the *principall darts* against Sathan. Yea why doth the Church of Rome thus prohibite the Scriptures? because they are dangerous, that is, because there is indeede great feare and danger, that the reading of this divine truth will detect, and lay open the Popish errours, which they cannot endure should be disclosed.

Answ. 4. Fourthly, I answer, to the question propounded, they are enemies (or at least not friends) unto this weapons of the word, that spend time unwillingly in the reading and hearing of it: that can spend three houres in the hearing of a Comedy with more delight, then one in the hearing of a Sermon or in reading the Scriptures; not because a play is better, but for one of these causes, either First because thine eyes are blind, and understanding so obscure, that thou canst not understand, or perceive those spirituall truths, which are specified in the Scripture [o]. Or secondly, because although thou understandest, what thou heareſt and readest, yet thou lovest the world better then God; thy body better then thy soule, and thy pleasure, more then thy eternall blisse. Or thirdly, this is because thou canst not brooke or endure the reproofes of the word of God: it doth not praise thee, but blame thee, and therefore thou hatest it, as *Ahab* did *Michaiah*. But thou must consider, that if thou wouldest not sinne, the Minister would not reprehend thee for sinne; and if thou wouldst abound in good workes, hee would praise thee: In the meane time he must take care of thee, and not bee wanting in reproofes, untill thou bee reformed; because that is the profitable balme, to cure thy sick soule. And therefore, heare, reade, learne, and obey the word, yea labour, that thou mayest be rich in the knowledge thereof [p], that so thou mayest be made wise unto salvation, and surely armed against all the fiery darts of Sathan.

[o] 1 Cor. 2 14.
[p] Colos. 3. 16.

§. 2. *Man lives not by bread alone*:] Sathan enquires here whether Christ be the Son of God or not; why then doth Christ answer concerning men, *Man lives not by bread alone*?

Sect. 2. *Quest.*

Answ. 1. First, that he might shew that he was a man, and obliged to humane obedience: *obedientia ejus, obedientia hominis* [q], the obedience of Christ, was the obedience of man.

[q] Chrysost

Answ. 2. Secondly, that hee might teach us that his answer doth belong unto us: for first, if hee had changed the stones into bread, what had that beene to us? Or secondly, if hee had said, that he being God, had no neede of bread; neither had this belonged at all unto us. But thirdly, when he answers what man must doe, he doth thereby propound an institution or instruction for us.

Sect. 3. §. 3. *But by every word that proceedeth out of the mouth of God*:] that is, by any thing, that God in his good pleasure wils to be our foode: or by any thing else besides bread, whatsoever God shall thinke good.

Obser. 1. Hence observe two things; First; things in respect of being must have dependance on the will of God, or on themselves, or one some other: I. if they depend upon themselves for their beeing, they are Gods: II. if they depend on any other thing without, and besides God, that thing then is God also: these two being absurd and neare blasphemy, it remaines, III. that all things and acts in the world, as acts considered, have their being by a dependance upon God, as on the highest cause.

Obser. 2. Secondly, observe God is not tyed to the second ordinary causes, but hee can doe that without them, which hee can doe with them, as appeares in these particulars. First, God sometimes works without meanes at all, as in the first creation of the Chaos; and in Christs healing many diseases.

Secondly, God sometimes workes with ordinary, but those weake and insufficient meanes in the order of nature: thus *Asa* beleeves, *that it is nothing with God to helpe, whether with many, or with them that have no power* [r]; yea examples we have hereof in the booke of God, as when the figges healed *Hezekiahs* sore [s]; when *Iacobs* rods, made the sheepe bring forth party-coloured lambes. *Gen.* 30. 37. 38. when the wind brought quailes. *Exod.* 16. 30. &c. when *Gideons* 300. souldiers got the victory [t], and *Ionathan* and his man. 1 *Sam.* 14. 6. when *Elijah* went in the strength of his meat forty dayes [u]. All these were

[r] 2 Chro. 14. 11.
[s] 2 King. 20. 7.
[t] Iudg. 7. 22.
[u] 1 King. 19. 8.

102 were wrought by ordinary meanes, but the meanes in themselves were altogether ineffectuall for the effecting of such great workes, as these were.

Thirdly, God sometimes workes by meanes altogether unusuall and unwonted, such as was *Manna* in the Desart: so without the Sunne he caused light to shine forth, either out of the whole *Chaos*, or els out of the element of fire, at the first creation: so without raine at the same time, the earth was fruitfull: And thus with the noyse of Rammes-hornes the walles of *Iericho* fell downe.

Fourthly, God sometimes workes with quite contrary meanes: as Christ healed the blind mans eyes with clay and spittle [a], and *Ionas* is saved by being in the whales belly [b].

[a] Ioh. 9. 6. 7.
[b] Iona. 2. 10.

Vers. 5. VERS. 5. *Then the devill taketh him up into the holy city, and setteth him on a pinnacle of the Temple.*

Sect. 1. Quest. §. 1. *Then the devill taketh him up:*] It is questioned here, how the devill tooke him up, whether it were first truly, or in a vision? or secondly, visibly or invisibly? or thirdly, violently, or willingly? and *Musculus* thinkes, that these things are not curiously to be enquired or searched out: yet (I hope) we may safely answer;

Answ. 1 First, that the devill tooke up Christ really and truely; for what neede we deny this, seeing the affirmation thereof is not contrary to the analogy of faith? yea to deny it, were to change the truth of the Scriptures into figures, as did *Origen* in times past, and the Anabaptists at this day.

Answ. 2. Secondly, if it bee objected, how could the devill take up Christ invisibly? *Chrysostom* (*oper. imperf.*) answers, that it was easie for him to doe it by the power of Christ: for if *Habakkuck* could be transported from *Iudea* into *Babylon*, and seene of none, then why not Christ?

Answ. 3. Thirdly, there is no question but this was done willingly, for it was not in the devils power to draw him against his will. *Cum audis ductum, ne cogita potentiam Sathanæ, sed patientiam Christi: in Domino non infirmitas sed patientia; in Sathana non virtus sed superbia* [c]: when thou heares, that Christ was taken up by Sathan, thinke not of the power of the devill, but of the patience of Christ, for in him is no weakenesse but patience; and in the devill no power but pride, who thought that he did this by his owne power, because Christ did not resist him at all herein.

[c] *Chrysost. oper. imperf. ſ.*

Sect. 2. §. 2. *Into the holy Citie.*] What Citie was this? Jerusalem. Luke 4. 9.

Quest. 1. Why did not the Divell rather take him up into some high Cliffe, or Rocke in the Desart?

Answ. Because he despaired to prevaile against him, or overcome him in a solitarie place; and therefore now he will tempt him unto vaine-glory, which men are more apt unto.

Quest. 2. Was this Citie holy?

Answ. I answer, it was called the holy Citie; but it was nothing lesse; for it was at this time a most corrupt place: Teaching us, that the Church, (although she want not her spots, yet) is called holy. *Observ.*

Quest. 4. Why is the Church called holy, when shee is polluted and stained?

Answ. 1. First, because shee is consecrated to holy uses; the name of God is called upon there; the Oracles of God are taught there [d], and religion is professed there, wherefore she is called holy [e].

[d] Rom. 3. 2.
[e] Dan. 9. 24.

Answ. 2. Secondly, because she ought to bee such, the members of the Church should be holy, as their Father is holy, 1 *Pet.* 1. 15.

Answ. 3. Thirdly, because God accepts of our weake, and imperfect obedience (if so be it be sincere) as though it were holy, not imputing our sinnes and infirmities unto us.

Vers. 6. VERS. 6. *And sayth unto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, he shall give his Angels charge concerning thee, and in their hands they shall beare thee up, lest at any time, thou dash thy foot against a stone.*

Sect. 1. §. 1. *If thou bee the Sonne of God.*] Before (verse 3.) the Divell seemes to doubt, whether Christ were God, or not; and therefore that he may be the better resolved, hee tempts Christ to turne stones into bread. Now he tempts Christ to demonstrate unto others his Deitie, by casting himselfe downe headlong: as if hee would say, I see thou art secure and safe, and canst not be harmed, because the Angels have the charge of thee, to keepe thee; but the inhabitants of Ierusalem know it not, and therefore cast thy selfe headlong, and wee will all, without any further question, beleeve that *thou art the Sonne of God.* Where wee see before he tempted him unto *Diffidencie*, and distrust, and would have had Christ to make triall, whether he were the Sonne of God, or not: now hee tempts him to *Confidence* and assurance, the opposite of diffidence, that because he is certainly the Sonne of God, hee may therefore safely throw himselfe from the pinnacle, for he cannot be endangered thereby.

Quest. Why doth Sathan allure us unto contraries, from diffidencie unto an unwarrantable confidence?

Answ. 1. First, not because hee is opposite unto himselfe; but because hee endeavours one and the same thing by contrary meanes, his craft more clearly shining forth hereby.

Answ. 2. Secondly, because vice is not onely opposite unto vertue; but also unto the contrary vice.

Answ. 3. Thirdly, because often our mindes change, which being observed by Sathan, hee changeth his bait: For first, sometimes we delight in the vanities of youth, and sometimes in the impieties of old age. Secondly, sometimes wee care not for our sinnes, that is, feare them not: sometimes we are driven to despaire with the sight of them. Thirdly, sometimes wee neglect pietie; and are carelesse of the practise of it: sometimes

times we are puſt up, and grow proud of our performances. Thus as *Polypus*, for his owne advantage, can take upon him the colour of a fiſh, or of a rocke, ſo this enemy of mankinde, *Polypus* and *Proteus* like, can change himſelfe into every ſhape, and ſute himſelfe unto every diſpoſition.

Sect. 2. Object. §. 2. *For it is written.*] The Papiſts object this place for the proofe of the neceſſity of humane traditions, Heretikes, and the Divell pretend Scripture for their errours; and therefore we muſt not adhere onely unto the Scriptures, but beſides them, we muſt have the traditions of the Church.

Anſw. We admit the antecedent, but deny the conſequent; for when Sathan abuſes Scripture, that he may the better prevail againſt *Chriſt*, our *Saviour* doth not forſake the word, and flye unto Traditions, but ſtill uſeth this weapon, untill hee have conquered his enemy the divell. The divell objecting here, it is written, &c. Chriſt doth not anſwer him, *Traditum eſt*, but *Scriptum eſt*, it is written, and not delivered by tradition: And therefore by our Saviours example we are not to leave the Scriptures, but cleave the more cloſe unto them, becauſe the divell and wicked men abuſe them.

It is written.] The Divell uſeth no Scripture, *Obſerv. 1* that wee finde before this, but now when hee findes himſelfe wounded, and driven backe with this weapon, he labours to wreſt it to his wicked purpoſe: Teaching us that it is a divelliſh thing to defend ſin, by Scripture: For Firſt, the divell doth not apply himſelf to the ſenſe of that Scripture, which he alleadgeth, but wickedly wreſts the words to his owne purpoſe.

Secondly, he repaires not unto the Scripture; untill he be ſo ſtraightned, that he knowes not how otherwiſe to unwind himſelfe. Thus oftentimes doe wicked men, pervert the ſenſe of the ſcripture, when otherwiſe they cannot maintain their practiſes. Thirdly, to patroniſe and defend ſinne, by the word of God, is to make God a patron and defender of ſinne, which is a monſtrous impiety.

Queſt. 1. How can ſinne be defended by the Scripture, ſeeing it is a continued doctrine according to holineſſe?

Anſw. It is eaſie to bee done by abuſing, wreſting, and corrupting of it; as the Spider can draw, and ſucke poyſon from the moſt ſweet and *Obſerv. 2* wholeſome Flowers. Teaching us, that ſatanicall men from the ſacred fountaines of Scriptures, can find out and invent arguments againſt religion; becauſe although they be the foundation of truth, yet theſe men build ſtraw and ſtubble upon them: *Wee are ſaved by grace* (ſaid the bleſſed Apoſtle [a]) therefore *we may ſinne that grace may abound*, ſay theſe wicked ones [b].

[a] Epheſ. 2. 9.

[b] Rom. 6. 1. 2.

Queſt. 2. *Ex veris nil niſi verum*, from true propoſitions, nothing can follow but a true concluſion; how then can wicked men from this fountaine of truth, draw arguments for the maintenance of errours?

Anſw. This may bee done three manner of wayes, Firſt, *falsò citando*, by corrupting and falſe citing of them, and this is done one of theſe two waies, either firſt *Addendo*, by adding to the word of God as *Evah* ſaid, *forte*, *leſt perhaps ye die*, whereas God had ſaid *Morte morieris*, poſitively, *thou ſhalt die the death*. Thus the Phariſees, adde unto the word of God; the law ſaith, *thou ſhalt love thy neighbour*; therefore (ſay they) *thou ſhalt hate thy enemy*. Or Secondly, this is done *Omittendo*, by omitting ſome thing, as the Divell doth here, *It is written* (ſaith he) *God will give his Angels charge to keepe thee, that thou daſh not thy foote againſt a ſtone*; but he leaves out the maine thing, [c] Pſa. 91. 11. *in vijs tuis* [c] *to keepe thee in thy wayes*, now hee tempted Chriſt to an unwarrantable tempting of Gods providence, and therefore would have had him thus to goe out of his way, wherefore fraudulently, he keepes backe that particular, *in thy wayes*.

Secondly, this may be done, *falsò explicando*, by a wrong ſenſe and interpretation; or by a falſe explication of the words. Thus Uſurers abuſe the parable of the talents; and Papiſts falſly explicate theſe Scriptures; *He gave to every man a penny*, *Mat.* 20. *And he ſhall not come out untill he have paid the uttermoſt Farthing. And behold here are two ſwords. And avoid an heretike*, and divers others, of which (God aſſiſting me) in their proper places.

Thirdly, this is done *falsò applicando*, by a falſe application of the Scripture, or by a wrong deduction, by a begging of the queſtion: Thus the Papiſts abuſe *Daniel*, God is called by him, *the Ancient of dayes*, therefore they may paint him like an old man: the Jewes ſay, it is blaſphemy for man to equall himſelfe with God, therefore Chriſt blaſphemes: Who can reckon up the genealogie of the Meſſias, but they can reckon up Chriſts (as *Matthew* and *Luke* doe) both by *Joſeph* and *Mary*, and therefore he is not the Meſſias. Thus errours may be built upon the Scripture by a falſe application of them. And therefore we had need be very wary, and cautelous, both how we read and heare, and expound, and apply the Scriptures; and when any falſe teachers, or Sathan, or our owne corrupt heart would teach us to finde out Scripture for the ſtrengthning or maintaining of ſinne, or errour, let us ſay as old *Iſaac* ſaid, *this is Iacobs ſmooth voice, but Eſaus rough hands*; The words are Gods, but this ſenſe, explication, and application is the Divells.

Sect. 3. §. 3. *He will give his Angells charge over thee, &c.*] The Divells ſcope is here, to draw Chriſt unto preſumption, and he endeavours it by faire gloſſes, and ſweete blandiſhments, viz. Firſt (ſaith he) there is no danger in the thing at all, neither any cauſe of feare, for thou ſhalt be kept and preſerved by the Angells. Yea, Secondly, thou maiſt be aſſured of it, for *Deus juſſit*, God hath commanded his Angels concerning thee, and therefore they dare not but looke carefully unto thee; wherefore *mitte te deorſum*, caſt thy ſelfe downe. From whence wee may obſerve, *Obſerv.* that the Divell makes all ſinne to appeare beautifull to our ſight, and ſweete to our taſt, like the forbidden apple, which was faire, to looke upon

on, and good for food, and the end was good also being knowledge and honour[a]. Hence unlawfull delights are called the pleasures of sinne, because sinne seemes full of pleasure and delight; the divell is a subtle fowler, that deceives us with his sweete musicke; and like the Panther hides his devouring jawes, letting us see nothing but a faire, delectable and sweet smelling skin; he can cry like a Crocodile, untill he have drawne us out of our way; he will embrace us with a *Ioabs* arme, and salute us with a *Iudases* kisse; yea his care is not to terrifie us, but to allure us.

a Gen. 3. 4. 5.

Quest. How doth the Divell allure and intice us?

Answ. By these two wayes and meanes: First, by propounding unto us the sweetnesse of sin, hee makes sinne seeme sweet to every sinner: Drunkennesse seems sweet to the drunkard although it be hurtfull to the body, to the estate, to the reputation and credit. Adultery seemes delightfull, although it be the cause of bastards, ignominy, disgrace, and most loathsome diseases: lying, bragging, boasting, dissembling please many a man, although others deride them, and flout them for it, and will not believe them; yea swearing and blaspheming, although it be neither any way pleasing or profitable, yet our corrupt nature delights too much in it, as appeares by the too frequent use of it: and therefore let us not be deluded with an outward shew, but remember that although the face seemes faire, yet it is but painted, and if the vizard were taken of, sin would appeare out of measure sinfull; though the Cup seeme of Gold, yet the draught therein is poyson, the wayes of sinne being death[b], and no better then *Circes* cup, which of men will make us beasts; and therefore let us withstand all the temptations of Sathan, with the consideration of the end of sinne.

b Rom. 6. 23.

Secondly, the divell deludes and deceives us, by making us to presume of pardon; hee tells us, *Si quoties peccant homines sua fulmina mittat*, if God were as severe as some make him, none could be saved; but he is not ready to punish, but rather to pardon; hee will accept of us at any time, though at the last gaspe, as he did the thiefe upon the crosse: yea if we wil believe him, he wil tell us, that wee need not feare though our sinnes be great, for great Saints have beene as great sinners as wee are: *David* was an adulterer; *Noah* a drunkard; *Lot* an incestuous person, yea Christ came to save sinners; and therefore thou maist presume of pardon: But we must remember, that Christ came to save onely penitent sinners, not impenitent: there were many theeves, adulterers, drunkards, incestuous persons, &c. whereof were saved, *vel duo, vel nemo*, very few; there were many widowes in Israel, but the Prophet was sent to none, but to her alone of Sarepta. Why did Christ save one theefe upon the Crosse? Because none should despaire of mercy, upon the condition of true repentance. Why did Christ save but onely one, (that we read of) at lifes last period? Because he would have none to presume of mercy, and to procrastinate their repentance.

VERS. 7. *Iesus said unto him, It is written againe, thou shalt not tempt the Lord thy God.* *Vers. 7.*

§. 1. *It is written againe.*] Is the Scripture contrary to it selfe, or one place therein unto another, that our Saviour saith, it is written againe? *Sect. 1. Quest. 1.*

Answ. No: but our Lord hereby shewes, that the Divell concludes falsly, because hee gives the sense contrary to another Scripture: Teaching two things hereby unto us, first, that from the Scriptures by a false collection, and deduction, may bee drawne things contrary unto religion: but of this in the former verse. Secondly, that is not the true sense of any Scripture, which doth thwart and crosse, or contradict any other Scripture; and therefore the true sense of the word is to be drawne from the same harmony; God is not mutable[c], neither are his words our words[d], and therefore his words remaine the same for ever[e], one sentence of Scripture is not contrary to another, but they all make up one truth, and all proceede from one mouth, which cannot faile. Truth is one, immutable, and constant, and can never become a lye, or false: but the word is truth; *sanctifie them Father with thy truth*: what is that? *thy word is* (not true onely, but) *Truth*[f].

Answ. *Obser. 1.* *Obser. 2.*

c Numb. 23. 19. d Esa. 55. 8 e Esa. 40.

f Ioh. 17. 17.

It is written againe.] Sathan abuseth Scripture, (and as it were prophanes it) yet Christ notwithstanding this, gives it not over; but keepes him close to his guard, with this Sword of the Spirit in his mouth, and hand, *Scriptum est*, it is written: Teaching us, that we must never depart from the use of the Scriptures, we must never forsake this weapon. *Obser. 3.*

Here divers questions will be made.

What is the Scripture, the use whereof wee must never forbeare? *Quest. 2.*

It is the word of God written by the Prophets and Apostles, being dictated unto them by the divine inspiration of the Spirit of God[a]. The words of the Prophets and Apostles, were the words of God: hence ever and anone they say, *Thus saith the Lord*, because the Lord spake in and by them. The Papists believe the Scriptures to bee the word of God, and prove it too, but by an argument, which the Philosopher will not approve of, viz. *Probatione circulari*, treading out this truth like a horse in a mill, in this manner; The Scripture is the word of God, because the Church teacheth us so: the testimonie of the Church they thinke infallible, because it is guided by the Spirit of God: they are sure it is guided by the Spirit of God, because the Scripture sayth so[b], and thus they run at the ring, ending where they began. *Answ.*

a 2 Pet. 1. 19. 20.

b Ioh. 16. 13.

If the Scripture bee not knowne to bee the word of God, but by the testimony of the Church, then how is it knowne to be such? *Quest. 3.*

For answer hereunto, I referre the Reader to the first question of this booke, *Pag.* 1. onely adding one answer more to those many: It appeares that the Scriptures are the word of God, by comparing of them with all other bookes, writings, *Answ.*

writings, and writers: for the amplifying whereof, take notice of three ſorts of Bookes; under one of which frankes, all ſorts of bookes and writings may bee included, viz. Firſt, *Humane* Secondly, *Eccleſiaſticall*. Thirdly, *Divine*.

Firſt, *Humane bookes* are bookes written by men (either in the Church of God, or out of it) of humane things, as Philoſophicall Bookes, or Rhetoricall bookes, or Politicall bookes, or bookes of any other humane Art or Science. Theſe are not divine bookes, but humane, not the bookes of God, but the writings of men, having both the matter, manner, method, and ſtile from men: And therefore theſe are not authenticall bookes, in all things to be beleeved, which they affirme.

Secondly, *Eccleſiaſtical bookes* are thoſe which are written by holy (or at leaſt learned) men, in the Church, containing divine things: Now theſe writings are to be admitted, and are called the word of God, as farre as they ſympathize, conſent, and agree with the word of God: but they are not authenticall of themſelves, but as they depend upon the Scripture, and ſpeake her true language. Theſe writings, I ſay, are ἀξιόπιστοι, *non* αὐτόπιστοι, worthy to be beleeved, but not of themſelves to bee beleeved, nor any further than they accord with the word of God.

Thirdly, *Divine bookes* are the bookes of God, written by the Prophets and Apoſtles; which bookes are the word of God, the Prophets and Apoſtles being onely inſtruments (Pen-men thereof) and the holy Ghoſt the Dictator, who endites unto them, both the matter, and manner, and the very words: and therefore is called aright the word of God, and are αὐτόπιστοι, of themſelves to be beleeved, becauſe the writers were θεόπνευστοι, and θεοδίδακτοι, inſpired, taught, and directed by the Lord of glory, and Spirit of truth in the writing of them. And thus comparing the word of God with all other writings, we finde that there are none to bee equalled for excellency, truth, purity, and infallibility thereunto; and therefore great neceſſity there is to adhere unto them.

Obiect. 1. The Anabaptiſts object, that the Scriptures are not now neceſſary, becauſe God made many promiſes that under the Goſpell all ſhould be taught of God; and that he would write his law in their inward man, and they ſhould heare a voice behind them ſaying, this is the way, walke in it[c].

Ier. 31. 34. Joh. 6. 35. Heb. 8. 11.

Anſw. These words are not to be underſtood ſimply but comparatively, that there ſhall bee greater knowledge under the New Teſtament; then was under the Old; according to the ſaying of the Prophet, *the earth ſhall be full of the knowledge of the Lord*, (that is in the times and places of the Goſpell) *as the waters cover the Sea*[d].

d Iſai. 11. 9.

Queſt. 4. Why muſt wee never depart from the uſe of the Scriptures, but (with our Saviour here) alwayes ſhield our ſelves with this buckler *Scriptum eſt, it is written*?

Anſw. 1. Firſt, becauſe there is a ſweete conſent, harmony, and concord in the whole Scripture: *Divina enim lectiones ita ſibi connectuntur tanquam una ſit lectio, quia omnes ex uno ore procedunt*[e]. All the Divine precepts of the word of God, are ſo linked together, as though they were but one onely heavenly lecture, becauſe all of them proceeded from one bleſſed and celeſtiall mouth. 105

e Auguſt.

Anſw. 2. Secondly, becauſe the Scriptures are more excellent then all other writings whatſoever, and more abounding with Grace, Vertue, and Piety. *Quicquid in Scriptura docetur, veritas, quicquid præcipitur, bonitas, quicquid promittitur, felicitas*[f]. That is, the Scripture teacheth nothing but truth, commandeth nothing but goodneſſe, promiſeth unto us all happineſſe. *Alia ſcripturæ ſi quam veritatem docent, non ſine contagione erroris eſt; ſi quam bonitatem commendare videantur, vel malitiæ mixta eſt (ut non ſit pura) vel ſine cognitione vel dilectione Dei, ut non ſit perfecta.* That is, if other writings teach any truth, yet it is not without the contagion and taint of error; if they ſeeme to commend any good thing, it is either mixed with malice, and ſo not pure; or without the knowledge, or love of God, and ſo not perfect. *Tota Scriptura eſt convivium ſapientiæ, ſinguli libri ſingula ſunt fercula*[g], the whole Scripture is a banquet of wiſedome, and every ſeverall booke a dainty diſh; and therefore great reaſon there is, that we ſhould cleave cloſe unto them.

f Hugo Card.

g Ambroſ.

Anſw. 3. Thirdly, of all writings the Scriptures are moſt true, and therefore we muſt never give over the uſe of them. Pope *Pius* himſelfe ſaid, *Reſiſtendum eſt quibuſcunque in faciem, ſive Paulus, ſive Petrus ſit, qui ad veritatem Evangelii non ambulant*[h]. He is to be reſiſted to his face that walkes not (both in practiſe and opinion) according to the truth of the Goſpell, though it were *Peter* or *Paul* themſelves. The Prince of Anhault tearmed the Scriptures, the ſwathling bands, wherein Chriſt was wrapped that is the containers and includers of truth it ſelfe. Therefore we muſt never forſake them.

h Abbas Urſperg. geneſis.

Anſw. 4. Fourthly, there is nothing more profitable either for the unregenerate, or for the regenerate, and therefore to bee adhered unto by all, becauſe under thoſe two all are included.

Firſt, it is profitable for thoſe that are not regenerated and as yet borne anew unto God, and that in theſe regards. Firſt, the word of God breakes the hard heart: *Is not my word* (ſaith the Lord) *like a hammer, that breaketh the Rocke in pieces*[i]. Secondly, the word of God gives ſight to the blind eyes[k]; *Behold* (ſaith God unto *Paul*) *I have ſent thee to open their eyes, and to turne them from darkeneſſe unto light*[l]. Thirdly, it is profitable for ſuch, to bring them from the power of Satan, unto God[m]. Fourthly, it is profitable unto them, for the pardon of their ſinnes, and ſpirituall adoption into the fellowſhip of ſonnes[n]. Fiftly, it is profitable to convince them of their ſinnes[o].

i Ier. 23. 29.
k Pſa. 19. 8.
l Acts 26. 18.
m Act. 26. 18.
n Act. 26. 18.
o 1 Cor. 14. 24.

Secondly, it is profitable for thoſe that are regenerated, in theſe reſpects. Firſt, the Scriptures protect and defend them againſt the temptations of Satan; they are a ſhield unto them that

put their truſt in God [p], yea they are the ſpirituall ſword, which ſerves both for offence and defence [q].

[p] Pro. 30. 5.
[q] Epheſ. 6. 17.

Secondly, by the Scripture the underſtanding of Gods children is more and more enlightned [r]. Thirdly, their affections are thereby more and more enflamed: *Did not our hearts burne within us* (ſaid the two Diſciples) *while he opened unto us the Scriptures* [ſ]. Fourthly, the word of God doth purge us from our guylt: *Now ye are cleane through the word, that I have ſpoken unto you* [t].

[r] Pſal. 19. 8, 9.
[ſ] Luk. 24. 32.
[t] Ioh. 15. 3.

Fiftly, the Scriptures are profitable unto the righteous, to arm them againſt afflictions, & to comfort them in ſorrow [u]. Sixtly, they ſtrengthen them unto patience in all croſſes whatſoever [x].

[u] Rom. 15 4.
[x] Rom. 15 4.

Fiftly, the word of God is the guid, convoy, and directer of the ſoule, and therefore cannot be forſaken without inevitable danger of erring, the word of the Lod is right [y], that is, *regula recti*, the rule of truth and uprightneſſe; yea thereby the ſervants of God are forewarned, that is adviſed, preadmoniſhed, and forearmed againſt the aſſaults of Satan [z]. *The word of God is a light unto our feete, and a lampe unto our pathes* [a]. And therefore we muſt not *ſeeke unto them that have familiar ſpirits, but ſeeke the Lord, in the law and in his teſtimonies* [b]. And therefore ſeeing the word of God is the conducter of the ſoule, wee muſt take heed, that we never forſake, or let goe out of our hands this weapon of the Scriptures.

Anſw. 5.
[y] Pſa. 19. 8
[z] Pſal. 19. 11.
[a] Pſa. 119 105.
[b] Iſa. 8. 19 20.

Queſt. 5. It is here demanded, what word of God it is that is the directer of the ſoule? for it is controverted both by the Papiſts and Anabaptiſts, who like *Sampſons* Foxes [c], meet in the tailes both of them oppoſing us and the truth; but their heads are diametrally oppoſite one to the other, as appeares by a double quære.

[c] Iudg. 15 4.

Queſt. 6. Firſt, what word of God is the rule to walke by?

Anſw. 1. To this firſt, they both anſwer, not the Scripture alone.

Anſw. 2. Secondly, the Papiſts ſay, beſides the Scriptures there are ἄγραφα, traditions, which are the rule of the life alſo.

Anſw. 3 Thirdly, the Anabaptiſts cry downe their traditions, and advance ἐνθουσιάματα, their enthuſiaſmes, and revelations, which we are rather to be regulated by, then by the written word of God.

Anſw. 4. Fourthly, we ſay, that it is the written word onely, that is the rule of the life, and directer of the ſoule, and neither unwritten traditions, nor unwarranted revelations: If wee believe not *Moſes* and the Prophets, wee will believe nothing, ſaith our Saviour [d], becauſe the Scriptures were written, that we might believe, and believing, bee ſaved [e], and therefore ſaving faith is built upon the Scriptures only, and neither upon traditions nor enthuſiaſmes: yea it is onely the Scriptures that are truely profitable for all ſorts of men, as was ſhewed in the former queſtion, anſwer 4. yea they are able to make us wiſe unto ſalvation, and perfect men in Chriſt Jeſus [f], and therefore are the onely loadſtone of our life.

[d] Luk. 16 29.
[e] 1 Ioh. 20. 31.
[f] 2 Tim. 3 15.

Queſt. 7. Secondly, who ſhall expound the word of God which is the ſoules conduct?

Anſw. 1. Firſt, here they both anſwer, that the Scriptures muſt not expound themſelves; they muſt not be both a Judge and a Partie.

Anſw. 2. Secondly, the Papiſts, ſay the Church muſt interpret the Scriptures, that is, that Church which is built in the Popes breſt, infallibility lying and reſiding onely in him.

Anſw. 3. Thirdly, the Anabaptiſts ſay, the Holy Spirit in them is the interpreter of the word; that is, their revelations are all divine truthes, and to be obeyed, and admitted as oracles from heaven.

Anſw. 4. Fourthly, we ſay the holy Scriptures interpret themſelves: *quod in uno difficile, aliàs aptius*, that which is more difficult in one place, is eaſier in another [a]. And therefore I conclude, that the holy Scripture is that Lucifer, or day ſtarre, that directs the ſoule unto Chriſt: for the Father ſends us unto the Sonne, commanding us to heare him: the Sonne ſends us unto the word, bidding us ſearch that diligently [b], the ſcripture is able to make us perfect: the Apoſtles taught the whole Counſell of God [c], and yet they teach nothing beſides *Moſes* and the Scriptures: And therfore how injurious unto the ſoules of Men are Papiſts, that robbe the people of this light, and debarre them from the Scriptures: Theſe are builders τῦ βαβελ, of Babell, indeede they ſpeake a tongue which the people cannot underſtand, for they muſt not enjoy it, or bee ſuffered to reade it in the vulgar tongue. Theſe make the Scriptures like the Shew bread, which none were to touch but the Prieſts alone. Theſe are like the ſpyes ſent to *Canaan*, they bring evill reports of the word of God: telling the people the beauty of it, but withall the difficulty to bee ſuch, as they can never overcome, and therefore it boots them not reade them.

[a] Auſten.
[b] Ioh. 5. 39.
[c] Acts 20. 20. 20. 27.

Obiect. 2

To this I anſwer, Firſt *Chryſoſtome* oppoſes the Apoſtles to the Philoſophers, and Rhetoritians, becauſe theſe were very obſcure and hard to be underſtood; but the Scriptures are plaine, and may be conceived (at leaſt the precepts and inſtructions thereof) by the diligent reading of them, *Chryſoſt. hom. 3. de Lazaro.* *Anſw.* 1

Secondly, if the divine Scriptures be obſcure, humane writings are no leſſe: yea where ſhall we meet with certainty and infallibility, but onely in the word? Can we have it in the Fathers? they have their *nevi* and blemiſhes: yea *Auguſtine* and *Hierom* confeſſe, that they may erre; and therefore would have none to ſubſcribe to their opinions further, then they go according to the word of God. *Anſw.* 2.

Can we find infallibility in the Councels? they have erred, as may bee ſhewed largely, both out of Biſhop *Iewell*, Doctor *Whitakers*, Doctor *Willet*, *Chamierus*, and divers others. Can we finde certainty amongſt the Popiſh writers? leaſt of all, they jarring like an inſtrument wholy out of tune. *Thomas* againſt *Scotus*, *Catharinus* againſt *Cajetane*, *Whatſon* againſt *Perſons*, *Bellarmine* (in ſomethings) almoſt contrary to them all; and therefore if obſcurity and difficulty bee a ſufficient

ent rampire to keepe us from reading the Scriptures; by the same reason we are debarred from reading Philosophers, Rhetoritians, Fathers, Schoolemen, Popish writers, yea all writings and bookes in any sort materiall or necessary to bee studied, because they all in many things are difficult and obscure to the understanding, and the Scripture is no more.

Answ. 3. Thirdly, those things that are obscure in the word of God, may bee explained by more easy and cleare places, as was said before.

Answ. 4. *e August. li* 1. *de doct. Christ.* Fourthly, the Father saith [e], *Christum Dominum obscurasse Scripturas, quo his major haberetur reverentia & autoritas; quæ communia sunt vilescunt, rara verò & difficilia cum pretio admirantur*, that is, Christ our Lord in his infinite wisedome hath made the Scriptures something difficult, not that men might forbeare to reade or study them, but that they might hold them in greater authority, price, and reverence; for naturally we contemne those things, that are plaine and facile unto the understanding; but those things which are rare and difficult, we most admire and more highly value.

Obiect. 3 They object againe, The tree is knowne by his fruit, and the cause conjectured by the effect; and therefore it is neither requisite nor good for people, to reade the Scriptures in the vulgar tongue.

They proove the consequence thus, the Scripture read by those that are ignorant, is the cause of all errours and heresies: *usus Scripturarum, est causa omnium hæreseon* [f], the vulgar use of the Scriptures is the ground of all errours. *Audenter dicimus, nullam hæresin esse, quæ non occasionem in Scripturâ* [g], I dare boldly say (a bold speech indeede) that there hath no heresie sprung up in the Church, but it was occasioned by the word of God. An *Italian* Bishop dehorted the people from reading the scriptures, *ne fiant hæretici* [h], least it should make them damned Heretiques.

f Alphons. de Castro:

g Cens. Colon.

h Clem. Espens f. Tit. 1.

Answ. 1. To this we answer; First, the Scriptures may occasion errours either By containing that which is false, and erroneous; but this the Papists say not. Or By a misunderstanding, or wrong interpretation thereof; but this is not the fault of the Scriptures, but the malice, perverseneſſe, or ignorance of men.

Answ. 2. Secondly, if a wolfe should cloth himselfe in a sheepes skin, the sheepe must not therefore cast off his skinne, as Saint *Augustine* saith; the Bees must not forsake the sweet flowers, because the spider extracts poyson from them: Christ doth not (here) forbeare the use of Scriptures, because the devill abuses them: some men wickedly abuse Wine unto drunkennesse; Meat unto gluttony; Marriage unto coveteousnesse and adultery; Magistracy unto Tyranny: Must therefore Wine, Meat, Wedlocke, Magistracy, be prohibited, and cryed downe as unlawfull? I hope they will not; and therefore let them consider how little reason they have upon the like grounds, or *insequent*, or *ilsequent consequences* to forbid the reading of the Scriptures unto the laity in the vulgar tongue.

Answ. 3. 3. They permit worse and more pernitious things unto the common people; and therefore why not the Scriptures, though they were dangerous as they say? First, the Popish Clergy allow the Laity to reade other bookes which may occasion errours as well as the Scripture; yea containing errours (which the word of God doth not) as *Iustinus*, *Irenæus*, *Origen*, who were *Chiliastes*, *Tertullian* and *Cyprian* who were *Montanists*: these they permit, only the Scriptures they prohibit: why? because there is a greater enmity betwixt the Scriptures and the Papists, then there is betweene these Fathers and the Papists: the Fathers in somethings have erred greatly, the Papists in many things doe erre grossely, but the Scripture in nothing at all, it being the touchstone of truth, and the hammer of errours to breake them and dissolve them in peeces: and therefore as great opposition and enmity there is betweene the Papists and Scriptures, as is betweene truth and errour, life and death.

Secondly, the Priests allow the people to reade lascivious and wanton bookes, which may and doe infect them: why then not the Scriptures which is immaculate? it is an inhumane thing, yea an argument of small love, to permit them to wallow in stincking puddles, or to drink unwholsome, yea venomous waters; and onely prohibite pure streames, yea the water of life unto them. *Si manifestum infidelitatis signum sit, aliquid scriptorum rejecere vel non scriptorum inducere; quid dicemus de lasciva præferentibus* [a]? that is, if it be a manifest signe of infidelity, either to reject & refuse any part of holy writ, or to induce into the Canon of faith, that which is not divine scripture; what shall we say then of those who preferre lascivious and wanton bookes or toyes, before the word of God?

a Basil. tract. de vera fide.

Answ. 4. Fourthly and lastly, the objection is apparantly false; for first it is not the Scripture, but the ignorance of the Scripture that is the cause of errours and heresies [b]; which truthes we learne even from Truths lips, *ye erre* (saith Christ) *not knowing the Scriptures* [c], where wee see plainely the cause and the effect; the *effect* is *error* (*yee erre*) the *cause* of their errour is *ignorance* of the word of God, *ye know not the Scriptures, therefore ye erre*: It is not then without great cause, that the Holy Ghost cals the Pope ὁ ἀντικείμενος, *the adversary*, that thus dares in his Tenets oppose Christ himselfe to the face.

b Chrysost. f. col. 3. & *c Mat.* 22. 29.

Secondly, the Scriptures reproove heresies and errours, and therfore there is no likelyhood, that they in themselves should bee the cause of them [d].

Thirdly, there is nothing else worthy of credit besides the Scriptures: other writings being as chaffe, this as wheate [e], whence the Fathers [f] said, *quod de scripturis sacris authoritatem non habet eadem facilitate contemnitur quâ probatur*: those writing or opinions which are not confirmed by the holy Scripture, are easilyer contemned then confirmed, better rejected then received. *Inter*

d 2 Tim. 3. 16. *e* Ieremi. 23. 28. *f Hier. s. Matth.* 23. & *Greg. hom.* 4. *sup. Ezech.*

108

ter mille talenta ſecularium ſermonum, vix centum denarios (imo nec decem obolos) ſpiritualium reperies[g]. Amongſt a thouſand talents of ſecular ſentences, a man ſhall ſcarce finde a hundred pence (yea not ten halfe pence) of ſpirituall coyne. Now if there be this immenſe diſproportion betweene holy Writ, and all other writings; there is then a great impudencie in thoſe that ſhall caſt this aſperſion upon them to be the cauſes of hereſies, and conſequently forbid the reading and ſtudying of them.

g Caſſ. l. Matth. 1.

Fourthly, the Scriptures are given us by God, to be our ſpirituall armour and weapons [h], *Num in bellum ſine iis? quomodo ſervaremur*[i]; and therefore if wee ſhould enter into the Liſts againſt our ſpirituall enemies without theſe, how could wee poſſibly eſcape their hands, or retire with ſafetie and freedome? they therefore that prohibite the common people the uſe, benefite, and knowledge of the written Word of God, doe certainly not deſire, that they ſhould bee the free men of Jeſus Chriſt, enabled manfully and victoriouſly to fight the battles of the Lord againſt Sinne and Sathan; but rather deſire and endeavour that they may bee overcome by Sathan, and retained in his captivitie and ſlaverie for ever, to the eternall deſtruction both of body and ſoule.

h Epheſ. 6. 12.

i Chryſoſt. ſ. Col. 3. 16.

Sect. 2. §. *Thou ſhalt not tempt the Lord thy God*]. This place is taken either from *Deut.* 6. 16. or from *Exod.* 17. 7. or from *Numb.* 21. 5. which place is repeated *Pſal.* 106. 14.

Queſt. 1. — What is meant by *tempting*?

Anſw. I anſwer, *Tentare*, to tempt, is to enquire after ſome thing by ſome ſigne; or an endeavour to try, or to make triall of ſomething. And thus firſt man is tempted, and that either, I. by God, when he proves tis, as he did the Iſraelites, *Iob*, and *Abraham*, Geneſ. 22. Or, II. by Sathan, when he tries if he can deceive and delude man, by cauſing him to fall.

Secondly, thus God is tempted by man, when we make triall of his power, or of his truth; either in his threatnings, or promiſes: and this is the temptation here ſpoken of.

Queſt. 2. How doe wee tempt God?

Anſw. 1. I anſwer, Firſt, wee tempt him *pie*, piouſly, and warrantably, and that foure manner of wayes, viz.

Firſt, when wee tempt him by repentance, that is, having by our ſins provoked God unto anger, we repent and turne from them, to try whether the Lord will avert his judgements, or not. This is a warrantable tempting of God: for we have a command for it from him: *Prove me now herewith, ſayth the Lord, and try if I doe not bleſſe you*[a].

a Malach. 3. 10.

Secondly, when wee tempt him by prayer and faſting: Thus the King of Niniveh by a publick edict, ſanctified a faſt upon this ground, *Who can tell, whether God will repent, and turne from his fierce anger, that wee periſh not*[b]; as if hee ſhould ſay, we will try God, if hee will, by this meanes be appeaſed towards us. As the former tryall was commanded by God, ſo this is commended by him: and therefore muſt needs bee both warrantable and religious.

b Ionæ 3. 9

Thirdly, when wee tempt God by patience and dependance: thus the three children ſay unto the King, *We know our God is able to deliver us; but if not, wee are ready to ſuffer for him*[c], that is, we know, God is able, if hee pleaſe, to free us from thy hands; but wee know not whether hee will doe it, or not; yet by patience and confidence, we will try, what hee will be pleaſed to doe with us.

c Dan. 3. 17.

Fourthly, when wee tempt or try God by ſome eſpeciall command from him: that is, when the Lord ſhall bid us try him by any ſigne wee will, whether hee will doe, what hee hath promiſed unto us, or not: it is warrantable then to tempt him; yea not to do it, is blame-worthy. Thus God commands *Ahaz* to try him, by aſking what ſigne he will: and reproves him, becauſe he ſayth, *I will not tempt the Lord*[d]. This verſe ſpeakes not of this *pious tempting* and *proving of God*.

d Iſa. 7. 11 12.

Secondly, wee tempt God *impiè*, impiouſly and unwarrantably, *Mala tentatio eſt ſigna petere, non ad ſalutem, ſed experientiam*[e]: the wicked tempting of God, is to deſire a ſigne from him, not for our good, but onely out of an incredulous curioſitie to make tryall what he can doe. *Mala tentatio eſt de Dei potentia, ſapientia, voluntate, (non neceſſariò) periculum facere*[f]: the prohibited tempting of God, is, to make tryall of his power, wiſedome, and will, when by no neceſſitie we are compelled, or urged thereunto. *Nulla cauſa Chriſto, ſe precipitandi, niſi experientia; ergo fuiſſet tentare Deum*[g]. There was no cauſe at all, why Chriſt ſhould caſt himſelfe headlong from the pinnacle, except it were to make an experiment of Gods power, which was to tempt God unwarrantably; and therefore hee will not doe it, but anſwers, *It is written againe, Thou ſhalt not tempt the Lord thy God.*

Anſw. 2.

e Aug. con. fauſt. 33.

f P. Mart. 1. 7. Sect. 5

g Aug. de vera relig. 1. 38.

How doe wee tempt God wickedly and unwarrantably? *Queſt.* 3.

Firſt ſome [h] ſay, We tempt God two manner of wayes; to wit, Firſt, when we deſire and expect ſomething to bee done for us, and unto us; but in the meane time neglect the neceſſary and lawfull meanes for the obtaining thereof in naturall things, as when a man expects life, but refuſes meat; or health, but refuſes medicines and Phyſicke: or in ſupernaturall things, when a man deſires grace on earth, and glory in heaven; but in the meane time neglects the Word, Prayer, Sacraments, and the other meanes appoynted by God for the procuring thereof. Secondly, when any doe expoſe themſelves unto danger, without any urgent neceſſitie, from which there is no probabilitie, ſcarce poſſibilitie that they can be delivered, except God miraculouſly do it. Thus in naturall things, men ſometimes through a deſire of vain-glory, contemne death, and caſt themſelves (in nature) into inevitable dangers: Thus in ſpirituall things, men often runne into the occaſions and provocations of ſinne, as though they would dare the Divell to overcome them if he can. Now of this more by and by.

Anſw. 1.

h Ameſius med. Theol. f. 318. Sect. 10.

Secondly,

Answ. 2. Secondly, some say [a], GOD is tempted 3 manner of wayes, viz.

a P. Mart. 2.4. Sect. 54.

- First, when we have meanes for the obtaining of our desires, but use them not; because we desire more gallant meanes, that is, either to be helped without meanes, or by meanes extraordinary: thus the Divell here tempts Christ to doe, not to *goe* downe, but to *cast* himselfe headlong.
- Secondly, when wee want *means*, wherein is a double fault, viz.
  - First, because wee will not patiently expect and awayt the Lords leasure.
  - Secondly, because wee prescribe unto God, either the
    - Time, as *Ozias* perswaded his brethren to endure five dayes, and if within that time God did not succour them, he would surrender the Citie [b]. b Iudith 7 30. 31.
    - Manner, when we are not contented either with
      - An ordinarie blessing, but wee desire greater, although prohibited unto us: thus *Eve* tempts God, that she may obtaine a greater measure of knowledge: and *Rachel* is not content, so long as she is deprived of issue [c]. c Gen. 30. 1.
      - An ordinary obedience, but tempt God, by imposing heavier things upon our selves, than the Lord requires of us, as the Israelites doe [d]. d Act. 15. 20.
- Thirdly, when obstinately and contumaciously wee provoke God unto anger against us, by our sinnes; *Shall we* (sayth the Apostle) *provoke or tempt God unto jealousie, as though wee were stronger thanhe?* that is, doe it not, for his jealousie burnes like fire [e]. e 1 Cor. 10 22.

Answ. 3. Thirdly, we tempt God two maner of wayes, viz. either in his

- Threatnings, to see whether God { Can, or Will, } avenge himselfe upon us, according to his comminations.
- Promises, which sometimes wee
  - Beleeve not at all, by a distrust { Of the Doctrine; that is, of the Gospell, and the truth of God. / Of the practise; that is, of the protection, or providence of God.
  - Beleeve *too much* and either { Adde some circumstances out of our braine, Or, Neglect the meanes appoynted by God to bee used.

First, we tempt God in his threatnings, when notwithstanding them, wee continue in our sinnes: *How long will yee provoke mee*, sayth the Lord) *unto anger, with your wickednesse* [f]? Herein we tempt God three wayes, to wit, First, wee try, whether God can avenge himselfe, as hee hath threatned: thus *Pharaoh* sayth, *who is the Lord, that I should obey him? I know him not, neither will I let Israel goe* [g]. As if he would say, for this once I will try, what hee can doe unto mee for my disobedience of him. Thus *Nebuchadnezzar*, being not obeyed by the three children, in his fury, sayth, *Who is that God that can deliver you out of my hands?* that is, I will try whether your God can prevaile against me, or not [h].

f Numb. 14. 11.

g Exod. 5. 2.

h Dan. 3. 15.

Secondly, we try whether God can see what wickednesse wee commit, or not: *They encourage themselves* (sayth the Psalmist) *in an evill matter: they commune of laying snares privily, and say, who shall see them* [i]? yea more Atheistically they else-where say, [k] *The Lord shall not see, neither shall the God of Iacob regard it*: as though they would say, they doe not beleeve that God can see, what they secretly doe, and therefore they will put it to the tryall, whether hee can, or not.

i Psal. 64. 5.

k Psal. 94. 7.

Thirdly, wee try, whether God will avenge himselfe or not upon us: often we perswade our selves, God sees us, and is able to punish us, and yet doubting whether he will or not, wickedly try it. *These things hast thou done, and I kept silence* (sayth God) *wherefore thou thoughtest, that I was altogether such a one as thy selfe, &c.* [l] that is, thou thoughtest that I loved sinne, and favoured it, as thou thy selfe doest; and because I did not speedily avenge my selfe upon thee, therefore thou thoughtest I would not punish thy impietie at all. It is very full of perill to tempt God any of these wayes.

l Psal. 50. 21.

Secondly, wee tempt God in his promises, when wee doe not beleeve the Doctrine, or scope of the Doctrine, or the promise that is made therein unto us: Now it is a dangerous and heavie temptation not to beleeve the bare word of God, without some ocular signe: Thus the Israelites tempted the Lord, saying; *Is the Lord among us, or not* [m]; that is, wee will not beleeve hee is, except miraculously he provide water for us, Thus the Jewes blasphemously mocke Christ, saying, *Come downe from the crosse* (upon which thou hangest, and unto which thou art nayled) *and we will beleeve thee* [n], otherwise wee will not, although God from Heaven hath pronounced thee to bee his Sonne. Hence our Saviour reproves the Jewes, *because* (not content with the infallible word of truth)

m Exod. 17. 7.

n Matth. 27. 42.

they

they seeke and demand a signe[b]; the word being given us for the rule of our lives.

[o] Luk. 11, 16. and Ioh. 6. 30.

Thirdly, wee tempt God in his promises, when wee doe not beleeve the promise of grace, of mercie, of protection, or providence which is made unto us: that is, when wee distrust of the successe or event, we tempt God impiously: this God blames in his people, *Yee say, it is in vaine to serve the Lord*[p]; that is, it matters not whether we serve him, or serve him not, all is one: for he will not bee appeased, or reconciled unto us, doe what wee can. God commands us to use the meanes both in naturall and spirituall dangers, and evils; and hee promises to blesse those meanes unto us, as farre as may stand for his glory and our good: and therefore for us to use the meanes (hereby doing our part) and to distrust the event and successe (which is Gods part) is to tempt him. This was the Jewes fault, *Can God* (say they) *provide a Table in the wildernesse, and meat in the desart*[a]? That which God requires (herein) of us, is this, if any lawfull meanes may bee used, use them to the uttermost; but leave the successe unto God: if there bee no meanes in our power to use, then cast our selves wholly upon God, with boldnesse of confidence, as Saint *Paul* did, *Having this confidence, I know that I shall abide and continue with you*[b].

[p] Malac. 3. 14.

[a] Psa. 78. 18.

[b] Phil. 2. 25.

Fourthly, we tempt God in his promises, when we believe too much; that is, hope and expect for more then is promised; for to believe those things which God hath not promised, is to tempt God, or to desire, beg, or pray for more, then God hath made any promise to grant, is to tempt him,

Every petition powred forth, must bee in Faith[c], which Faith is built upon the Word, that is, the promises[d], which promises are onely to be found in the Scripture[e]. And therefore we must not desire or expect more, then the word of God doth warrant or promise unto us: Carefully herein observing these three particulars. viz.

[c] Iam. 1. 6.

[d] Rom. 10 17.

[e] 2 Cor. 7. 1.

First, God onely promises unto us *Generalia*, generall things; as, *I will be their God*[f], *and I will be thy exceeding great reward*[g], *and whom I once love, I love unto the end*[h].

[f] 2 Cor. 6. 16.

[g] Gen. 17. 1.

[h] Ioh. 13. 1

Secondly, when God promiseth unto us *Particularia*, particular things, they are made upon some condition: Thus God promised that those that trusted in him, *their life should be given them, as a prey in all places*[i], and yet holy *Zachary* was slaine, Mat. 23. and Kingly *Esaias* was dissected with a saw; and therefore particular promises belong unto particular persons, and are made unto them upon some condition or other, which they must carefully observe, if they desire the blessing promised.

[i] Ier. 39. 18. and 45. 5.

Thirdly, we must therefore content our selves with generalls; that God will one way or other, by some blessing or other, make good his promises unto us, & either bestow some temporall blessing upon us, or free us from evils; or give us peace of conscience, or sustaine us by his grace, or strength of the Spirit.

It may by way of doubting be demanded, how wee can believe too much, or expect for more then is promised? *Quest.* 4.

I answer first, this is done two manner of wayes, First, by prescribing unto the Almighty a time of Mercy; this we must not doe, but wait, and expect the times and seasons of the Lord, who hath appointed times for all his purposes. And therefore wee must not bee impatient, or weary, or murmure at the Lords delay; but expect patiently the Lords leasure: & the time will come when wee shall say, *surely there is a reward for the righteous*[k]. First, is thy affliction heavy to be borne; then remember, *sorrow may indure for a night, but joy comes in the morning*: as thou maist perceive by many examples; *Iobs* affliction was great, yet it was shortly turned into prosperity, and all temporall affluence, the danger of *Daniel* and the three Children was extraordinary, yet God preserves the one in the Lyons den, and the other in the fiery Fornace; and delivers both the one and the other, in his appointed time. *Ionahs* danger was great, to be first swallowed by the sea, then by the Whale, yet in Gods due time hee is brought safe on shore. And therefore whatsoever thy affliction be, yet beare it, waiting patiently the Lords leasure for deliverance from it. *Answ.* 1.

[k] Psal. 58. 12.

Secondly, is thy innocency, and good name questioned and scandalized, and the false aspersions cast upon thee believed by others, yet murmure not; the Lord in his appointed season will cause thy innocency to shine and breake forth as the Sonne out of the clouds. Thus *Davids* innocency doth shew it selfe, at length towards *Saul*, and *Mephibosheths* towards *David*. 2 *Sam.* 19.

Thirdly; whatsoever thy griefe or paine bee, yet be not too hasty with God; *Canis festinans edit cæcos catulos*, the hasty bitch brings forth blind puppyes, and therefore, *festina lentè*, bee not impatient of delay, but stay the Lords leasure. The bond is not due, untill the day appointed, and so long as thou art not delivered, Gods limited day is not come, and therefore tempt not God by prescribing unto him a time, but seeing the times are decreed by him, for the accomplishing of his promises, let us patiently depend upon him, untill his mercy appeare towards us.

Secondly, this is done by prescribing unto the Almighty a measure of Mercy, and that either in temporall things, or in spirituall. *Answ.* 2.

First in spirituall things, by binding heavy burdens, and grievous to be borne[a] upon our owne backes, or upon others; this is to tempt God[b], yea to take away that Christian liberty from us, which we are called unto, and enjoy by the Gospell: of this sort are the Monasticall vowes, of poverty, single life, the observation of dayes, meats, and the like, which God requires not of us, and therefore in these we should remember these two things. First, Religion is burden enough for thee, if it bee rightly understood, professed and practised; and therefore there is no need to adde hereunto, for want of imploy-

[a] Matth. 23. 4.

[b] Act. 15. 20.

imployment, things not injoyned by the Lord. Secondly, thou knoweſt not thy owne ſtrength, thou art not ſure in thine owne mind, whether thou ſhalt be able, rightly to undergoe and performe theſe vowes or not: whether the love of the world, or the luſt of the fleſh be ſo thorowly mortified and crucified in thee, that they will never rebell, or make head againſt thee: and therefore take heed, that by ſuch yowes we doe not deprive our ſelves of thoſe lawfull remedies, which God hath appointed againſt ſuch ſinnes, for this is to tempt God, and to endanger our ſelves to be tempted by the divell [c], wherefore *we muſt not cauſe our ſoules to ſinne* [d].

c 1 Cor. 7. 5. 37.
d Eccleſ. 5. 5.

Secondly, in temporall things; by expecting or deſiring greater things then God hath as yet given, not contented with what is given: *Rachel* enjoyed health, the comfort of friends, and the company of a religious husband; but all theſe afford her no comfort, but except ſhe have children, ſhe ſhal die for ſorrow [e], *Naaman* comes to the Prophet to be cured, but once purpoſed to go away uncured, rather then be healed, by ſo contemptible a meanes, as the waſhing in Iordan [f], The Iſraelites firſt long for bread, but afterwards when they have it, they loath it, and luſt for fleſh [g], wherefore they are ſaid to tempt God. And therefore we muſt learne alwayes to be contented with our preſent portion, not tempting God; but remember, he knowes and ſees our neceſſities as well as our ſelves, hee knowes our ſtrength, and what may be good for us, better then we our ſelves, he ſees what the event will be, and will order and diſpoſe it to our good. The children of God may very well be contented to want all things, when God hath promiſed to care for them, and prohibited them to care at all, for the end, or ſucceſſe [h], becauſe although we might have what we deſire, yet we know not what the event will prove, as for example.

e Gen. 30. 1.
f 2 King. 5. 11.
g Numb. 11. 4. &c. and 21. 5.
h 1 Pet. 5. 6.

Firſt, wouldeſt thou deſire children, as *Rachel* did? It may be firſt, they would draw thy love from God, if not *in toto*, yet *in tanto*, thou wouldeſt ſo delight in them, that thou wouldeſt not rejoyce thy ſelf ſo much in God as thou diddeſt before.

Or Secondly, it may be, if children were given or granted unto thee, they would prove, diſobedient, ſtubborne, rebellious, prophane, traytors, theeves, heretikes, or ſuch diſſolute prodigals, that thou wouldeſt wiſh them dead, and bleſſe the wombe that never bare, in regard of thy unhappy ſelfe.

Secondly, wouldeſt thou wiſh riches, little doſt thou know what danger they may bring thee into; they draw many from Chriſt, as we ſee in the young man, who had beene a happy man, if hee had not beene a rich man [i]. Riches are often ordained for the deſtruction of the owner; as one ſaith [k], the poore Indians had beene happy, if their countrey had not afforded gold, for *auri ſacra fames*, the inſatiable deſire of gold made the cruell Spanyards unſatiable in the ſhedding of blood: as that authour, in an aſſembly of the Royall Counſell of the Judges, (with many learned Divines & Lawyers) called by the King, ſpake with beſt caution (being affronted by *Sepulveda*) avouching, that the Spaniards had ſlaine and deſtroyed in the ſeverall Ilands, where they came above twenty Millions [l].

i Matth. 19. 22.
k Barth. Caſa. Spaniſh cruelt.
l Pag. 132.

Thirdly, wouldeſt thou wiſh honour? It is a moſt dangerous temptation; *Honores mutant mores*, honours change diſpoſitions, and good manners: *Stephen Gardiner*, and *Bonner* were never perſecuters, until they were made Biſhops, *Saul* was puer *bona indole*, a youth of good hope and towardneſſe untill he was advanced unto a Kingdome: The number of thoſe, who have been made worſe by honours, is like the number of blacke Swallowes; but of thoſe who have beene made better thereby, is like the number of blacke Swans.

Fourthly, wouldeſt thou wiſh health, and quiet eaſe; freedome from ſickeneſſe, affliction, miſery, injuries, wrongs, and the like? Thou little knoweſt how profitable phyſicke for the ſoule, theſe bodily afflictions are, although for the preſent they be not joyous but grievous [m]. And therefore tempt not God in luſting for that which thou wanteſt, but be joyfully, and thankfully contented with that lot and portion, which thou haſt in temporall things.

m Heb. 12. 11.

Fiftly, and laſtly, we tempt God in his promiſes, by beleeving too much, when we expect to enjoy what we deſire, although we neglect the uſe of thoſe lawfull meanes, which God hath allowed and commanded us to uſe. This is the ſinne, which the Divell here tempts Chriſt unto, and which we, with Chriſt, muſt carefully avoyd, not preſuming either of the providence, or protection of God, without a warrant, and a word of promiſe from him. Here then two things are to be eſchewed; Firſt, *Neemedia prætereamus*, that we doe not omit lawfull meanes: thus although *Iacob* had a promiſe to prevaile, and finde mercie at his brothers *Eſaus* hands, yet hee ſends gifts unto him, which in him was a lawfull meanes. *Hezekias* had a promiſe of a longer life, and yet he uſeth the meanes to preſerve it. And therefore, Firſt, they are to blame, that neglect to be providently carefull for themſelves, or their families: yea, they are worſe than infidels. But ſuch will ſay, God will provide. I anſwer, God hath provided and done this already; for he hath given unto thee either ſome ſubſtance to employ, and improve, or ſome wiſdome, and underſtanding; or ſome ſtrength and ability to worke, and imploy thy ſelfe: and therefore thou ſhalt give an account unto God of this talent given unto thee by him. Secondly, they are to blame that neglect ſpirituall meanes, as the hearing and reading of the word of God, prayer, the Sacraments, mutuall pious conference, and the like. Theſe will ſay, we are not called. I anſwer, you muſt not expect to be called *ſedentes*, but *ſtudentes*, not when you are idle, but when you are imployed in the outward work of the *Lord*: when the Eunuch was reading the Scriptures, then God ſends an Expoſitor unto him, to cleare his doubts. Thoſe that would bee healed

healed did wait at the lake of Bethesda, & those that would be hired, must attend in the market place. Thirdly, they are to blame, that neglect the health of the body, or the preservation of their life; as first, those that wil not defend themselves, or stand upon their guard, when they are assaulted, as the *Macchabees* did. Secondly, those that neglect medicines and physick in sickenesse, why hath God given herbes, and medicines, and the Art of Physicke, but to be used?

Thirdly, those that will not for their healths sake eat those meats, which are good and wholsome, the learned Papists allow those that are weake and sicke, upon weighty occasion and urgent necessity to eate flesh, or broath wherein flesh hath beene boyled, upon a Friday or a fasting day; and yet there are some so ignorantly superstitious, that they will rather wholly overthrow their healths, yea indanger their life, then doe it. Thus much for the first thing to bee avoided.

Secondly, the other thing to be avoided is, *Ne in pericula nos conijciamus*, that wee doe not cast our selves into unwarranted, and unnecessary dangers. This is the very sinne that Christ is here tempted unto, to hope for mercy, which was not promised unto him: Thus the Israelites presume to go up to the hill against the word of God, and are therefore slaine by the *Amalekites*[a], and therefore we must not thus tempt the Lord, by intruding our selves into any dangers, beyond our callings, either in generall, as we are Christians, or in our particular callings.

[a] Numb. 14.44.

Quest. 5. Why must we not tempt the Lord?

Answ. 1. First, because *we are not stronger then he is.* 1 Cor. 10. 22.

Answ. 2. Secondly, because those that did tempt him, *were destroyed of the destroyer.* 1 Cor. 10. 10.

Answ. 3 Thirdly, because it is displeasing unto God, and provokes him unto anger against us.

Answ. 4. Fourthly, because it makes God turne blessings into curses, & to give us those things, which with murmuring wee tempt him to give, in anger; thus hee gave the Israelites Quailes and Manna, but leanenesse in their soules.

Psa. 106. 14.

Vers. 10. VERS. 10. *Then saith Iesus unto him, get thee hence Sathan, for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.*

Sect. 1. § 1. *Abi, get thee hence.*] Some here observe a difference, betweene ὕπαγε here used to the divell, and ὀπίσω used to Saint *Peter*, Matth. 16. 23. But this observation is not worth observing, because Saint *Luke* Chap. 4. Vers. 8. useth the same phrase to Satan, which he doth unto *Peter*. The meaning is this; cease satan, desist, tempt no more, but submit thy selfe.

Sect. 2. §. 2. *Get thee hence Satan.*] Why doth Christ

Quest. 1. now use the divell so rigorously and severely.

Answ. I answer, Christ did this in a threefold respect. viz. First, in respect of himselfe. Secondly, in respect of Sathan. Thirdly, in respect of sinne.

First, Christ now handles satan severely and with power, in respect of himselfe; that hee might shew, that he was all this while tempted willingly, and not by the will of satan; and that satan can tempt him no longer, then he pleaseth, that we hence might reape comfort in temptations.

It may here be demanded.

Quest. 2. Are all temptations directed, and ordered by Christ?

Answ. The temptations of the faithfull are guided and disposed by Christ, who will not suffer them to be tempted above their strength[a]; he is alwayes present with his children, and alwayes watchfull over them; and therefore they shall not be tempted further, then he pleases.

[a] 1 Cor. 10 13.

Quest. 3. Why are the temptations of the righteous guided and ordered by Christ?

Answ. 1. First, that we might learne hence, that we are not tempted at the divells pleasure, neither can he sift us when he will: but onely goe as farre as God gives leave, and assault when Christ permits, as we see in Iob. 1. 12. and 2. 6. and 38. 11.

Answ. 2 Secondly, that wee might learne hence, that we are not suffered to be tempted, that we might be harmed, or killed, but onely for these good and profitable ends. First, that we might be proved and tried[b], that our faith may thereby the better appeare[c]. Or Secondly, that we might be the more confirmed in the assurance of our Adoption, Regeneration, or future Glory, for 1. they are bastards, and no sonnes, that are not tempted, afflicted, and tryed[d]. 2. There is no participation of Christ, without partaking of his sufferings and tryalls[e]. 3. There is no assurance, that we shall be glorified with him, except we suffer temptation and tribulation with him[f]. Or, Thirdly, that we might be instructed, and weaned from sinne: thus the Lord afflicted Israel[g], or that thereby we may be preserved from sin, which we are otherwise like to fall into, and thus, lest *Paul* should be puft up by aboundance of revelations, a temptation and buffet of satan was sent unto him[h].

[b] Iam. 1. 2. 3.
[c] 1 Pet. 1. 7.
[d] Heb. 12. 5.
[e] 1 Pet. 4. 12.
[f] Rom. 8. 17.
[g] 1 Chro. 21. 10.
[h] 2 Cor. 12. 7.

Answ. 3. Thirdly, Christ directing all our afflictions and temptations unto these ends, hath a care, least any thing should hurt us; yea hence he doth mitigate & moderate our afflictions according to the saying of the Father[i], *si longa, levis, si magna, brevis*: if long, it is the lighter, if strong, it is so much the shorter: as we see in Gods message, unto *David*, whether he would chuse 7. *yeares famine*, *or* 3. *moneths flight*, *his enemyes pursuing him*, *or* 3. *dayes Pestilence*[k].

[i] Gregor.
[k] 2 Sam. 24. 13.

Quest. 4. Are all that are tempted regenerated and united unto Christ, and adopted into the fellowship of the sonnes of God, as was affirmed in the former question?

Answ. 1. First, there is a double temptation, in regard of the temptation it selfe. viz. 1. Temporall afflictions. 2. Spirituall opposition unto sinne, both which are incident unto the wicked, as well as the righteous.

Answ. 2 Secondly, there is a twofold temptation in regard of the person tempting, to wit first, a temptation of sathan unto sinne, secondly, of God unto repentance.

Answ. 3. Thirdly, to speake properly, Sathan *suos non*

tentat

tentat sed imperat: the devill tempts, oppoſes, and aſſaults the righteous; but he commands the wicked to obey, not tempting them: for thoſe that are his, are not ſhaken and aſſaulted with a violent oppoſition unto ſinne, but ſinne of themſelves daily, and are allured unto iniquity by the devill willingly.

Answ. 4.

Fourthly, temptation is a ſigne of filiation, when we warre againſt Sathan, and ſtruggle againſt ſinne. More particularly, examine theſe foure things, for the triall of our adoption and regeneration.

Firſt, doſt thou *ex animo*, from thy ſoule deſire to glorifie thy God in thy life and converſation? Secondly doſt thou with thy ſoule grieve, that thou doſt by thy daily ſinnes diſpleaſe and diſhonour thy God? Thirdly, art thou watchfull and carefull to prevent all ſinne, yea the very occaſions and provocations thereunto? Fourthly, when thou art aſſaulted, doſt thou *pro viribus*, with all thy might and ſtrength withſtand the temptations of Sathan, fighting even unto blood, reſiſting and ſtriving againſt ſinne? Hee that findes theſe things in him may be comfortably aſſured, that he is *Athleta Chriſti*, the Lords Souldier, fighting under his banner, who hath renounced the ſervice of Sathan, and will rather die in battell, then be (by ſinne) brought into ſubjection unto him againe. Thus wee have heard the firſt generall reaſon, why Chriſt doth thus anſwer the devill; *Get thee hence Sathan*:

Answ. 2.

I come now to the ſecond.

Secondly, Chriſt did this in reſpect of ſathan, becauſe now he palpably reveales himſelfe to be oppoſite to God. *Quæ hactenus levia, contemptu facilia*[a], his other temptations were more triviall and contemptible: this more inſolent and impudent; and therefore Chriſt will ſuffer him no longer, but quels him, and drives him away, as he will alſo at the laſt all wicked men, that oppoſe him.

[a] Aretius ſ.

Queſt. 5.

Who oppoſe Chriſt?

Answ.

I anſwer Firſt, thoſe that ſtrive to ſtop the mouth of conſcience, and to extinguiſh the motions of the Spirit. Secondly, thoſe that contemne, deſpiſe, or ſleight the word of God; that are neither affected with joy, nor ſorrow, nor ſhame, in the preaching and publiſhing either mercies or judgements, promiſes or threatnings. Thirdly, thoſe that deſpiſe the counſell and advice that is given unto them, either by friends or Miniſters: who will doe all their will, let all the world ſay what they will. This is for men to be Gods unto themſelves, to be ruled by their owne wils, and guided by their owne hearts luſts: but take heede, for howſoever Chriſt may for a while permit thee as he doth the devill here, yet at the laſt (if thou continue thus to oppoſe him by an obſtinacy and wilfulneſſe in ſin) thou ſhalt heare from him that thundring voice, which will make thee quake and tremble, *Get thee hence thou wicked wretch into everlaſting fire.*

Answ. 3.

Thirdly, Chriſt did this in reſpect of the ſin that the devill tempted unto, which was the prophanation of the glory of God: and therefore when he harpes upon this ſtring, Chriſt will endure neither him nor his muſicke any longer, but preſently ſtops his mouth with an *Abi, Get thee hence.*

§. 3. *Get thee hence ſathan.*] Why doth Chriſt name the divell now (calling him ſathan) which he had not as yet done.

Sect. 3. Queſt. 1.

Firſt, Chriſt calleth him *Sathan*, that he might the more confound him; as if hee would ſay, thou boaſteſt thy ſelfe as if thou wert a God, and hadſt al the world in thy power to diſpoſe of at thy pleaſure, but *cacodæmon es*, thou art no other then a wicked divell.

Answ. 1.

Secondly, Chriſt calles him *Satan*, that hee might the more corroborate and ſtrengthen himſelfe to reſiſt him: as if he would ſay, when I remember, that all theſe temptations come from *ſathan*, then I cannot but hate them the more deadly, and reſiſt them the more manfully: Thou ſeemeſt (ſaith our Saviour implicitely) to bee my friend, and to deſire my advancemẽt, & to make me the ſole Monarch of all the world, but *aliud ſimulas fronte, aliud es pectore*, whatſoever outwardly thou ſeemeſt, yet thou art neither better nor worſe then a divell, a deſtroyer, the enemy of mankind, and therefore *Abi, Get thee hence ſathan*:

Answ. 2.

Teaching us hereby, That the beſt remedy againſt ſinne and the temptations thereunto, is to remember that they come from *ſathan* our grand enemie: as for example, Firſt *anger*, it comes from the divell[b]. Secondly, *brawles* and *contemions* or *jarres* are hatched in hell[c]. Thirdly, *lying*, and Fourthly *cruelty*, ſpring from the ſame originall, for *the devill was a lyer and a murtherer from the beginning*[d]. Fiftly, *& ſic de cæteris*, we may ſay the ſame of all ſinnes, they being the *devils workes*[e].

Obſer.

[b] Epheſ. 4.27.
[c] 1 Iam. 3.7.
[d] John 8. 44.
[e] 1 John 3.8.

Why will this remembrance or conſideration, that the temptations unto ſinne come from ſathan bee a meanes to preſerve us from ſinne?

Queſt. 2.

Becauſe as ſoone as ever we call this to minde, we conclude, firſt that it is vanity which he perſwades unto, having onely a ſhew of pleaſure or profit, but indeede none at all, being no other, then ſweet poyſon. Secondly, wee conclude hence, that it is filthy, polluted, and uncleane, if the devill perſwades unto it: ſuch as the cauſe is, ſuch is the effect, from a filthy ſtincking puddle, cannot iſſue pure and wholſome water; no more from an uncleane divel, can any pure thing be derived. Thirdly, we conclude, *mors in olla*, that there is danger and death in it, if the devill tempt unto it: becauſe he is our enemie[f], and therefore his counſell muſt needs be pernitious: he is a lyer, and a murtherer, and therefore death is the doome of him, that beleeves his lies.

Answ.

[f] Matth. 13.25.

§. 4. *For it is written,*] We ſee, Chriſt here makes the Scripture his firſt and laſt argument, the fortreſſe, which hee will not forſake nor bee beaten from.

Sect. 4.

Why doth not Chriſt anſwer the devill otherwiſe? for being moved with leaſings, and provoked by his bold inſolences, he might have anſwered. Firſt, doſt thou ſpeake true ſathan in what thou promiſeſt, wouldeſt thou indeede

Queſt. 1.

114 give me what thou sayest, if I should fall downe and worship thee? or dost thou promise that, which thou meanest not to performe? Secondly, though thou hast a desire to bee as good as thy word, whether art thou able or not? is the whole world thine to dispose of at thy pleasure? Thirdly, suppose all this world were thine to give me, couldest thou thereby make mee greater, or more happy then I am already? Fourthly, canst thou perswade thy selfe, or imagine, that I can bee moved or enticed at all with the possessions and preferments of the world? Christ (I say) might thus have taken off Sathan, but he doth not, but onely puts him in minde of his duty; *Anſw.* *It is written, thou shalt not tempt the Lord thy God*: And that for these causes, First, that he may teach us his Modesty, he doth not complaine of these injuries and injurious speeches of Sathan unto him.

Secondly, that he may teach us his meekenes, he doth not by way of recrimination reproach Satan.

Thirdly, that hee may teach us his carefulnesse to obey his Father; seeing hee neither proves nor affirmes any thing from himselfe, or his owne will, but all from the rule of obedience, the word of God. *Obſerv.* And

Fourthly, his answer being necessary, modest, and directly pertinent to the question; doth teach us thereby, that Christians answers should be meeke, and *ad rem*, gentle, and punctuall unto the thing demanded. First, they must bee meeke and gentle: *let all bitternesse of speech* (saith Saint *Paul*) *be put away from you*[a]. And againe, *lay aside all evill speakings*[b]. Secondly, they must be *ad rem*, pertinent unto the question, and the thing in hand: *let your speech* (saith the Apostle) *be alwaies with grace, seasoned with salt, that ye may know, how ye ought to answer every man. Colos. 4. 6.*

[a] Ephes. 4. 31.
[b] 1 Pet. 2. 1.

Queſt. 2. Why must wee be thus carefull of our answers?

Anſw. 1. First, because wee ought to bee imitators of God: who hath made or done nothing in vaine, there is nothing idle in nature, there is not a vaine or needlesse word in all the Scriptures: we therefore in all our answers should labour to imitate God herein, by striving that they may *Anſw.* 2. be concise, weighty, and to the purpose.

Secondly, idle words in interrogatories, or harsh answers beget jarres, and contentions, and bitter brawlings; and therefore our answers must *Sect.* 5. be meeke.

Obiect. 1 [c] *Bellar. l. 4. de Euch. Cap. 29.* §. 5. *Thou shalt worship the Lord thy God*:] The Papists [c] object this place for the adoration of the Eucharist: God is verily, and truely to be worshipped; as in this verse, *thou shalt worship the Lord thy God*: But Christ in the Eucharist is very God: therefore verily in the Eucharist to *Anſw.* 1. be worshipped.

First, we may easily grant the whole argument as framed by the Cardinall, that Christ is in the Eucharist to be adored; and so hee is also in Baptisme, and in the word preached, as the [d] 1 Cor. 14. 24. Apostle sheweth plainely [d], *If all propheſie, and there come in one who believeth not, &c. the secrets of his heart are made manifest, and hee will fall downe on his face and worship God, and say plainely; that God is in you indeede.* So wee also, though we utterly deny that the Eucharist is to bee adored, yet we worship Christ in the Eucharist, saying, *we praise thee, we blesse thee, we worship thee, we glorifie thee, &c.* *Anſw.* 2.

Secondly, wee may deny the argument, as framed by the Cardinall, it being a false Syllogisme: the Minor proposition not following from the Major, according to the rules of Art. God is verily and truely to bee worshipped, (this is most true) But Christ in the Eucharist is very God, saith *Bellarmine*; whereas he should have assumed thus, if hee would have proved any thing: But the Eucharist is very God, which is blasphemy to say. *Anſw.* 3.

Thirdly, though we should grant the body of Christ to be verily present in the Eucharist, yet it is the not the body of Christ God. *Anſw.* 4.

Fourthly, there are the formes of bread and wine remaining still, which being creatures and not hypostatically joyned to the person of Christ, cannot without great perill of idolatry be adored. *Anſw.* 5

Fiftly, to put all out of doubt, Christs flesh is not bodily present, neither can they ever be able to prove it: and therefore they have no colour or ground at all for this their adoration of the elements.

Thou shalt worship the Lord thy God.] These words we see are here alleadged by our Saviour against Sathan, who had tempted him to fall downe and adore him: wherefore by this text all falling downe and prostrating of our selves before any creature to adore it, is forbidden, without which submissive gesture, not the meanest kind of religious worship can be exhibited unto any: from whence we collect this conclu- *Argum.* sion, that no religious worship, properly, or improperly, accidentally, of of it selfe, or any other kind of way, belongeth unto Images: but that to God onely wise, immortall, invisible, all religious worship is onely due. *Obiect.* 2

Bellarmine answers hereunto, that this place is to be understood of a certaine kind of religious worship, which is onely proper unto God. *Anſw.*

All religious worship is forbidden in this place to be given to any but unto God: for Sathan did not tempt Christ to worship him as God, but onely to fall downe and worship him: he asked onely of him προσκύνησιν, a certaine inclination of the body, which Christ denyed, as being onely proper to God. *Sect.* 6.

§. 6. *And him onely shalt thou serve.*] *Solum* *Queſt.* onely, or alone, is not in *Deut.* 6. 16. Why doth our Saviour here adde it, or alleadge it?

First, to teach us that all precepts enjoyning the *Anſw.* 1. worship and service of God include the force of this particle, *Alone* [a].

[a] Perkins.

Secondly, Sathan doth not prohibite Christ *Anſw.* 2. the worship of God, but onely perswades him to adde the worship of him thereunto, that is, to worship both God and him, wherfore our Saviour well and properly answers by adding *Solum*, *alone*; teaching us that God is not rightly worshipped, except he be onely worshipped: or the worship of the creature, is contrary to the worship

worshippe of the Creator: that is not onely the internall affection, and worshippe of the heart (which is forbidden in the first commandement) but also the externall worshippe of the body, forbidden in the second commandement, *non incurvabis, nec coles*, thou shalt not bow downe unto, nor worshippe any other thing besides the Lord. The word which the devill useth verse 9. is προσκύνησις, which belongs unto the outward worshippe of the body; and is derived either from προσκυνὴς, to be vaine-glorious, or one that loves glory: or from προσκύσσω. I incline my selfe: or from κύω. I kisse (as the Papists doe the Popes feete) or from κυνη a hat, and so προσκύνησις, signifies a mooving of the hat: Now all spirituall worshippe both externall and internall is the Lords prerogative, and peculiar unto him alone; and therefore hee is not truely worshipped, except onely worshipped.

VERS. 12. *Now when Iesus had heard, that John was cast into prison, hee departed into Galilee.* *Vers.12.*

Quest. Why did Christ depart from *Iudea* into *Galilee*?

Answ.1. Many causes may be rendred hereof; First, some say he did this, as he was one of *Iohns* auditors; and therefore John being taken away, *Observ.1* hee would abide here no longer: Teaching us, that the godly will rather change their habitations, and places of abode, then be deprived of the ministrie of the word. But this was not the cause of Christs departure, and therefore I prosecute it no further.

Answ.2. Secondly, some say, Christ did this, as he was God, to revenge Johns imprisonment, by taking away his grace and gracious presence from those, that had persecuted John his messenger and *Obser.2.* forerunner: Teaching us, that God will bee avenged of those that oppresse and persecute his Ministers; but this was not the cause neither of Christs departure, and therefore I leave it.

Answ.3. Thirdly, Christ did this, as hee was a Man; flying from that imminent danger, wherein hee *Obser.3.* was, teaching us that it is lawfull for us to flye persecution, or any danger that hangs over our heads: observing these cautions.

First, if our calling will suffer it; here it is more lawfull for people to flye from those cities, that are infected with the plague, then for Ministers: because the calling of the one will rather permit it, then the calling of the other. Secondly, if our flight or departure may be without the offence of the weake: those that professe to have a sure trust and confidence, and affiance in the providence and protection of God, doe often give a great scandall to those that are infirme, by their fearefulnes and speedy departure, upon any conjecture, suspition, or probability of danger. Thirdly, if our life (preserved by departure and flight) may bring more glory to God, and more benefit unto his Church; then our death, it is lawfull to depart.

Answ.4. Fourthly, *Beza* denies that Christ fled. First, because ἀνεχώρησεν, signifies *redijt*; *non discessit*, hee returned, not hee departed. Secondly, because the place, hee went unto was lesse safe then this from whence he departed; *Galilee* beeing under the jurisdiction of *Herod Antipas*, which *Iudea* was not. Wherefore hee answers, that Christ returned into *Galilee*, that hee might succeede unto *Iohn* (who was now shut up in prison) in the Evangelicall office, and preaching of the Gospel. 115

VERS. 13. *And leaving Nazareth, hee came and dwelt in Capernaum, &c.* *Vers.13.*

Quest. Why doth Christ leave *Nazareth*?

Answ.1. First, because it was lesse safe, say some: But this was not the reason of it, for first, when *Ioseph* was afraid to goe into *Iudea*, he turned aside into *Nazareth*, *Matth.* 2.23. which was in *Galilee*, verse 22. yea secondly, *Capernaum* was the more famous place, and therefore the more dangerous.

Answ.2. Secondly, Christ left *Nazareth*, because hee was there unworthily handled: for first, his word was there contemned and despised: hence it is said, *that he did not many mighty workes there, because of their unbeleefe* [d]. Secondly, he had violence there offered unto him, for they rose up against him, and thrust him out of the city, and led him out unto the edge of of the hill, that they might cast him downe headlong [e].

d Matth. 13.58. Marke 6. 4.5. e. Luke 4. 29.

VERS. 14. *That it might bee fulfilled, which was spoken by Esaias the Prophet, saying.* *Vers.14.*

§. 1. *Vt impleretur, that it might be fulfilled:* Christ left *Nazareth*, and came to *Capernaum*, for another cause, then the accomplishing of this propheste: to wit first, because *Iohn* was cast into prison: and secondly, because the *Nazarens* were ungratefull unto him, in not beleeving either him or his doctrine; how then saith Saint *Matthew*, that he did this, *That the saying of Isaias might be fulfilled*? *Sect.1. Object.*

Answ. I answer, Christ did depart from *Nazareth* for the forenamed causes, but yet God doth direct this his departure unto a further end; to wit, that, which is mentioned here by the Evangelist, the accomplishing of the prediction: Teaching *Observ.* us, that those things which proceede frō second causes, are ordained by the providence of God unto a higher end. *Ioseph* was sold wickedly, and maliciously by his brethren, but the Lord ordered it for good both to him and them [a]. The raine-bow proceedes from naturall causes, but yet God hath ordained it as a signe, or a memorandum of his promises [b]. Christ was slaine by the Jewes out of malice, and yet did no more then was preordained by God [c]. For first *in him we live, and move, and have our being* [d]. Secondly, he is not an idle spectator (as some of the Philosophers in their idle speculations imagined) of the passages of the world, but his providence doth begin every motion or action. Yea thirdly, unto what end God at first intended a-

a Gen. 45. 5. b Gen. 9. 13. c Acts 3. 18. d Acts 17. 28.

116 ny thing, unto that ſame end, he doth at laſt diſpoſe of it.

Sect. 2. Queſt. §. 2. *That it might be fulfilled, which was written by Iſaias the Prophet ſaying.*] How is this Prophecie fulfilled?

Anſw. I anſwer, in that thoſe that ſate in darkeneſſe, *Eſai* 9. 1. enjoy light, by the preaching of the Goſpel of Chriſt. *Eſai.* 9. 2.

Verſ. 16. VERS. 16. *The people which ſate in darkeneſſe, ſaw a great light; and to them which ſate in the region and ſhadow of death, light is ſprung up.*

Sect. 1. Queſt. Anſw. §. 1. *The people which ſate in darkeneſſe:*] Who were in darkeneſſe before Chriſt came?

All the world, not ſome few of the Gentiles or Jewes onely, but all men by nature without Chriſt, were under darkeneſſe and death. The truth of this anſwer will appeare particularly thus.

First, all men without Chriſt are ſubject to death: all have ſinned, and come ſhort of the glory of God [c], *all men have ſinned, and therefore death hath paſſed upon all men* [f]: who cannot bee freed from this ſpirituall death, or made partakers of the life of grace, but onely by Chriſt [g].

c Rom. 3. 23. f Rom. 5. 12. g Rom. 8. 2, 3.

Secondly, all men without Chriſt are in blindneſſe and darkeneſſe: no man is borne learned, neither can we without Chriſt learne or underſtand any thing that is good: ſpirituall things are ſpiritually underſtood, and the naturall man cannot aright conceive them, or take them up [h], by reaſon of his naturall and innate blindneſſe.

h 1 Cor. 2. 14.

Thirdly, this blindneſſe and ignorance ſhewes it ſelfe in the Gentiles two ſeverall waies, viz.

First, in their *Idols*, which they honored and held as Gods; *when ye knew not God, ye did ſervice unto them, which by nature are no Gods*, ſaid the Apoſtle [i], yea they made Gods *of birds, foure-footed beaſts, and creeping things* [k], yea ſo palpable was their blindneſſe, that they made a God of the devill: *the things* (ſaith Saint *Paul*) *which the Gentiles ſacrifice, they ſacrifice to devils, not to God* [l]. Secondly, the blindneſſe of the Gentiles ſhewes it ſelfe in their horrid worſhip or ſervice of their Gods: for firſt they had a *Barbarous worſhip*, as appeares in their *Bacchanalia*, which were celebrated with drunkenneſſe, brawles, madneſſe, and the like.

i Gal. 4. 8. k Rom. 1. 23. l 1 Cor. 10. 20.

Secondly, they had a filthy, obſcene, and uncleane worſhip, which was celebrated with fornication and adultery: thus *Priapus* was worſhipped: and thus amongſt ſome of them, the Bride muſt be deflowred by the Prieſt, before ſhe was given unto her husband.

Thirdly, they had a *cruell worſhip*, which was celebrated by murther; their ſacrifices being of humane fleſh, thus the *Gothes* ſacrificed often men to their Idols: and the *Carthaginians* to Saturne.

Fourthly, this blindneſſe and ignorance ſhewes it ſelfe in the Jewes, who firſt offered up their children to divels. Reade *Pſal.* 106. 36. 2 *King.* 16. 3. and 17. 27. Secondly, made unto themſelves divers Idols, worſhipping them as gods as we may ſee in the calfe. *Ex.* 32. & 2 *King.* 17. 29. and *Deut.* 32. 17. and 2 *Chron.* 11. 15. And thus we ſee, how the whole world lyes in wickedneſſe without Chriſt [m], and therefore he came to deliver us from this ignorant and wicked world [n].

m 1 Ioh. 5. 19. n Gal. 1. 4

§. 2. *That ſate in darkeneſſe.*] *To ſit*, ſignifies three things; firſt, to delay, or procraſtinate: Thus the people of *Iſrael* ſay, *why doe we ſit ſtill* [b]. that is, why doe we deferre any longer.

Sect. 2. Expoſit. b Ier. 8. 14

Secondly, *to love*: thus *David* pronounceth him an happy man, *that ſits not in the ſeate of the ſcornefull*, that is, loves not their ſociety [c].

c Pſal. 1, 1.

Thirdly, it ſignifies to endure patiently, and contentedly; *Sit thou ſilent, and get thee into darkeneſſe, oh daughter of the Caldeans*: that is, be quietly contented with thy portion of affliction [d]. The meaning of this verſe then is; The Gentiles did love their ignorance, and moſt patiently did brooke it, procraſtinating and neglecting the remedies againſt it.

d Eſa 47. 5.

§. 3. *They ſaw a great light*:] What was this light?

Sect. 3. Queſt. 1. Anſw.

I anſwer, Chriſt; for hee was the onely light promiſed unto the world from eternity: or the remedy againſt the darkeneſſe of the world is in Chriſt alone.

How doth it appeare that Chriſt is this *great light*, that enlightens all the world?

Queſt. 2.

By the animadverſion or conſideration of theſe three dependent particulars, to wit.

Anſw.

First, the expectation of light and knowledge is from God: *Thou art my lampe oh Lord* (ſaid *David*) *and the Lord will lighten my darkeneſſe* [e], ſo againe, *unto the upright there ariſeth light in darkeneſſe* [f], that is from the Lord; and therefore Saint *Iohn* ſaith, *God is light* [g].

e 2 Sam. 22. 29. f Pſal. 112. 4. g 1 Iohn 1. 5.

Secondly, God from whom we expect light, promiſeth to impart it unto us by Chriſt: *I will give* (ſaith the Lord) *a light to the Gentiles* [h]: and againe, *the Sunne of righteouſneſſe ſhall ariſe* [i], *to give light to them that ſit in darkeneſſe, and in the ſhadow of death* [k].

h Eſa. 42. 6 & 49. 6. i Malach. 4. 2. k Luke 1. 79.

Thirdly, God hath performed his promiſe unto us, by giving of Chriſt, *who is the life and light of men* [l], yea the true promiſed light, which *lighteneth every man that commeth into the world* [m]. And leſt the world ſhould be ignorant of him, doth openly himſelfe profeſſe, that *he is the light of the world* [n], which is come for this cauſe into the world, *that they that beleeve in him, ſhould not abide in darkeneſſe any longer* [o], hee being the onely light of the world, ſo long as he was in the world [p]; and therefore it is manifeſtly apparent, that Chriſt was *this great light*.

l Ioh. 1. 4. m Ioh. 1. 9. n Ioh. 8. 12. o Ioh. 12. 46. p Ioh. 9. 5.

What manner of light was Chriſt? or what light doe we gaine or receive by Chriſt?

Queſt. 3.

First, there is a double light; First, the *light of nature*, which was in us in our firſt creation: but this is loſt by the fall of *Adam*.

Anſw. 1.

Secondly, there is the *light of grace*, a reparation of our former light loſt, which is our onely light; and this is the light, we enjoy by Chriſt: for he is *the way, the truth and the life* [q], *hee was made unto us, wiſedome, righteouſneſſe, ſanctification, and redemption* [r]; *yea all the promiſes of the Goſpel are yea and Amen unto us in Ieſus Chriſt* [ſ].

q Iohn 14. 6. r 1 Cor. 1. 30. ſ 2 Cor. 1. 20.

Secondly

Answ. 2. Secondly, by this *Light* (Christ) wee gaine foure things; First, illumination of the understanding. Secondly, direction of life. Thirdly, peace & comfort of conscience. Fourthly, life eternall.

First, this light (Christ) doth enlighten our understandings, and encrease our knowledge.

Quest. 4. How doth Christ teach us, informe us, or illuminate our understandings?

Answ. 1. First, by his coming into the world: *God, who in divers manners taught his people in times past, hath in these last dayes taught us by his Sonne*[a], which is *the light that shineth in darknes, the dawning of the day, yea the Day-starre that ariseth in our hearts*[b].

[a] Heb. 1. 1. 2.
[b] 2 Pet. 1. 19.

Answ. 2 Secondly, Christ doth teach and instruct us in knowledge by the Ministerie of his word: the Angell doth not teach *Cornelius*, Acts 10. nor Christ *Paul*, Acts 9. but the Angell sends *Cornelius* unto *Peter*, to bee taught by him: and Christ directs *Paul* unto *Ananias* to bee instructed: because *God hath now committed unto us*, (the Ministers) *the word of reconciliation*[c].

[c] 2 Cor. 5. 19.

Answ. 3. Thirdly, Christ doth teach us by his holy Spirit, enabling us thereby *to call God Father*[d].

[d] Rom. 8. 15. and Gal. 4. 6.

Secondly, this light is profitable unto us for the *Direction* of our life: and that in these foure regards: First, it shewes us our errours: *All things that are reproved, are made manifest by the light, and whatsoever doth make manifest, is light*[e]. This light is *regula sui & obliqui*, the rule of truth and falshood: in the night wee erre, and misse our way, but the day light shewes us our errours: and therefore wicked men hate the light: they therefore that know not themselves to bee sinners, and sinfull creatures, are not enlightned with this light; for it shewes our sinnes and errours unto us.

[e] Ephes. 5. 13.

Secondly, this light doth enlighten the aire, or dispose the meanes of knowledge, both externall and internall; that is, thereby wee are inabled to reape benefite by the meanes, to obey those things which we know; God, by Christ, giving unto us *both the will and the deed*[f]. And therefore those that receive no benefite at all by the Ministerie of the Word, neither obey God, are not Christs.

[f] Phil. 2. 13.

Thirdly, this light expelles darknesse: as a candle doth presently enlighten the most darke room, & therefore those that yet remaine in the shadow of death, partake not Christ: those that bring forth no other fruit than the workes of darknesse, and sinne, doe not as yet enjoy this light.

Fourthly, this light directs our steppes in the wayes of God, unto that which is good: he is our *Way, Light* and *Life*[g]; *Ambulare vis? Ego via. Falli non vis? Ego veritas. Mori non vis? Ego vita*[h]. Wouldst thou walk? I am (saith Christ) the way. Wouldst thou not be deceived in thy walking? I am the truth. Wouldst thou not dye? I am the life. Thus Christ is our chiefest light, without which we erre, and by whom we may know how to moderate and direct our lives according to the will of God: And therefore those that desire to obey God aright, let them heare Christ, let them come unto the light, and let them learne the word: other teachers may lead us aside, but the word is a certaine guide, and they doe well that attend thereunto[i].

[g] Ioh. 1. 4.
[h] Aug. ſ. Ioh. 14. 6.
[i] 2 Pet. 1. 20.

Thirdly, this light and bright Sunne cleares the heavens, and comforts the conscience: the Sunne comforts all creatures in a manner; and Christ is comfortable unto all his children: the message of the rising of this bright morning Starre, was *newes of great joy*[k]. When Christ comes unto *Zacheus*, he rejoyceth[l]; when this light shined in Samaria, *there was great joy in that Citie*[m], when the Eunuch was made partaker of Christ, *hee goes home rejoycing*[n]: When the Keeper of the prison was converted unto Christ, *he rejoyced exceedingly*[o].

[k] Luke 2. 10.
[l] Luke 19. 6.
[m] Acts 8. 8
[n] Acts 8. 39.
[o] Acts 16. 34.

Quest. 5. Doe all rejoyce, that are made partakers of Christ?

Answ. They doe, except onely those that are as yet infirme, and weake; that is, First, those that are not as yet sure of it: Children have life long before they are apprehensive of it, and the babes of Christ are made partakers of him, before they certainly know it.

Secondly, those that have weake eyes, doe not rejoyce in the light of the Sunne; so those whose affections are yet captivated with the love of sinne (*Iohn* 3. 19.) or the love of the world, (1. *Iohn*, 2. 15.) doe not rejoyce in this light: And therefore those who thinke they enjoy Christ, and yet doe not rejoyce in the fruition of him, must know, that the reason is, because either they love some sinne, or the world too much.

Fourthly, this light is profitable for us unto eternall life: this is the end of all. The Sunne renewes the earth after winter is past: so after the winter of this life, this light will renue our dayes, by making us partakers of life everlasting: And therefore whosoever are destitute of light, are destitute of life: whosoever are without Christ, are without salvation.

Quest. 6. Who are without Christ?

Answ. 1. First, Heathens, and Infidels, who are *extra Ecclesiam*, both out of the visible and invisible Church.

Answ. 2 Secondly, Heretikes, who hold tenets that overthrow fundamentall truths.

Answ. 3. Thirdly, ignorant persons, who neither know the doctrine of faith, repentance, or obedience.

Answ. 4. Fourthly, prophane and wicked persons, who either obey not at all, or not with a true, and sincere heart: who either know their masters will, and doe it not; or may know their masters will, but will not.

The reader (perhaps) will thinke it necessary, that I should have shewne the meanes how this light may bee obtained; which I had indeed set downe; but that it followes more naturally in another place, and therefore now I omit it in this.

VERS. 17. *From that time Iesus began to preach, and to say, Repent, for the Kingdome of Heaven is at hand.* *Vers.* 17.

118

§. 1. *From that time.*] That is, after that *Iohn* was cast into prison. Hence two questions are made. *Sect.* 1.

Quest. 1. First, why did not Christ begin sooner than thus, to preach?

Answ. 1. First, some[a] say, because God would have it so, and we are not to enquire after any other reason. [a] Arctius.

Answ. 2. Secondly, some[b] answer, this Christ did in regard of his doctrine, because the Gospell was to bee preached, and published after the Law. Now *Iohn* preached the Law, and therefore Christ preacheth not, so long as *Iohn* continues preaching; but when hee is cast into prison, and debarred from preaching, then Christ beginnes. But I rather think, that *Iohn* preached the Gospell (though not perfectly) than the Law; because our Saviour sayth of him, that *hee was the least in the kingdome of heaven*[c], that is, in the Church of Christ, in the New Testament: and therefore if hee belonged to the Church of the Gospell, it is most likely that hee preached the Gospell, although not so clearly, as now it is taught; because Christ had not as then finished the worke of our redemption. [b] Hierom. sup. [c] Matth. 11. 11.

Answ. 3. Thirdly, this was done in respect of *Iohn Baptist*, lest otherwise hee should have been thought rather Christs companion, than his fore-runner, if they had preached both together[d], yea, hence it was, that *Iohn*, while hee had libertie, onely preached, and baptized, but wrought no miracles[e], because hee would not bee thought to bee equall unto Christ, but onely one that made way for him. [d] Chrysost. sup. [e] Ioh. 10. 48.

Answ. 4. Fourthly, this was done in respect of Christ, lest that his preaching should be ἀμάρτυρον, without any witnesse[f], as the Jews falsly sayd to him, *Thou beares witnesse of thy selfe, therefore thy testimony is nothing*[g], that is, thy testimony is of small worth, if it bee confirmed onely by thy owne mouth. But this calumniation Christ proves false: *Yee sent* (sayth hee) *unto Iohn, and he bare witnesse of mee*[h]: yea *Iohn* plainly averres this, *Yee your selves beare me witnesse, that I sayd, I am not the* CHRIST, *but that I am sent before him*[i]. [f] Chrysost. sup. [g] Ioh. 8. 13. [h] Ioh. 5. 33. [i] Ioh. 3. 28

Answ. 5. Fiftly, this was done in regard of the common people, and that in a double respect, to wit,

First lest the people should have beene separated and sundred, some running after the one, some after the other, if they had both preached together.

Secondly, lest they should have been excused, in saying, they knew not who to follow; the one being after one manner, the other after another: that is, Christ more familiar, and *Iohn* more austere, as our Saviour sayth of himselfe, and *Iohn*.

Quest. 2. Secondly, why did Christ now preach, when *Iohn* was in prison?

Answ. 1. First, lest the preaching of Saint *Iohn* should not be confirmed. Thus *Gualter sup.*

Answ. 2. Secondly, Christ beginnes to preach the Gospell when *Iohn* was hindered, lest that the preaching thereof should cease[k], and this was the principall cause. [k] Gualt. sup.

Thirdly, Christ did this to teach us, that no power or policie of man, or Divell, can hinder the preaching of the word of God. Certainly, the Divell did excite and provoke *Herod* against *Iohn Baptist*, that hee might bee hindered from preaching, but he cannot prevaile: for *Iohn* being exstinct, behold, God stirres up another, *and from that time Iesus began to preach*. The Pharisees forbid the Apostles to preach, *Acts* 4. 21. and put them in prison for preaching, *Act.* 5. 18. but yet they cannot stop their mouthes. In the Judaicall Church, they slay the Prophets, but still God doth raise up others. In the Primitive Church, *sanguis martyrum, semen Ecclesiæ*, the persecution of the Christians, did spread the religion of Christ, more than otherwise it is likely would have been. The hand of man is too weak to hold Gods hand, or hinder his worke, and therefore so long as this world continues, God will have a Church upon earth, & in some place or other, some or other to preach his word. *Answ.* 3. *Observ.*

§. 2. *Saying, Repent.*] The Papists[l] affirme, that *Contrition*, which is joyned with an inward terrour of the minde, and proceedeth from the sight and consideration of our sinnes, doth not appertaine to the Law, but to the Gospell. They argue thus, Christ preached *Repentance*, to the which *Contrition* doth belong (*Repent, for the Kingdome of God is at hand* in this verse) but Christ was a Minister of the Gospell, not of the Law, and therefore *Contrition* belongeth to the *Gospell*, not to the *Law*. *Sect.* 2. [l] Bellar. de pœnit. l. 1. ca 2. *Object.*

First, Repentance hath part from the Law, part from the Gospell: from the Law it hath the sight of sinne, and terrour of the minde for the same; from the Gospell it hath hope and comfort, springing from faith in Christ: wherefore this reason sheweth not, that Repentance in every part thereof is of the Gospell. *Answ.* 1.

Secondly, though the Law and Gospell are in nature and property distinguished, yet they may be joyned in use: So *Moses* the Minister of the Law, may preach Christ, and Christ the Minister of the Gospell doth also establish the Law, and by the terrours of the Law, call men to the knowledge of their sinne, where Repentance beginneth. *Answ.* 2.

VERS. 18. *And Iesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)* *Vers.* 18.

§. 1. *And Iesus walking by the sea of Galilee.*] We see the Apostles are not called by Man, but by Christ: Teaching us that the vocation of the Ministery is the ordinance of God: For First, he hath given them a calling, he gave (saith the Apostle) *some Apostles, some Prophets, some Evangelists, some Pastours, and Teachers, for the worke of the Ministerie*[a], and hath given unto the Ministers the Ministery, *and word of reconciliation*[b]. Secondly, hee hath given unto them spirituall weapons, *which are mighty, through God, to pull downe strong holds*[c]. Thirdly, hee hath given them power, making them *able Ministers of the New* *Sect.* 1. *Obser.* [a] Ephes. 4. 11. 12. [b] 2 Cor. 5. 18. 19. [c] 2 Cor. 10. 4.

New Testament, not of the Letter, but of the Spirit[c]. And therefore they that despise them (as Ministers) despise not men, but Christ.

[c] 2 Cor. 3. 6.

Quest. Who despise the vocation of Ministers?

Answ. 1. *Obiect.* 1. First, the Anabaptists contemne this ordinance, objecting, that *Faith is the gift of God, Ephes.* 2. 8. and it is he, that reveales divine truths unto men, *Matth.* 16, 17. *Flesh and blood hath not revealed this unto thee* (sayth Christ, that I am the true Messias) *but the will of my Father, which is in heaven*: yea, none can come unto God, by any meanes, *except the Sonne bring him*. Iohn 6. 44.

Answ. 1. First, by this reason wee should neither give fodder to the cattell, nor tillage and culture to the ground; because wee cannot cause our corne to grow, or our ground to bring forth, or our cattell to thrive, or live, by what we give them, but it is the blessing, and blessed providence of God, that doth all this.

Answ. 2. Secondly, we grant, that *neither he that planteth, nor he that watereth, is any thing*, 1 Corinth. 3. 7.

Answ. 3. Thirdly, yet the meanes must bee used, which God hath appointed, and which ordinarily hee works grace by; & that is the preaching of the word, by those who are lawfully called unto that function: for *Faith comes by hearing*, Rom. 10. 17. Yea, he gives men faith and power to believe by the preaching of the Apostles[e]; *I pray not* (sayth Christ) *for these alone, but for them also which shall believe on mee through their word*. And therefore the vocation of the Ministers is not to be contemned.

[e] Ioh. 17. 20.

Answ. 2. *Obiect.* 2. Secondly, the Separatists are despisers of this Ordinance of the Ministery; objecting, that our Church is impure, our societies polluted, and that our truths are mixed with errours.

Answ. There are two Churches, to wit, the one

- Dead, in the eye of the world, in which notwithstanding, are some alive in the eye of the Lord: thus there were seven thousand in Israel[f], though *Elias* saw none: and in *Sardis* there were a few names of those that were pure[g].
- Living, in the which some are dead notwithstanding: thus it was with the Church of *Ephesus*, Revelat. 2. 4. and with *Pergamus*, Revelat. 2, 14. and of *Thyatira*, Revelat. 2. 19, 20. Yea, even in the Church of the *Corinthians*, & the *Galatians*, when they were most pure, there was corruptions among them: and therefore it is unwarrantable to forsake our Church for the spots and corruptions of some.

[f] 1 King. 19. 18.
[g] Rev. 3. 4.

Answ. 3. Thirdly, prophane persons are contemners of this Ordinance of the Ministerie, either by disgracing it publickly, or deriding it privatly: but these must know, that they doe not deride men, but God.

Sect. 2. §. 2. *By the Sea of Galilee.*] This sea was the lake of Gennesareth, Luke 5. 1. neare unto Capernaum, where Christ first beganne to preach; and therefore it appeares to have been in the beginning of his preaching, and yet some are gained: Teaching us, that the preaching of the word is never barren or unfruitfull; but converts some whersoever it comes. *Observ.* 1

How comes it to passe, that the word of God never returnes in vaine? *Quest.*

First, because the Gospell is a seed, and alwayes some falles in good ground, Matth. 13. 5. It is a two edged sword, (Hebr. 4. 12.) and therefore wounds some, whersoever it is sent. *Answ.* 1

Secondly, the principall reason of this is, because God doth order and dispose the journeyes of his servants, and directs their preaching; and that two severall wayes, viz.

Answ. 2.

First, by hindring them from going to some places; thus God hindered Saint *Paul* from going to *Rome*[h], and hee was hindered also from going to *Thessalonica*[i]; yea directly forbidden by the holy Ghost, to goe either to *Asia*, or unto *Bithynia*[k].

[h] Rom. 1. 13. and 15. 22.
[i] 2 Thess. 1. 18.
[k] Acts 16. 6. 7.

Secondly, Sometimes Ministers are called by God, from one place unto another; thus Saint *Paul* was called from *Troas* to *Macedonia*[l]. And hence it comes to passe, that whithersoever God sends his word, there hee doth call some by it; which may serve for the comfort and encouragement of the Ministers, to continue faithfull and painfull in their vocation, because so long as they continue and abide, they may hope, God hath some there to convert and turne unto him.

[l] Acts 16. 8. 9.

But some Ministers will obiect, their people are stubborne, rebellious, refractory, and doe not feare, neither care to heare, neither will obey, and therefore they may as well not preach at all, as to the walls, or to no purpose. *Obiect.*

First, be people never so wicked, yet Ministers must preach for their owne sakes, because thus they shall save their owne soules: *If thou warne the wicked of his way, to turne from it: if hee doe not turne from his way, he shall die in his iniquity, but thou hast delivered thy soule*[a]. *Answ.* 1.

[a] Ezech. 33. 9.

Secondly, Ministers must preach, though people will not obey; and that for the peoples sake: *That they may know that there hath beene a Prophet among them*[b]. *Answ.* 2.

[b] Ezech. 2. 5.

Thirdly, they must not forbeare to be instant in their calling, because God hath his, whersoever the Gospell is, to be called and united unto Christ in his due time; and therefore Ministers must let nothing be wanting in them, but doe their endeavour, & then leave the successe unto God, waiting his appointed time, for a blessing upon their labours. *Answ.* 3.

§. 3. *He saw two brethren.*] And afterwardes he met with the sonnes of *Zebedee*. *Sect.* 3.

Why is mention made here of their affinity, and kindred, that they were brethren? *Quest.* 1.

First, to teach us that the Ministry is a kinde of Fraternity, and therefore all Ministers should be one, first, in opinion, at least in fundamentall and necessary truths. Secondly, in mutuall love one of another. Thirdly, in care over and for their flockes. Fourthly, in the worke of preaching *Answ.* 1.

120 ching the message of the Lord.

Answ. 2. Secondly, to teach us, that Christ loves this brotherly concord and agreement.

Quest. 2. Why doth Christ thus love and delight to see brethren to dwell together in amity?

Answ. 1. First, because it is a good thing, whatsoever is good Christ loves, but for brethren to dwell together in unity is good[e], therefore Christ loves it.

e Psa. 133. 1.

Answ. 2. Secondly, because God commands it: whatsoever God commands, Christ loves, but God commands this concord and brotherly amity, therefore Christ loves it. *Love comes from God.* 1 *Ioh.* 4. 7. and is both *the new and old commandement.* 1 *Ioh.* 2. 7. yea it is *the fulfilling of the commandements. Rom.* 13. 9.

Answ. 3. Thirdly, because Christ himselfe hath commanded it. Whatsoever Christ doth command, he loves and delights to have obeyed, but Christ commands, that we should love one another, as brethren, therefore he rejoiceth when we doe so, *this is my commandement* (saith Christ) *that ye love one another*[d].

d Joh. 15. 12.

Answ. 4. Fourthly, because we are brethren, that is, first, brethren among our selves, members of the same body. *Rom.* 12. 5. and 1 *Cor.* 12. 12. Secondly, we are the brethren of Christ (*Mat.* 12. 38. and *Heb.* 2. 17.) and therefore Christ loves to see us live as brethren.

Answ. 5. Fiftly, because this is the practise of the Church of Christ, the members of the Church, and professours of Christ, did live in unity, love, and concord, as one man, as we see by these Scriptures, Acts 1. 14. and 2. 44. 46. and 4. 32. they had their *Agape*, or love feasts, Jude. 12. vers. they had their kisse of love. 1 Pet. 5. 14. yea a holy kisse, as we see. Rom. 16. 16. and 1 Cor. 16. 20. and 2 Cor. 13. 12. and 1 Thes. 5. 26. All which shew their mutuall and reciprocall love, and endeared affection one towards another; which our Saviour loves to have us imitate.

Answ. 6 Sixtly, because it is an argument that wee are the Disciples of Christ, translated from death unto life, in whom God dwells, and purified by the Spirit of God. That which testifieth and approveth us to be the Disciples of Christ, purged by the Spirit, translated from death, and the Temples wherein God dwells, is pleasing and delightfull unto Christ; but to love the brethren with a pure heart fervently, doth argue us to be *the Disciples of Christ* (*Ioh.* 13. 35.) *translated from death unto life* (1 *Ioh.* 3. 14.) *purified by the holy Spirit of God* (1 *Pet.* 1. 22.) in whom God himselfe dwells and resides (1 Joh. 4. 12.) therefore it is gratefull and delightfull unto God.

Vers. 19. VERS. 19. *And he saith unto them, follow mee; and I will make you fishers of men.*

Quest. 1. What is the meaning of this phrase, *Fishers of men?*

Answ. 1. First, sometimes the phrase is taken, *in malam partem*, in the worst sense: thus the Lord threatens his people for their Idolatry: *Behold, I will send for many fishers, and they shall fish them*[f].

f Jerem. 16. 16.

Answ. 2. Secondly, some times the phrase is taken *in meliorem partem*, in a good sense, thus the Lord shewing unto the Prophet[g], the vision of the holy waters sayth, *And it shall come to passe that the fishers shall stand upon it.*

g Ezech. 47. 10.

Answ. 3 Thirdly, the sense of the phrase here used, is, by an Allegory of fishing to shew forth the nature of the Ministry: In the alluision there are foure things observable. First, the Sea, that is, the World. Secondly, Fishes, that is, Men, not onely rich men, but all men. Thirdly, the Net is the Gospell, *the kingdome of heaven* (that is the Gospell) *is like unto a Net*, saith our Saviour, and therefore they are wicked fishers, who leaving this net, fish with other poysoned hookes; that is preach their owne inventions, errours, heresies, schismes, and the like. Fourthly, the Fishers are the Ministers.

Quest. 2. Why doth Christ speake unto these two Apostles in an Allegory, they being unlearned: was it, because he would not have them converted, as it is said else where, *He taught the people in Parables, because they seeing see not, and hearing they heare not, neither doe they understand*[a]?

a Matth. 13. 13.

Answ. 2. First, Christ did not use a figurative speach unto these two brethren, for this end, but because they being fishers, knew and understood best of all the Art of fishing; and therefore our Saviour teacheth unto them spirituall things by a naturall and familiar similitude, which they were well acquainted withall.

Answ. 2. *Observ.* Secondly, our Saviour useth this allegory, to teach us that the practise of Ministers using metaphors, or allegoryes, or similitudes, which the people understand is not to be disproved. As for example, first, sometimes we use the similitude of Fishers, that there are two Fishers, the first is Satan, whose baites is pleasure, and whose hooke and net is death, the second is the Apostles and Ministers of Christ, who labour to winne us unto him. Secondly, sometimes we use the similitude of Husband-men; that we are all barren by nature, untill the word be sowne in our hearts; that the earth must be tilled, the fallow ground broken up, the weeds and stones cast out, the field carefully watched, least tares encrease, and overspread the corne. Thirdly, sometimes we use Domestike examples, as the garden is to be hedged, digged, and attended, otherwise the hearbes will not prosper: Satan is a thiefe, and therefore we must be very watchfull, and keep the doore of our hearts fast locked and bolted against him, that we are but wild Olive trees, untill we are ingrafted into the true Olive Jesus Christ. Fourthly, sometimes we allude unto School-masters; that people, (like schollers) stand in need daily to be taught, and therefore they must not be trewants, neglecting knowledge, and trifling away their pretious time. Fiftly, sometimes we use the resemblance of Sheepheards; that we are wandring sheepe, & therfore we must be reduced unto the pleasant pastures againe, by the Sheepheard of our soule. Now whereunto serve all these: Certainely that all the people by these similitudes may the better understand the divine truthes delivered; which was the cause, why our Saviour useth this allegory

allegory of Fishers in this verse.

Quest. 3. We have heard why our Saviour useth an allegoricall speech unto *Simon* and *Andrew*; It may now further be demanded, why he useth this allegory (of Fishing) unto them?

Answer. Because, this allusion doth most aptly denote unto us the office of Ministers: to wit, the Fishing and gaining of soules unto God. Malac. 4. 6. particularly observe. 121

That in fishing wee must consider both the

- Fish themselves, who
  - First would not bee catched or taken: but swimme away from the Net: so naturall and carnall men would not be wonne by the word of God; would not be taken captive by the Net of the Gospel.
  - Secondly, they are not taken by the hooke, except they bite, *Oh Ierusalem, how gladly would I have gathered thee together, as a hen gathereth her chickings under her wings, but ye would not* [b].
- Fishers, and that both in respect of the
  1. Knowledge, Fishers must know all shelves, and rockes, and shallowes, the ebbing and flowing of the sea: so Ministers must know how to direct in prosperity and adversity; how to steere aright course through the vices and heresies of the world: they must know the evills and remedies, that they may both save themselves, and those that heare them, and faile by their direction.
  2. Diligence and care required in them: wherein observe three things; First, Fishermen must observe the heavens, and the nature of the fishes: thus the Apostle saith, *to the weake I became as weake, that I might gaine the weake: I am made all things to all men that I might by all meanes save some* [a].

[b] Matth. 23. 37.

[a] 1 Cor. 9. 19. 20, 21, 22.

Secondly, they must endure cold and danger: Fishers must put to sea in winter as well as Sommer, exposing themselves to dangerous stormes which frequently assaile them in their calling: Thus the Apostles suffered hunger and thirst, and nakednesse, and colde, and buffeting, and persecuting [b].

Thirdly, Fishers worke continually, night and day, *we have laboured all night* (saith the Apostles) *but have catched nothing* [c].

[b] 1 Cor. 4. 11. and 2 Cor. 6. 8

[c] Luke 5. 5.

Fishes are not taken except they bite and eat the baite: and therefore First, recusants that will not come unto the word of God, can gaine nothing by it; Secondly, those amongst us, that like *Martha* are troubled about many things, preferring the cares of the world, before the cates of the word cannot be wonne by it. Thirdly, those that are present at the preaching of the word, but not attentive unto the word preached, reape no benefit by it, because they learne it not. Fourthly those that attend to the hearing of the word, but cannot intend the practise of the word, are not catched by it. Fishes are not taken by looking upon the bait, but by the eating thereof: so it is not speculation but practise, not knowledge, but active obedience that benefits our soules.

Fishers had neede know both shelves and shallow places: and therefore those that are ignorant of the nature of sinne, and grace; or that knowe not the evils and remedies of the disease and the cure, should not intrude themselves into this function, for they are unfit fishers of men.

Fishers observe the seasons, and the nature of the fishes for which they labour; so Ministers must first observe the heavens, the blasts of the Spirit, the zeale of the hearts, that is, the occasions offered unto us by the Lord of preaching the word: as Saint *Paul* saith, *I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord* [g], that is, the Lord gave me liberty, opportunity or occasion with benefit and profit to preach the Gospel of Christ.

[g] 2 Cor. 2. 12.

Secondly, we are made all things to all men, we must apply our selves to all sorts of maladies, evils, diseases and sores: and that three manner of waies, viz. First, *Opere*, by preaching, and catechizing, examining, conferring, disputing, that the people may bee made perfect [h]. Secondly, *Obiecto*, by reprehending and reprooving whatsoever is amisse, whether drunkennesse, or adultery, or oppression, or blasphemy, or lying, or filthy speaking, or any sinne whatsoever. Thirdly, *Modo*, sometimes reprooving mildly, *sometimes with feare, plucking them out of the fire* [i]; sometimes with a rod, sometimes with the Spirit of meekenesse, reade 1 *Cor.* 4. 21. and conferr 1 *Cor.* 5. 3. 4. with 2 *Cor.* 2. 7. 8. and *Gal.* 3. 1. with 4. 12. 19. and *Nehem.* 5. 11. with verse 13. Neither must people thinke, that Ministers doe this in hatred, to the partie sinning, but that they might present them as chast virgins unto the Lord.

[h] 2 Tim. 3. 16 and 4. 2.

[i] Iude ver. 22, 23.

Fishers expose themselves to cold and danger in the discharging or executing of their callings; so doe Ministers; and therefore people first should thinke Ministers worthy of honour and reverence: yea secondly, of maintenance: yea thirdly, and principally be careful that they loose not their labour, that they fish not all night and catch nothing: that they rise early and goe late to bed, expose themselves to perills and dangers to no purpose, or benefit at all unto their people.

Fishers worke night and day: so Ministers must preach diligently, because all the names given unto them signifie labour and paines:

whether

122

Whether the Church of God bee compared to a

House: then wee are the builders thereof, 1 *Cor.* 3.10. Or
Family: then wee are first, the Stewards to take care for the provision of all: [a] Secondly, Schoolemasters, to teach the children of and in the family: Thirdly, Physitions, to cure the maladies of the sicke in the house. Or
Sheepefold, then we are the Sheepheards. Or
Field; then we are, First the husbandmen, or tillers thereof [b]. Secondly, the planters and waterers [c]. Thirdly, the workers in the vineyard [d]. Or
Sea: then we are, First the Pylots of the ship. Secondly, the Fishers in this Sea.

[a] 1 Cor. 4.1
[b] 1 Cor. 3.9
[c] 1 Cor. 3.6.
[d] Mat. 9. 38.

And thus we see by this Allegory of fishing, Christ doth to the life point out the office and vocation of Ministers.

Obiect. Against this it may be objected, the world is incredulous, stupide, dull, and wicked; therefore we shall gaine none, we shall catch nothing.

Answ. Thus the Apostles laboured all night, but caught nothing. *Luke* 5.5. but Christ commanding, and they obeying, they catch many. verse 6. and therefore our Saviour here saith, *ego faciam, I will make you fishers of men*: Teaching us hereby, that Christ will water and prosper the labours and endeavours of the Ministers: *I will* (saith he) *be with you* [e], and *I will not forsake you* [g], but will give an encrease unto your paines [h].

Obser. How doth Christ give a blessing to the labours of his servants the Preachers?

Quest. 4. By the Holy Spirit, which workes with the *Answ.* word effectually in the hearts of the hearers.

[e] Matth. 28.20.
[g] Iohn 14 18.
[h] 1 Cor. 3. 6.

Vers. 21. VERS. 21. *And going on from thence, hee saw other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship with Zebedee their father, mending their nets: and he called them.*

Sect. 1. §. 1. *Hee saw two brethren in a ship.*] In the
Observ. Allegoricall sense of this verse, we may observe; That this world is like unto a Sea, and that in three regards; first, because in the sea, there is nothing but floods, tempests and stormes, no safety but on shore: So in the sea of this present wicked world, there is no peace, no rest, no safety, but rather danger and distresse. Secondly, in the sea, the greater fish devoure and prey upon the lesse; so in this world, the rich oppresse the poore, and the high the low. Thirdly, in the sea the Mariner is carried violently by the tempest, whether he should not: so in the world, by our headstrong and violent affections, we often are driven to the quick-sands of destruction.

§. 2. *With Zebedee his Father*:] Why was their father with them? *Sect.* 2.

Chrysostome answers, *Non ut adjuvaret eos, sed ut solarentur illum*, not that he might helpe them, but that they might obey, and comfort him: And this their love, and care, and duty towards their father is expressed here, by this our Evangelist for the imitation of children towards their parents. *Quest.* 1. *Answ.* *Obser.*

Why must children give obedience to their parents? *Quest.* 2.

Answ. 1. The first reason hereof is Temporall: children are heires of their fathers estates: they labour for them: *sic vos non vobis*, parents take care and paines for their children, therfore there is great reason that children should obey, respect, and reverence their parents.

Answ. 2. The second reason is Naturall, children have from parents, their life, their light, their body, their meat and maintenance, their education and the like; and therefore they owe all love, reverence and subjection unto them: yea they owe themselves, and whatsoever is theirs.

Answ. 3. The third reason is Spirituall; and this is twofold: First, because parents are the Image of God, the Lords substitutes and deputies. Secondly, because God commands children to obey their Parents, that is, both Father and Mother: Reade *Exod.* 20. 12. *Levit.* 19.3. and 23. 22. *Ephes.* 6.1.2.

Quest. 3. What doe children owe unto Parents?

Answ. Foure things, viz. First, *Nutrimentum*, sustenance, if fathers want it, and sonnes have it: Thus *Ioseph* tooke care to provide for his old Father, in the time of that long famine [i]; And therefore unnaturall are those men, who being rich suffer their parents to want.

[i] Gen. 45. 9, 10.

Secondly, *Amorem*, love: children whether they or their parents be rich or poore, they must love, and tenderly endeare their parents.

Thirdly, *Reverentiam*, reverence and respect: *Non vultu ladendi* [a], children must not wound their parents with darts of discontented countenances: for *Qui torvo visu, elatis oculis, meretur supplicium* [b]; he that beholds his Parents with a proud looke, or a sterne and grim eye, deserves to be punished. *Solomon*, when a King, honours his Mother *Bathsheba*: and *Hester*, when a Queene, her Uncle *Mardochee*; who in stead of a Father had brought her up. *Hest.* 2.7.

[a] Ambros. [b] Hierom.

Fourthly, *Obedientiam*, obedience and duty: for this obedience, I. God commands. *Colos.* 3. 20. II. God commends, where he findes it: as we see in the *Rechabites. Ierem.* 35. 18. and *Prov.* 15: 20. III. the contrary hereunto God threatens. *Deut.* 21. 20. and complaines of. *Ezech.* 22. 7. IV. the obedient unto parents, God comforts. *Prover.* 13.1.

Quest. 4. Is the cause of disobedience towards Parents, alwaies in the children?

Answ. Certainely the fault may be in parents, and often is,

First, by education either
- By not educating them civilly, but rudely and unmannerly, as many doe. Or
- By bringing them up unto drunkennesse, gaming, sports, and the like. Or
- By pampering them too much, or by beeing too much indulgent over the, not crossing them in their wills or desires, nor correcting them for their faults. Or

And that either

Secondly, by enriching themselves by wicked meanes, and so God in judgement giving them children, that shal prodigally scatter, what they impiously did gather: *de malè quæsitis vix gaudet tertius hæres*, evill gotten goods last not long; Fathers wickedly gather, and sonnes profusely spend, so that within a time, those goods are possessed and enjoyed by others.

Now although Parents thus may be the occasion of their childrens disobedience, yet this doth not excuse the undutifulnesse of the child, because their Fathers have not deserved it at their hands.

Sect. 3. §. 3. *Mending their nets:*] Why did some mend Nets, and some fish?

Quest. *Answ.* 1. First, some (*Chrysost. oper. imperf.*) say, *forte* it may be, because the one were more industrious, the other more slothfull: he dare not affirme this, no more will I, but barely leave it.

Answ. 2. Secondly, some say, perhaps that *Peter* onely fished, and *Iohn* mended the Nets.

Answ. 3. Thirdly, this plainely demonstrates unto us their poverty; they were inforced to mend their old nets, because they could not buy new (thus *Chrysost verus.* [a] *sup.*) to teach us, That God makes choice of the poore of this world [b]. And therefore those that are poore must not bee dejected, as though they were lesse deare unto God: for first in Temporall things, they are more blessed, *the little which the righteous man possesseth, being better then the riches of many wicked* [c]. And secondly, in Spirituall things they are nearer unto God; and therefore *better is the poore, that walketh in his uprightnesse, then the perverse rich man* [d]: yea *better is a poore and wise child, then an old and foolish King* [e]. Wherefore poore men should not be discouraged nor dishartened, but remember that Christ for our sakes became poore [f]: and therefore none ought to thinke that they are lesse deare unto God, because they are not rich.

[a] *Chrys. op. imp. sup.*
[b] 1 Cor. 1. 26.
Obser.
[c] Psal. 37. 26.
[d] Pro. 28. 6.
[e] Eccles. 4. 13.
[f] 2 Cor. 8. 9.

VERS. 22. *And they immediately left the ship, and their Father and followed him.* *Vers.* 22.

Christ first calles, and then they follow, they enter not into the function of the Ministrie, untill they bee called: Teaching us, that no calling (principally the Ecclesiasticall vocation of the Ministry) should bee undertaken, without a lawfull and warrantable call thereunto from God. *Obser.*

Why is no function to be undertaken without a calling? *Quest.*

Because we can doe nothing of our selves, and therefore if we desire to be blessed, or to prosper in what we undergoe, we had neede have a warrant for it from God. For first, none are borne learned or skilfull in any art or trade, and there is some skill required to the most inferiour callings. *Answ.*

Secondly, it is God that fits and prepares us, and that in inferiour callings: he fits, and then calles *Bezaleel, & Aholiab, for the cutting of stones, and the carving of timber, and engraving in gold and silver* [g].

Thirdly, hence wee thinke those men to bee called to the worke of the Ministry, who are fitted for the discharging thereof, and enabled to divide the word aright.

[g] Exod. 31. 4, 5. and 35. 30, 31.

Some perhaps here will say, that this aptnesse unto, or ability for the executing of the Ministeriall function, doth not at all belong unto the time of our calling thereunto. *Obiect.*

To which we answer, that it doth altogether: for we have a double calling, the first is *Internall*, this is unknowne and unperceived by it selfe, God not calling Ministers by name as Christ did here the Apostles, or suddenly inspiring them, and sending them then to preach, as hee did the Prophets. The second calling is *Externall*, which is a certaine fitnesse or ability thereunto, whether it be acquired by instruction, or study, or naturall endowments, which are given by God, and are necessary to be had, before wee undertak any calling: that is, we must be instructed, we must bee taught, wee must study, wee must bee made fit and able for the discharging of the calling, otherwise wee are not called: for fitnesse and ability unto or for a *calling* is a negative rule of a calling; that is, they that are unfit for, and unable to discharge the worke of a Minister, were never by God called unto the Ministerie. *Answ.*

VERS. 23. *And Iesus went about all Galilee teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing all manner of sicknesse, and all manner of diseases among the people.* *Vers.* 23.

Sect. 1. §. 1. *And Iesus went about all Galilee.*] Why is this historie here added? *Quest.* 1.

For three causes, to wit, First for Christs cause. Secondly, for the Apostles cause. Thirdly, for our cause. *Answ.* 1.

First, this historie is here inserted and expressed for Christs owne sake, that thereby hee might shew

124 shew unto us, that he did not call Apostles, that himselfe might bee idle; for notwithstanding this, he preacheth, and endeavoureth the salvation of our soules himselfe: Ministers can doe nothing of themselves without Christ, and therefore he gives them a promise first of his owne presence (*behold I am present with you unto the end of the world*[h].) And Secondly, of the presence of the Holy Ghost: *I will send the comforter unto you, to lead you into all truth*

[h] Matth. 28.20.

Answ. 2. Secondly, this History is here added, for the Apostles sake, to teach them, that they are not called unto wantonnesse, or feasting, or jollity, or ease; but to preach the Gospell, according to the present practise and example of their Master: Ministers being called to labour in their function, and not to be idle, Christ being no president therein unto them.

Quest. 2. Wherein must we labour, or wherein doth a Ministers care and calling consist?

Answ. Having amply elsewhere to handle this question, I resolve it therefore here briefly thus: A Ministers office is to attend unto all those that are under him; and to be carefull of two things, viz. First, to know the lives and dispositions of all, who stand in need of counsell, who of comfort, who of reproofe, who of instruction. And Secondly, to apply fit medicines to every malady, as for example. I. To the coveteous, apply. 1 Tim. 6. 8. 9. *That it is the root of all evill*, yea, wounding and piercing deep the soule with many sorrowes. II. To the libidinous apply, 1 Cor. 6. 18. *that the fornicatour sins against his own body*, III. To the prophaners of the Temple, and House of God, apply, 1 Cor. 3. 17. *if any pollute the Temple of God, him will God destroy, for the Temple of God is holy*. IV. To lyars apply, Rev. 21. 8. and 22. 15. *that out of heaven shall be shut all those, that love or tell lyes*. V. In generall to all sinners apply, 1 Cor. 6. 9. and Ephes. 5. 5. 6. *that no sinners shall inherit the kingdome of God, or of Christ*.

Answ. 3. *Observ.* Thirdly, this history was added for our sakes, that we might hence learne, that the preaching of the word of God is to be published and proclaimed through the whole world; carried successively from one Nation to another; that all mouthes may be stopped, and all excuses taken away.

Sect. 2. §. 2. *Teaching in their Synagogues, and preaching.*] How doth teaching and preaching differ?

Quest.

Answ. 1. Teaching signifies an instruction unto Morall Righteousnesse, and vertues, which are taught unto us by the Law and light of nature. Rom. 2. 14. 15. Preaching signifies the publishing of the righteousnesse of faith[g].

[g] Chrysost. imperf.

Obiect. What neede was there for Christ, to teach them, what they know by the light of Nature?

Answ. 1 First, Christ did this for the manifestation, or clearing of some difficultyes, and obscurityes, that are in morall vertues, for so great is the corruption of our nature, that the knowledge of naturall righteousnesse is much obscured in us.

Answ. 2. Secondly, Christ taught them, for the helping of their memoryes, we being naturally so seduced and mis-led, and overcome by our pleasures, and delights, and profits, and the like; that the remembrance of naturall righteousnesse, and morall vertues is almost wholy extinct in us.

Answ. 3. Thirdly, our Saviour did teach them, for the exciting and stirring up of their hearts, and the inflaming of their affections, unto these morall vertues; because all should labour to abound in all vertues both theologicall and morall. And therefore from our Saviours practise, we may learne, what is the work of preaching: Not onely, First, to teach, and instruct in the truth; but also secondly, to excit, provoke, and perswade; and that in a threefold regard, to wit, First, in respect of the memory, because that is fraile, and slippery, quickly loosing that which is good; and therefore the memory is often to be rubbed up, and people frequently to be admonished with all gentle perswasions of their duties, both towards God and man[b].

[b] 2 Pet. 1. 12, 15.

Secondly, in respect of the affection, because therein are tares, and the foreskinne of the flesh, yea a love unto, and a delight in every thing that is evill: Now preaching is a knife, to cut off this corrupt prepuce or fore-skin, it is a weeding hooke to roote out these tares, yea a sword to subdue all rebellious lusts; and therefore it should frequently bee performed with all meeknesse, and tendernesse of spirit, by the mercy of God perswading men.

Thirdly, in respect of the Impediments which from without hinder men from the practise of religion, which are many, and with the most prevaile much; and therefore Ministers should bee both carefull and painefull in reproving, admonishing, advising, perswading, and exciting men, to a solide, serious, sincere, and constant serving of God. Thus some (I say) shew a difference betweene teaching, and preaching, referring teaching to morall vertues, or naturall righteousnesse, and preaching to the righteousnesse of faith, and Evangelicall graces.

Answ. 2. Secondly, I rather thinke that these two words, *docens et praedicans*, teaching, and preaching, are Synonyma, importing and signifying one and the same thing; Or at least are but thus to bee distinguished; to teach, shewes what hee did in Galilee; To preach, signifies, how hee taught, and what hee taught: First, *Quomodo*, how hee taught in Galilee; it was publikely: Secondly, *quæ*, what hee taught in Galilee, the Gospell and word of the New Testament.

Sect. 3. §. 3. *In their Synagogues.*] These Synagogues were places of publike meetings both amongst the { Jewes, and / Samaritans.

Quest. 1. Why did Christ preach in the Synagogues?

Answ. 1. First, lest hee should otherwise seeme to contemne and despise those holy places, which were consecrated, and dedicated unto the worship and

Obſerv. 1 and ſervice of God; hereby teaching us, that the publike worſhip of God in the Temple, is neceſſary, and not to be ſleighted or neglected.

Queſt. 2. God is every where preſent, and therefore what need we goe to the Church to ſerve him at all; he ſees our exerciſes, and heares our prayers at home; and therefore there ſeemes to bee no neceſſity of it to goe to the Temple or viſible houſe of God.

Anſw. 1. Firſt, true it is, that God heares and ſees the private duties, which we performe in our familyes, and the ſecret duties which in our private cloſets are offered up unto him.

Anſw. 2. Secondly, yet this doth not excuſe us from comming to Church, to ſerve God publikely with his congregation, as may appeare by theſe particulars, viz.

Firſt, every religion of the world doth teach the worſhip of ſome power, yea and that publikely. All Heathens that worſhip any Gods, have ſolemne publike places and dayes; ſeparated and ſet apart for the worſhip of them; yea, all religions throughout the world, none excepted, have their publike places for publike worſhip; and therefore it were abſurd for Chriſtians to be without, or to neglect them. Secondly, the Church in all ages, places, and times, where and when the profeſſion of religion was permitted, and not publikely perſecuted, had their ſolemne places for publike meetings: The Jewes had the Temple and their Synagogues; which Chriſt here reſorts unto to preach in; and which the Apoſtles alſo repaire unto for the celebration of publike worſhip, as we ſee in many places of the Acts.

Againe, they had their Synagogues in Antioch [a], for this ſame purpoſe; yea, in every city there were ſome of theſe publik places [b]; & therfore it is very unfitting for Chriſtians to be deſtitute of them, or careleſſe of the ſervice of God in them.

[a] Acts 13. 15.
[b] Acts 15. 21.

Thirdly, becauſe Chriſt did not deſpiſe them, (whoſe action is our inſtruction and imitation) neither his Apoſtles after him; as we ſee in Capernaum, Chriſt and his Apoſtles being there on the Sabbath day, he enters (not into a private houſe, but) *into the Synagogue and preached* [c] ſo alſo in his owne countrey [d], which he did not ſeldome, or ſome few times, but frequently, for *as his cuſtome was, he went into the Synagogue on the Sabbath day* [e]. *So Peter and John go up together to the temple to pray* [f]. And therfore although we may & ought to pray at home, yet not upon the Lords day, or in any other time of the celebration of the publike ordinances; if we be able to come to Church.

[c] Mark. 1. 21.
[d] Mar 6. 1. 2.
[e] Luke 4. 16.
[f] Acts 3. 1.

Queſt. 3 What difference is there betweene prayers at home and at Church, that is publike and private prayers, that we thus enforce this duety of aſſembling and conjoyning our ſelves unto the Congregation upon the Lords day?

Anſw. They differ in three things; to wit, firſt, in power, ſtrength, and efficacy; *vis unita fortior*; the more ayde, the ſtronger force; thoſe that pray at home, ſleighting the aſſemblyes of the Saints are deprived of the helpe of their prayers, the joynt cry of many quickly penetrates the heavens.

Secondly, in the promiſe of being heard; where two or three are gathered together, there Chriſt hath promiſed to be preſent alſo [g], if in his name they be aſſembled; how much more gratiouſly will he be then preſent, when many are gathered together, both upon his owne day, & in his own houſe, for the celebration of his worſhip, and to powre forth prayers unto his Father in his owne name and mediation.

[g] Mat 18. 20.

Thirdly, in the ordination of God, who by his Church hath appointed and ordained the Lords day for prayer, and reading, and preaching, and hearing, and meditating, and the like: and therefore faith is ſtrong here, hoping aſſuredly that our prayers ſhall be heard. I. becauſe God is mercifull. II. becauſe we pray in faith. yea III. becauſe wee pray unto God upon that day, which is appointed for this and other holy duties, yea in that place which (by his providence) hath beene ſet apart for his publike worſhip and ſervice: *my houſe* (ſaith our Saviour) *ſhall be called a houſe of prayer*. And therefore we muſt not neglect to joyne our ſelves with the congregation of the Lord met together in his houſe, upon his day, for his worſhip, and ſervice: And thus much for the firſt anſwer, or reaſon why our Saviour went into the Synagogue to preach.

Anſw. 2

Secondly, Chriſt went into the Synagogue; leſt otherwiſe he ſhould ſeeme to have fled the light, or avoided the triall of what he taught, or to have been aſhamed of his Doctrine, and thoſe truthes which in his ſermons he uttered: Teaching us hereby, that religion is openly to be profeſſed, and held forth: thus Chriſt commands his Apoſtles; *what I tell you in darkeneſſe, that ſpeake you in light: and what ye heare in the eare, that preach ye upon the houſe top* [a]: yea our Saviour being examined by *Cajaphas*, anſwers, *I ſpake openly to the world, I ever taught in the Synagogue, and in the Temple, whether the Iewes alwaies reſort; and in ſecret have I ſaid nothing* [b]. And therefore both by our Saviours precept, and practiſe, the word is not to bee preached in corners, and unlawfull conventicles, but publikely, in the temple, ſo long as the profeſſion and preaching thereof is not perſecuted: truth bluſheth not, neither ſeeketh corners, but religion is truth, becauſe Chriſt is truth [c]; yea againe, hee feareth not man, that truely feareth God [d], and therefore thoſe that are called by God unto the worke of the Miniſterie, muſt boldly preach the word of God, not fearing the frowne or anger of any.

Obſer. 1.

[a] Mat. 10. 27.
[b] Iohn 18. 20.
[c] Iohn 14. 6.
[d] Iohn 12. 42.

What may we thinke of the meetings and ſecret aſſemblies of the Anabaptiſts and Familiſts?

Queſt. 4.

Anſwer. They are neither to be liked, nor allowed of; for firſt, truth ſeekes no corners as they doe, and therefore their deſire of ſecrecy and privacy, doth argue falſhood and errour in their opinions: *noctu latent mendæ*, in the darke, groſſe faults are not perceived, and therefore thoſe that doe evill hate the light, leſt their evill ſhould be

126 made manifeſt, whereas the truth refuſeth not to be tryed by the light.

Secondly, their love of private aſſemblies, and contempt of publike doth at the beſt argue one of the worſt vices, and firſt ſinnes, that is pride; they hereby preferring their owne tenets opinions, doctrines, aſſemblies, yea perſons, before all others: And therefore theſe as both proud and erronious we juſtly reject.

Obiect. 1 The Fathers in time paſt had their private meetings and aſſemblies; yea ſometimes in deſarts, and in mountaines, and in dens, and caves of the earth. *Heb.* 11. 38. for which they are commended and rewarded by God, verſe 39. and therefore this practiſe is not to be thus taxed, as proud and erroneous.

Anſw. 1. Firſt, the reaſon is not alike, betweene them and theſe; for this private meeting of the holy Saints and Martyrs was in the times of moſt bloody and cruell perſecution, when neither preachers nor profeſſors eſcaped the fire; and therefore (like *Elias* that fled for his life) they were inforced to hide themſelves, and privately to enjoy thoſe comforts, and diſcharge thoſe duties and exerciſes of religion, which they could not publikely be ſuffered to doe: But the Anabaptiſts and Familiſts, may enjoy the reading and preaching of the word, and the benefits of Sacraments, and the aſſemblies of the Saints, and be made partakers of the prayers of the congregation; and will not.

Obiect. 2 But the Fathers in the primitive and former times had their private meetings, when there was no perſecution in thoſe places wherein they lived; and therefore this practiſe is warranted by antiquity.

Anſw. 1. Firſt, I might anſwer, that the Ancient practiſe is not our preſident in all things: but in this place I will not, becauſe this cuſtome of theirs is worthy of imitation.

Anſw. 2. Secondly, the Fathers in thoſe firſt times and afterwards, did deſire a double comfort and ſolace, viz. Firſt, the unity of the hearts of the faithfull, and members of the true Church, which they truely thought would ſooneſt bee acquired and obtained by their mutuall prayers, converſings, and private ſocieties. Secondly, (which was the chiefe thing) they deſired the worſhip and ſervice of God, and delighted in thoſe exerciſes of religion, whereby God was glorified and ſerved; but they never neglected the publique worſhip, or going to the publike places of worſhip, when they might without danger of perſecution, which theſe Separatiſts doe; neither did they hide or palliate their religion, as theſe alſo doe, who profeſſe their religion onely in corners and obſcurity.

Queſt. 5. *He taught in their Synagogues*:] Why doth Chriſt teach and preach in a corrupt Synagogue? For as the Galileans were a mixt people, ſo their religion and worſhip was mixed, as was that of the Samaritans, as is largely declared 2 *King.* 17. 32. 34. 41. where we read that they both worſhipped God, as the Levites taught them; and ſerved their Idols, as their owne Prieſts taught them.

Becauſe the place was dedicated unto God, and ſet a part for the reading of the law; therefore Chriſt regards not what is outwardly amiſſe, or their abuſe of the place, but uſeth it well according to its true inſtitution: Teaching us, that wee muſt not abſtaine from good and religious worſhip for ſome circumſtances which are amiſſe: Chriſt and his Apoſtles never refuſed (that we reade off) to goe into any Synagogue to preach, though never ſo much abuſed by others: yea the Apoſtles preach in Solomons porch [a], yea preach and pray by *a rivers ſide*, *Acts* 16. 13. 14. yea in *Athens*, *Paul* neither refuſes to diſpute in their Synagogues, nor in *the market place*, *Acts* 17. 17. nor to preach upon *Mars his hill*, verſe 22. And that becauſe the true zeale of the preaching of the word, and of the worſhip of God, will not be quenched or hindred by ſmall impediments, no not by any that is not ſinfull or prohibited, either directly, or by a neceſſary conſequent: *Paul* would rather have the word to be preached through ſtrife and contention, then not at all. *Phil.* 1. yea rather then that ſhould be letted, *Timothie* is willed to be circumciſed. *Anſw.* *Obſer.* 3. [a] Acts 3. 11 and 5. 12. *Queſt.* 6.

What ſhall we thinke of thoſe, that give over the preaching of the word, & forſake their high callings, onely for ceremonies, not onely Anabaptiſts, and Separatiſts, but divers others? *Anſw.*

I anſwer firſt, whatſoever is commanded by ſuperiors which is evill and ſinne in it ſelfe, is not to be done; thou muſt die rather, for *evill muſt not be done, that good may come of it* [b]. And therefore before thou give over thy calling, thou muſt conſider, whether thoſe things enjoyned be ſinne or no? Secondly, if the things injoyned be not ſinne, but inconvenient, then diſtinguiſh betweene him that commands it and thy ſelfe: Judge not him, for that belongs unto God; but looke unto thine owne part, and give not over the care of thy flocke, or thy preaching for a garment, or ſeeming inconvenience onely, which is impoſed upon thee by command. Thirdly, I judge no man but my ſelfe but let all thoſe judge themſelves, that for theſe outward laudable and ancient ceremonies of our Church give over their callings, whether they want true zeale or not? or whether they more reſpect themſelves, then they doe the preaching of the word of God? remembring that Chriſt would preach in a Synagogue, which had beene defiled by manifold ſuperſtitions, rather then not preach at all, that being the principall worke for which he was ſent, as it is ours who are his Meſſengers. [b] Rom. 3. 8.

§. 4. *The Goſpel of the Kingdome.*] Why is it called the Goſpel of the Kingdome? *Sect.* 4. *Queſt.* 1.

In a double reſpect, viz. Firſt, in reſpect of God. Secondly, in reſpect of us.

Firſt, it is called *the Goſpell of the Kingdome*, in reſpect of God, becauſe wee are exules, rebels, outlawes, and it is God onely that of his infinite mercy and love calles us by the Goſpel, unto his Kingdome, power, and Soveraignty: Teaching us, that the end of preaching is to bring us unto the ſubjection and ſervice of God: to draw the hearts of children to their Fathers [c]; wee ought *Anſw.* 1. *Obſerv.* 1 [c] Malach. 4. 6.

ought to be the Lords both by creation and election, and every way, both in body and soule; but by sinne, and the malice of Sathan, we are now none of Gods, neither have any part in him at all; but are wholly opposite unto him, both in hearts and lives, deprived of the glory of God [d], reprobate unto every good worke, and polluted both in soule and body: wherefore our condition being thus desperately miserable in our selves, the Lord in much mercie sends the Gospell unto us, his scope therein being, to reconcile us thereby unto himselfe.

[a] Rom. 3. 24.

And therefore first, let us put off the workes of darknesse, and in our lives and conversations submit and subject our selves unto the obedience of God, doing willingly and readily, that which hee requires of us in the Gospell. And then secondly, wee may bee sure of remission and pardon of all our sinnes, of reconciliation unto our God in and through Christ, of protection and providence both spirituall and temporall; yea, of whatsoever is good here, and of eternall glorie hereafter: for all these are promised by him that is faithfull in his promises, to all those that truely obey the preaching of *the Gospell of the kingdome*.

Answ. 2. Secondly, it is called *the Gospell of the Kingdome*, in respect *of us*, because it calleth us unto our *Coronation*, and to the enjoying of a Kingdome: not that every faithfull person shall bee made a King or Ruler over some one Nation or People: neither have a temporall Diademe set upon his head: But first, because the greatest things in this world are Kingdomes, therefore it is called, *the Gospel of the kingdome*; because it brings us unto that honour, pleasure, joy and felicitie, which farre exceeds all temporall possessions, crownes, royalties, and Monarchies whatsoever. And secondly, because Kings are free, and subject unto none, therefore it is called *the Gospell of the Kingdome*, because thereby wee are made the free men of Jesus Christ, The

Obser. 2. holy Ghost by this phrase teaching us, that the joyes of the faithful are greater, than all the joyes that worldlings partake.

Quest. 2. Wherein doth the joy and felicitie of the children of God consist?

Answ. In a full assurance, that they shall want nothing either spirituall or temporall, which may conduce unto the happinesse of Soule and body, both in this life and the life to come. Or their happinesse consists in a sure and certaine confidence, that all those many and gracious promises, shall in the Lords appoynted time, bee fulfilled, and made good unto them, which Christ hath made in the Gospell, both concerning temporall blessings, and spirituall graces, and eternall glory. More particularly,

First, those that are obedient unto the Gospell, and word of God, have a promise of temporall blessings, to wit, that rather Lyons shall hunger, and bee destitute of a prey, then they want any good thing which they stand in need of [a], because *they shall be like trees planted by the rivers side, and whatsoever they doe, it shall prosper* [b]; yea, *their seed shall bee mightie upon earth: the generation of the upright shall bee blessed; yea wealth and riches shall be in his house* [c].

[a] Psa. 34. 10.
[b] Psal. 1. 3. and Ierem. 17. 7.

Secondly, they have a promise of spirituall graces, to wit, first, protection against Sathan; because although Sathan be strong, yet Christ is stronger [d], yea protection against sinne, it shall *not reigne over them* [e], neither shall they sin unto death [f]. Secondly, that they shall delight themselves in the workes of holinesse, in the wayes of God, and in the exercises of Religion. Read to this purpose the whole 119. Psalme. Thirdly, they shall have peace of conscience [g], that being alwayes quiet, excusing not accusing them: yea such a peace, that nothing can dismay them, or cause them to doubt, or feare, or to forsake their hold, that is, the Lord in whom they trust [h].

[c] Psal. 112. 2. 3.
[d] Luk. 11. 22.
[e] Rom. 6. 14.
[f] 1 Ioh. 3. 9.
[g] Phil. 4. 7.
[h] Ioh. 13. 15. and Rom. 8. 36 &c.

Thirdly, they have a promise of eternall glory, where first is life everlasting. Secondly, glorified bodies. Thirdly, absolute freedome. Fourthly, deliverance from all miseries, disasters, griefes whatsoever. Fiftly, the presence of God, the sight of whose face shall be our chiefest felicitie; as followes in the next chapter. To summe up all, the childe of God, I. Considers, who it is, that makes all these large promises in the Gospell, it is the Lord, who is faithfull in his promises, they being all Yea and Amen unto the faithfull in Christ Jesus; yea, it is the Lord, who is so true and certaine in his word, that everie word of his shall bee accomplished, and heaven and earth shall rather passe away, than one *Iota*, or tittle of his word shall fall to the ground unfulfilled. II. He considers, what God promises; A sufficiencie in temporall things, security, safetie, and joy in spirituall things; yea, unspeakable happinesse in the kingdome of heaven, where his body shall neither bee subject to death, nor corruption, nor captivitie, nor sicknesse, nor misery, but shall live for ever, a glorified body, enjoying the fruition and sight of God in eternall blisse. Now the consideration of these two things, makes the childe of God enjoy heaven upon earth, and a greater measure of comfort, than the possession of the whole world could afford unto him: the assurance of the accomplishment of these promises unto him, puts more gladnesse in his heart, than all the things and comforts of this life can in the heart of the worldling [i]. And therefore aptly is the Gospell called the *Gospell of the Kingdome*, because it calles and invites us to greater joy, happinesse, and glory, than the greatest Monarch enjoyes.

[i] Psal. 4. 7.

Sect. 5. §. 5. *Healing all manner of sicknesses, and all manner of diseases.*] Christ, wee see, first teacheth them, and preacheth unto them, and then bestowes corporall blessings upon them.

Quest. 1. Why doth our Saviour worke miracles after preaching?

Answ. 1. First, *ob dignitatem*, because of the excellencie of preaching; the word is preferred before miracles, as a more worthy thing; miracles being wrought for the praise and commendation of preaching.

Answ. 2. Secondly, *ob utilitatem*, because of the utilitie, preaching is profitable without miracles; but mira-

128 miracles are altogether unprofitable unto us, untill we bee taught and inſtructed by the word, becauſe they doe not edifie us any further, than onely as they confirme the word unto us: thus the Apoſtles preach, and God confirmes the word by them preached, with miracles and ſignes[k].

k Mark. 16. 20. and Acts 4. 16

Anſw. 3. Thirdly, *ob inſtructionem*, for our inſtruction, that we hence might learne, that temporall bleſſings are not to be expected, untill we bee inſtructed in the knowledge of ſpirituall graces: For the true order of mercie is, firſt to convert the ſoule, then to heale the body.

Queſt. 2. What is the Lords end in beſtowing of temporall or corporall bleſſings?

Anſw. The end of God herein is threefold: Firſt, *Probare*, to prove and try us: thus the Lord hedgeth about his vineyard, and pruneth it, to try if it will bring forth grapes[l]: thus he ſpares the tree one yeare longer, and digges about it, and dungs it, to ſee whether it will prove more fruitfull, than it hath been heretofore[m]. And thus the Lord beſtowes temporall bleſſings, and corporall mercies upon us, to prove us, whether we will convert unto him, and ſerve him more faithfully, than formerly.

l Eſa 5. 1. 2

m Luke 13 8.

Secondly, *Damnare*, to leave us without excuſe, and for our greater judgement and condemnation: the Lord giveth the former and latter raine in his ſeaſon unto us[n], and therefore great ſhall our puniſhment bee, if wee will not ſerve and obey him: wee muſt render a reaſon at the laſt day, of our ſtewardſhip, and give account whether wee have improved all his mercies and bleſſings, upon us beſtowed, to his glory, and the benefite of our owne ſoules.

n Ierem. 5. 24.

Thirdly, *Coronare*, to crowne our obedience: God perſwades us to feare, love, and ſerve him, and bids us try him, if he will not bleſſe us[o], and therefore when wee are obedient unto his call, hee makes good his bleſſed promiſes unto us: *If my people would* (ſayth the Lord) *have hearkned unto me, and walked in my wayes*, I would thus have crowned & rewarded their obedience, *I would have ſubdued their enemies, and avenged them upon their adverſaries; I would have fed them with the fineſt of the wheat, and with hony out of the Rocke have ſatisfied them*[p]. Thus we ſee the firſt end is uncertaine, the ſecond end is deſperate, and it is onely the third, that is ſweet and comfortable, becauſe it depends upon the promiſes of God. Read theſe places, Exod. 23. 25. Levit. 26. 3. Deut. 7. 13. and 11. 26. and 15. 5. Prov. 10. 6. Lam. 3. 25. In all which places God promiſeth to bleſſe even with temporall bleſſings, thoſe that ſerve him in ſingleneſſe of heart: which promiſes hee performeth: firſt for his truths ſake, becauſe the word is gone out of his mouth, therefore hee will make good what hee hath ſayd. Secondly, for his childrens ſake, in love unto them; he delights in them that delight in him, and his ſervice; and therefore willingly performes with them the oath which hee hath ſworne. Thirdly, for the ſake of others, that all may know, that God loves the righteous, that there is a reward for the righteous; and that what bleſſings God gives unto them, hee gives in love; that by the experimentall knowledge hereof, men may bee allured to ſerve the Lord.

o Malach. 3. 13.

p Pſal. 81. 13. 15. 16.

Eſai. 61. 9.

Healing all manner of ſickneſſes, and all manner of diſeaſes.] Why doth Chriſt rather theſe miracles than others: hee could, and might have wrought greater than theſe; hee could have turned a Rod into a Serpent, or ſtones into bread, or have come downe from the Croſſe, or have done things greater than theſe? Why doth hee onely theſe, to heale and cure corporall infirmities? *Queſt.* 3.

Anſw. Chriſt could indeed have wrought greater miracles, becauſe all things were poſſible and facile unto him, but hee chooſeth rather to heale and cure, & feed, and do good; and that upon a threefold ground, viz. Firſt, that he might ſhew himſelfe merciful. Secondly, that hee might ſhew, that temporall bleſſings come from him. Thirdly, that in a type hee might ſhew, that hee onely cures the maladies and diſeaſes of the ſoule.

Obſerv. Firſt of all, Chriſt chooſeth to heale and cure, and doe good, rather than other miracles, that hee might ſhew himſelfe to bee a Miniſter of mercie, full of tender compaſſion. *Omne tulit punctum, qui miſcuit utile dulci*: he teacheth profitable things for the ſoule, hee workes pleaſing things unto the body; and all for this end principally, that hee might gaine and winne them to embrace the Goſpell: Teaching us, that God gives temporall bleſſings unto us, that hee may the ſooner draw us to ſpirituall graces: Hence hee makes large and gracious promiſes unto us, of temporall things, if wee will but render ſpirituall obedience unto him. Read Levit. 26. from verſ. 1. to 15. and Deut. 28. from verſ. 1. to 14. and Mark. 10. 30. God doth not endue us with temporall bleſſings, that he might make us happy in this life (for then hee would not afflict his children) but to try us, and if they lead us unto repentance, then they are truly good unto us, otherwiſe not. And therefore thoſe that abuſe the good temporall bleſſings, which God gives them, either to oppreſſion, or revenge, or wrong, or covetouſneſſe, or drunkenneſſe, or gluttonie, or pride, or idleneſſe, or laſciviouſnes, or prodigalitie, or to any prophaneneſſe at all, make them evil, not good; curſes, not bleſſings unto them: and may aſſure themſelves, that either God will deprive them of them, or if they remain, they ſhall be leanneſſe unto their ſoules.

Secondly, Chriſt choſeth to heale and cure, and the like, to ſhew, that temporall things are to bee expected from him, and to bee deſired of him: and hence hee teacheth us to pray, *Our Father which art in Heaven. Give us this day our daily bread*[q].

q Mat. 6. 11

Queſt. 4. What temporall bleſſings come from God, or are to be expected from him?

Anſw. 1 Firſt, in generall, All, for *he is the authour and fountaine of every good gift, and every perfect being.*

Anſw. 2 Secondly, more particularly, many ſeverall bleſſings doth the Scripture ſpecifie to come from God, as for example. Firſt victory in battle

tle from the Lord: When *Moses* prayes then Israel prevailes, when he ceaseth praying, *Amaleck* prevailes [a].

a Exod. 17 11.

Secondly, preservation or delivetance from enemies and danger comes from the Lord; this was not unknowne unto *Iacob*, who being afraid of his brother, cryes unto God, *Deliver me I pray thee, from the hand of my brother, even from the hand of Esau; for I feare him, least he will come and smite me* [b].

b Gen. 32. 11.

Thirdly, health, or recovery from sickneſſe comes from the Lord; this made *Hezekiah* when he heard that he muſt die, to pray unto God to adde ſome more dayes unto his life, and he was heard [c], and *Ahaziah* is blamed for this, becauſe he ſought not unto God in his ſickneſſe, but to the Phyſitians [d].

c 2 King. 20.2.
d 2 King. 1.3.

Fourthly, off-ſpring, and children come from the Lord; thus the Pſalmiſt, *Children are an heritage of the Lord; and the fruit of the wombe is his reward* [e]; and it is he onely that opens the wombe, making the barren to bring forth; for which cauſe *Anna* repaires unto him, praying for a child [f].

e Pſal. 127 3.
f 1 Sam. 1 10.

Fiftly, Marriages are diſpoſed by God, and a good wife comes from him [g]; and therefore *Abrahams* ſervant prayes unto him ſo to direct his journey, that he may obtaine a wife for his Maſters ſonne [h].

g Prov. 19 14.
h Gen. 24. 12. &c: and v. 50.

Sixtly, Food and Raiment comes from the Lord, and therefore *Iacob* not knowing, what would become of him in the place to which hee went, he deſires God to provide him meat to eat, and cloathes to put on [i].

i Gen. 28. 20.

Seventhly, the Lord proſpereth buildings, and therefore *Nehemiah* fearing, leſt the worke ſhould be hindred, prayeth unto God, to proſper it, which he doth [k].

k Nehem. 4.9.

Eightly, Raine in time of drought comes from the Lord, and therefore *Elias* prayes unto him for it [l]. Thus the Lord is our *cornucopia*, that affords unto us whatſoever is good, in him dwelling all fulneſſe; and therefore in all our neceſſityes let us repaire unto him, begging from him what wee ſtand in need of, obſerving theſe two cautions. I. *In petendo*, in thy ſupplications, crave firſt thoſe things that are moſt worthy, and temporal things onely in the ſecond place [m]. II. *In ſperando*, in our hope to be heard, let us firſt labour to bee converted from ſinne unto God, and then we have a promiſe to be heard [n], otherwiſe none [o].

l 1 King. 18. 42.
m Mat. 6. 33.
n Malach. 3.10.
o Ierem. 5. 25.

Thirdly, Chriſt chooſeth to heale, cure, and the like, that in a type hee might ſhew, that hee onely cures the diſeaſes, and maladies of the ſoule; but of this wee have elſewhere amply to treat of, and therefore here I omit it.

§. 6. *Healing their ſickneſſes and diſeaſes.*] How doe theſe differ?

Sect. 6. Queſt.

Anſw. 1. Firſt, ſome ſay, by ſickeneſſe is meant the infirmities of the body, but by diſeaſes, the maladies of the ſoule: thus thinkes *Chryſoſt.* (if it be his worke) *op. imperf. ſ.*

Anſw. 2. Secondly, others thinke that they both are to be referred to the body, and are either *Synonyma*, both ſignifying one and the ſame thing, or that the one ſignifies great infirmities, and the other little.

Anſw. 3. Thirdly, it is onely to bee underſtood of bodily infirmities & griefes hiſtorically or literally, but typically it may imply ſpirituall diſeaſes; and νόσος ſignifies the greater maladies and more grievous, and μαλακία the leſſer and more eaſie to be borne; which is therefore added, to ſhew that Chriſt cured the leaſt as well as the greateſt, or that he vouchſafed to helpe all that were in any ſort diſtreſſed, that either came or were brought unto him, but of this in the next ſection.

Omnes; all diſeaſes, and all ſickneſſes.] How did Chriſt heale all?

Sect. 7. Queſt. 1.

Anſw. 1. Not *collectivè* (as they ſay) as though hee left none ſicke in all Galilee, or in any place where he came, but *diſtributivè*, that hee cured ſome of all ſorts of diſeaſes: Thus anſwers *Calvin*.

Anſw. 2. Secondly, I rather thinke that is to be underſtood *collectivè* then *diſtributivè*, that is both, of perſons, and maladies; that all perſons whatſoever, and howſoever diſeaſed that either came, or were brought unto him, were cured by him; no perſon or plague ſent away without redreſſe. Wherein two things are held forth unto our view, firſt, that nothing is impoſſible unto Chriſt; for he can cure all, and all manner of ſickneſſes and diſeaſes. Secondly, that Chriſt cures all our ſickneſſes, and all our ſores; or Chriſt perfectly cures all our ſinnes.

Queſt. 2. What ſinnes doth Chriſt cure?

Anſw. All whatſoever; *though our ſinnes were as blood, yet they ſhall bee cleane waſhed away. Iſai.* 1.18. read *Ezec.* 18. 22. *Ier.* 50. 20. *Mich.* 7. 19. and 1 *Ioh.* 1.7. *The blood of Chriſt purgeth us from all our ſinnes.*

Queſt. 3. How doth this appeare, that Chriſt purgeth us from all ſinnes?

Anſw. 1° First, it appeares *robore agentis*, by the omnipotency of the work-man, Chriſt doth nothing imperfectly.

Anſw. 2. Secondly, this appeares; *valore pretij*, by the worth and value of the price paid by Chriſt, his blood was a ſatisfaction to the full, for all our ſinnes.

Anſw. 3i Thirdly, this appeares, *modo agendi*, by the manner of working: *Non tollit ut non ſint, ſed ut non imputentur*: Hee hath cured and healed all our ſinnes, not ſo as that we have no ſinne inhering in us, but that none, we commit ſhall be imputed unto us: And therefore if we have Chriſt we have enough, we need not the merit of the Saints to bring us to heaven, as the Papiſts teach.

Obiect. But they object, that they deſire not the merits of the Saints to bring them to glory, but only the interceſſion of the Saints for them unto Chriſt, and ſome ſimple Papiſts thinke this to be all that they believe, or that their Church teacheth.

Anſw. 1. Firſt, ſuppoſe it were thus, yet there is no neceſſity of this; for Chriſt is more full of mercy and love towards his, then either man, or Saint, or Angell can bee, they dare avouch indeed, the Bleſſed Virgin to be more merciſull then Chriſt,

130 but this is no lesse then plaine blasphemy, as shall elswhere be shewed. I say there is no need of any intercessours unto Christ, nay there ought to be none, because intercession is the office of Christ: And hence the Wise Men being instructed by the Holy Spirit (as was shewed before) fall downe before Christ, not before the Virgin, and worship him, not her.

Answ. 2. Secondly, the objection is false, for besides their invocation of Saints; they doe offer up the Merits of the Saints unto God, with manifold blasphemies, as for example.

First, they offer unto God the Merits of the Saints; or more plainly, they pray unto God to heare them, for the Saints sake. *Quæsumus domine, ut per merita Christoferi, Erasmi Thomæ, &c.* Wee beseech thee oh Lord to heare us, for the Merits of Saint *Christopher, Erasmus, Thomas Becket, Damian, Hierome, Martha, Gertrude,* *a Chemnit exam. p. 3. 154.* *&c.*[a]. Yea most plainely, *Supplicamus domine, ut meritis Rochæ ab æternâ morte liberemur*[b]. That *b Ibid. f. 153. b. b.* is, heare us good Lord, & by the Merits of Saint *Roch* deliver us from eternall death, and divers *c Lege f. 158. a.* the like blasphemies[c].

Secondly, they desire protection and preservation from the Saints, they have a prayer unto Saint *Andrew*, O *tuis meritis me a futurâ irâ* *d Chem. p. 3. 157. b.* *defendas*: Oh holy Saint *Andrew*, defend me by thy merits from the wrath to come[d], and the like request they make unto Saint *Iames*, *O Iacobe, tuis meritis, me ab ira ventura eripias, et in angelorum consortium, &c.* Oh holy Saint, by thy merits deliver mee from the anger of God, *e Id. f. 157. b.* and bring me to the participation and fellowship of the blessed Angels[e]. They have the like prayer unto Saint *Jude*, *O Juda, tuis meritis a potentia dæmonum ad invisibiles potentias, &c.* Oh blessed Saint, by thy merits free mee from the power of Satan, and bring me unto the dominion and kingdome of God[f]. *f 158. a.*

Thirdly, they pray unto the Saints, for to impute their righteousnesse unto them, and by their merits to make them just: Thus they pray to *Simon Zelotes, Sancte Simon Zelotes, a cogitationibus immundis, tuis meritis me emunde, & monita mihi tribuas, unde angelica celsitudo, admirabilem me videat & justum*: That is, oh holy Saint *Simon*, by thy merits cleanse me from all my uncleane thoughts, and give thou me such counsell and advice, and such ability to obey it, that I may appeare to those blessed Saints and soules, and Angels who are in heaven, to be holy *g f. 157. a fine.* and righteous[g].

Fourthly, the reason of these prayers made unto the Saints is, because God is severe, rigid, *h f. 183. b* *i f. 147. a.* and austere, yea, and Christ also, but the Saints are milde and mercifull[h], hence they say, *appellandum a justitia Dei ad misericordiam Mariæ*[i]. We must appeale from the justice of God, to the mercy of the Virgin Mary. Againe, *Christus judex, nil insultum, ergo Deus providit advocatam mitem, suavem*, saith *Antoninus*: That is Christ is so severe and exact a Judge, that he will spare no offenders, neither leave unpunished any offences; wherefore God hath provided a sweete and meeke Advocatrix to mediate for us[k]. Hee *k f. 147 a.* that desires to see more and worse examples of the point in hand, let him read, *Chemnit exam. par. 3. f. 183. b.* and *147. a.* and *b.* and *Biel. lect. 80.* and *Mort. Appeal. 240.*

Fifthly, hence it comes to passe, that their love to the Virgin *Mary*, doth farre exceed their love unto Christ, *O Maria nescio ad quem fugiam, &c.*[l] Oh Blessed Virgin, whom can I flye unto *l f 156. a.* with comfort, but onely unto thee. *Laus Deo, Virgini, & Christo*[m]. Glory and praise be given *m Mort. App. f. 240. b.* unto God the Father, unto the Virgin the Mother, and unto Christ the Sonne. Thus they can pray with more comfort unto the Virgin, then unto Christ, & therfore in their Magnificat they preferre and place the Virgin before Christ, rancking her with the Blessed Trinity, yea leaving out the Holy Ghost, to put her in.

VERS. 24. *And his fame went through all Syria, and they brought unto him all sicke people, that were taken with divers diseases and torments, and those which were possessed with Divels, and those which were lunaticke, and that had the palsy, and he healed them.* *Vers. 24.*

§. 1. *And his fame went throughout all Syria.*] That is, the excellencie of his doctrine, and the efficacie and power that was in him, to work miracles, was made knowne unto all Syria, both unto his glory, and the benefit and health of all such sicke persons, as were brought unto him. *Sect. 1.*

What and where was this kingdome of Syria? *Quest. 1.*

It was an ample and large kingdome, bounded thus: First, the West part thereof was closed in by the Mediterranean Sea: Secondly, the North part of it was shut in by Cilicia, and Armenia. Thirdly, the East end thereof was bounded and enclosed by *Euphrates*. Fourthly, the South side thereof was limited by the Desarts of Arabia and Egypt, and did not extend further, than thither. *Answ.*

How many parts was there of this large kingdome of Syria? *Quest. 2.*

Some make seven parts thereof[a]. I. The first whereof is Mesopotamia, which is encompassed with the rivers Tygris and Euphrates. II. The second is Cælesyria, whose Metropolis is Antiochia. III. The third is Phœnicia, which extends it selfe unto the dead Sea, and whose Metropolis is Tyre and Sidon. IV. The fourth is both Arabia Felix, and Deserta. V. The fift is Syria Sobal, which is Arabia Petræa. VI. The sixt containes the three Palestinaes, that is, Judæam, Philistæam, and Scytopolitanum. VII. The seventh is Idumæa, that lookes towards Egypt. And throughout all these regions the fame of Christs Doctrine and Miracles was divulged. *Answ.* *a Tyrius l. 13. de bello sacro cap. 2.*

§. 2. *And they brought unto him all sicke people, &c. and he healed them.* *Sect. 2.*

What diseases or sicknesses did Christ heale? *Quest. 1.*

Some[b] say, that he healed two severall heaps, or sorts of maladies, whereof the first of these were, *Answ.* *b Aretius sup.*

were, { First, sicke people, / Secondly, taken with divers diseases. / Thirdly, oppressed with torments. } Unto these answere, { Fourthly, those that were possessed with Divels. / Fifthly, those that were Lunatike. / Sixthly, those that had the Palsie. }

But I omit the prosecuting of these, because they are more curious: this we may take notice of, that all the sicknesses and diseases mentioned here to be cured by Christ, were grievous maladies.

Quest. 2. Why doth our Saviour here in Syria heale onely grievous and extraordinary maladies, and not Fevers, or the like, as well as hee doth in some other places?

Answ. 1. First, although these bee expressed, yet it is most likely, that hee healed others besides these, both blinde, and deafe, and dumbe, and lame, and leprous, and the like.

Answ. 2. Secondly, these onely are here expressed, for their Allegories sake, or for the Allegorical sense that they may have, because they signifie the nature of sinne.

Quest. 3 How may these with benefite, profite, and comfort be allegorized?

Answ. 1. By a serious consideration of the severall particulars here expressed, to wit, First, *Male habentes, all sicke people*; these are sinners, who although they would perswade either themselves or others, that they are not sicke; yet the truth is, they are not well, and therefore if they be not cured by Christ, they can never recover, but will grow worse and worse: although their sinnes seeme but small as yet.

Answ. 2. Secondly, *Morbis detentos, those that were taken with diseases*: these are they that are captives unto sinne, taken prisoners of Sathan, and must continue in those chaines, untill Christ free them.

Answ. 3. Thirdly, *Torminibus detentos*, those that were taken with inward paines and torments: βασάνοις, *Probationibus*, with trials and temptations: Teaching us, that our torments and sicknesses, are probations and trials?

Obser.

Quest. 4. Are all sicknesses and diseases trials?

Answ. First, sometimes they are for the punishment of sinne: thus our Saviour sayth to the diseased man, after he had cured him, *Goe thy way, and sin no more, lest a worse thing come unto thee*[d], as if hee would say, this long and heavie disease hath been inflicted upon thee for thy former sinnes, and therefore take heed of sinning hereafter. Thus the Apostle tells the Corinthians, that for their unreverent and unworthy receiving of the holy communion, *many were sicke and weake among them, and many slept*: that is, many were sicke, and many dead[e].

[d] Ioh 5. 14.

[e] 1 Cor. 11.31.

Secondly, sometimes sicknesse is inflicted upon us to curbe and keepe us backe from sinne: thus *David* was afflicted[f].

[f] Psa. 119 67. 71.

Thirdly, sometimes to stop the mouthes of others: thus *Davids* childe was stricken with sicknesse and death[g].

[g] 2 Sam. 12. 14.

Fourthly, sometimes to teach others by their example, that are thus afflicted: thus the Lord daily layes sicknesse upon some for the instruction of others, and thus the Galileans were wounded[h].

[h] Luk. 13. 3. 5.

Fifthly, sometimes to glorifie God, and that either { By the miracle which is wrought: thus God was glorified by the blind man[i]. / By our patience; and thus *Iob* was afflicted with boyles and sores. }

[i] Ioh. 9. 3.

And hence they are called Trials: wherefore we must apply all our sicknesses, and griefes of body, to the comfort and advantage of the soule; learning therein, I. to encrease in patience, II. to repent us of our sinnes, and III. to grow up in faith and confidence in God, in and through the onely Physitian of the Soule, Jesus Christ.

Fourthly, *Lunaticos*, those that were lunaticke: *Answ.* 4.

some question there is about the meaning of this word. First, some[a] say, that *Lunatici* signifie *Epilepticos*, either those that were sick of the falling sicknesse, or the Epilepsie, a disease which deprives one of the use of minde and sense together for a time: it is called by the Physitians, *Morbus sacer*, and *Comitialis*, and *Herculeus*. Secondly, I rather thinke, that *Lunatici* here signifies *Maniacos*, those that are madde, brain-sicke, and deprived of common sense: and are called lunaticke for divers causes, according to the opinion of divers. First, some think, because this disease is caused by the influence of the Moone[b]. Secondly, others thinke, because those only which are born directly at the change of the Moone, are afflicted with this disease. Thirdly, others thinke, they are so called, because this disease is bred in the braine, by the Aspect of the Moone with other Planets. Fourthly, because this evill doth encrease and decrease according to the encrease and decrease of the Moone: and in this sense it is a symbol of sinne; for our hearts are dunghils, or noysome channels, and the more they are stirred, the more they smell; the more our affections are excited and provoked unto sinne, the more madde wee grow therein. And therefore none must thinke, that they are free from this lunacie of sinne, because they are not excited; but if they be prone unto sinne when they are provoked, or occasion is offered, certainly they are not in their right wits, or mindes, or not rightly disposed in their soules: and therefore had need labour by Christ to be healed of this phrenzie.

[a] Aretius sup.

[b] A retius sup.

Fifthly, *Damoniacos*, those that are possessed of Divels. δαίμων (comes from δαίω) a Spirit, which first *Plato* and the Philosophers used for God: Secondly, or for the good and evill *Genij*: Or thirdly, for an evill Spirit, and thus the holy Scripture alwayes useth it. Hence δαιμονίζομαι signifies, *à dæmone teneor*, I am captivated or taken by the Divell: and δαιμονιζόμενος *obsessus*, besieged, or beset round about with the Divell. *Answ.* 5

Thus

132 Thus by nature wee are aſſaulted daily, by one Divell or other, which is in us: there is a Divell of pride, & of anger, and of envie, and of luxurie, and of drunkennesſe, and of calumnie, and of covetouſneſſe, and of treachery, and of blaſphemy, and of prophaneneſſe, by which we are daily tempted, and therefore we muſt repaire to the Phyſitian of our ſoules for preſervation from this internall foe.

Anſw. 6. Sixtly, *Paralyticos*, the Palſie; this is an ordinarie diſeaſe in the Soule, when the Nerves are bound, and there is no power of moving: and therefore power and abilitie is to bee begged at Gods hands.

Thus much for the ſecond generall anſwer, why our Saviour is ſayd here to cure onely great maladies.

Anſw. 3. Thirdly, others ſay, this was done, *Propter Adodicum*, for the Phyſitians ſake, theſe ſickneſſes that were more incurable unto others, hee cures; but thoſe that ordinary Phyſitians could helpe, he omits.

Anſw. 4. Fourthly, Chriſt cured all ſorts of ſickneſſes, but theſe great diſeaſes are onely named, to ſhew us, that nothing is incurable unto God: or that Chriſt cures and heales all our evils, and infirmities, both corporall and ſpirituall. This is the difference betweene Chriſt, and the beſt of Chriſtians; they by the power of Chriſt, can doe ſome things, but not others; as for example, the Apoſtles can reſtore the lame to their legges [c], but they cannot caſt out Divels alwayes [d]. *Paul* could recover ſome ſicke perſons, by ſending his handkerchiefe unto them [e], but hee cannot reſtore unto health *Epaphroditus*, that was ſo deare unto him [f]. *Peters* ſhadow could heale ſome, and his word deſtroy *Ananias* and his wife, but hee could not deliver or free himſelfe from priſon, Acts 12. nor from the hands of *Nero* [g]: But Chriſt can doe all things whatſoever he will, & whenſoever he will: and therefore in all our ſickneſſe and diſtreſſe, and danger, let us have recourſe onely to Chriſt, unto whom no cure is hard.

c Acts 3. 16.
d Mat. 17. 16.
e Act. 19. 12.
f Phil. 2. 27.
g *Euſebius*

Queſt. 5. Is there any (at leaſt amongſt Chriſtians) that ſeeke helpe in their ſickneſſe, at the hands of any other?

Anſw. Some ſeeke helpe from Hell: Some from Earth: Some from Heaven.

Firſt, ſome forſake ſeeking unto Chriſt, and travell unto Hell, to be cured by the Divell. Thus *Ahazia* ſendeth to *Baalzebub* the god (rather the Idoll or Divell) of *Ekron*, (2 King. 1. 2. 3.) that by him he might bee cured of his hurt: and thus many repaire to witches and wizards in their ſickneſſe, as we ſhewed before.

Secondly, ſome neglecting Chriſt, ſeeke helpe from the Earth: theſe are they who repaire unto the Phyſitians, and truſt in their skill. True it is, hee is to be honoured, and uſed, and ſought unto as a lawfull remedie, as we may ſee in theſe places, *Eccleſiaſticus* 10. 11. and 18. 10. and 38. 1. and *Geneſ.* 50. 2. and *Ezech.* 47. 12. and *Apoc.* 22. 2. But we muſt neither truſt in the Phyſitians helpe, nor deſpaire of health, though wee ſhould bee deprived of it; for this is blamed in theſe Scriptures; 2 *Chron.* 16. 12. and *Ierem.* 46. 11. and *Mark*, 5. 26.

Thirdly, ſome neglecting the helpe of this heavenly Phyſitian Chriſt, make choice of others in Heaven, to wit, the Saints. Theſe are the Papiſts, who in their diſtreſſe flye unto the glorified ſpirits for health, helpe, and ſuccour, and they approve, and prove the efficacy of this practiſe, by many miracles, as true as the tenet it ſelfe: inſtead of many take one, they tell us a ſtory of a woman, who was poſſeſſed with a divell, and by the direction or revelation of the Virgin *Mary*, ſhee was brought to the Idoll of *Loretto*; where the Prieſts invocating and imploring the aid of God the Father, Son, and holy Ghoſt, the divell moved not at all, but when he ſung the Letanie of the Virgin *Mary*, the Divell raged, and ſtormed, and a woodden Image of the Ladies, being laid upon the Damoſels head, the divell cryed out in her, *quid mihi caput conteris*, oh woman, why doſt thou breake my head [a]?

a *Chem. exam. p. 3. f. 182. b.*

Anſw. 1. Hereunto we anſwer firſt, this, and the like, are but old Wives Fables, and woe bee to that Church, and religion, which cannot ſubſiſt without theſe, *vide Melch. Can. Loc. 6.*

Anſw. 2. Secondly, ſuppoſe theſe Fables were truths, yet thou knoweſt not, whether they be in Heaven, or no, unto whom thou prayeſt, for ſome may worke miracles on earth, who ſhall never partake eternall bliſſe [b].

b Matth. 7. 23.

Anſw. 3. Thirdly, how canſt thou pray unto him in whom thou neither canſt nor oughteſt to believe? *Rom.* 10. 14.

Anſw. 4. Fourthly, what need is there to ſeeke helpe at their hands, though they could helpe us, ſeeing that Chriſt in this verſe can doe all things whatſoever he will of himſelfe, without any aid of others.

VERS. 25. *And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hieruſalem, and from Iudea, and from beyond Iordan.* *Verſ. 25.*

There followed him great multitudes of people.] Why doth the Holy Ghoſt expreſſe this? *Queſt. 1.*

To teach us that many are called, and but few choſen: many here follow him, but few perſevere, yea, ſcarce any, for when the people cry crucifie him, none (in a manner) abide with him, but leave and forſake him. *Anſw. Obſerv.*

Why doe ſo many ſtart aſide from their ſtations, or forſake their colours? *Queſt. 2.*

Anſw. 1. Firſt, by reaſon of perſecution, thus our Saviour ſaith, that when this fiery tryall comes, many will depart from the faith.

Anſw. 2. Secondly, by reaſon of the difficulty of obedience: Many ſay, *durus ſermo*, the way of the Lord is hard to walke in, and therefore they prove retrograde [c].

c Ioh. 6. 60. 66.

Anſw. 3. Thirdly, by reaſon of the tediouſneſſe and wearieſomneſſe of perſeverance: *Noviter converſi fervidi*, [d] they are fervent when newly converted unto the profeſsion of Religion, but by and by grow luke-warme, and within a while ſtone

d *Auguſt.*

ſtone cold, *Zelus ruit moleſtus*, they beginne in the Spirit; but end in the Fleſh, their zeale declining and falling by his owne weight: *Nullum violentum eſt diuturnum*: No extreames hold long, and the buildings upon the ſand cannot long endure. Thus many beginne well, hearing the word of God with joy (*Mat.* 13.) but for want of depth of earth quickly wither and die.

Queſt. 3. What muſt we do that we may perſevere unto the end?

Anſw. 1. First, doe not preſume that thou ſhalt ſtand for ever becauſe thou art called; many are called, who finally, and totally fall away, and therefore let him that thinkes he ſtands take heed leſt he fall: bee not high minded but feare, and perfect thy ſalvation with trembling [e], *Certè plures occidit gula, quam gladius, & præſumptio quam deſperatio*: Intemperance ſlayes more then the ſword, and preſumtion then deſperation, we being naturally too prone hereunto: haſt thou a mind inlightned, thy affections inflamed with the love of God, and vertue; a ſenſe of thy duety towards God and man, a conſcience of thy ſinnes committed both againſt the firſt and ſecond table; yet meaſure not thy ſelfe by theſe. Are thy neighbours worſe then thou art (*Ne te quæſiveris extra*) yet meaſure not thy ſelfe by them; goe not out into the ſtreets to ſeeke for thy ſelfe: but meaſure what thou art by theſe rules: First, by thy owne ſinnes which thou doſt commit, this will make thee bluſh, and be aſhamed of thy ſelfe. Secondly, by thoſe bright ſhining lampes of the primitive Church, who lived on earth like Saints indeed, truely mortified in their carnall affections, truely crucified unto the world, truely quickned by the Spirit, giving themſelves wholly unto the Lord, and the Lords worke, being frequent in contemplation, and fervent in practiſe: this will make thee ſeeme unto thy ſelfe more deformed, then *Therſites*.

[e] Phil. 2. 12.

Thirdly, meaſure thy ſelfe by the purity of God and his Law, conſider how undefiled the Law of the Lord is, and how infinitely pure the Lord of this Law is; and then thou wilt be like the Dove, that could find no place to reſt her foot upon; thou wilt ſee nothing in thee, which thou canſt approve of, or like, but abhorre thy ſelfe in duſt and aſhes.

Fourthly, examine thy ſelfe by thy debility and weakeneſſe of perſeverance, conſider thy impotency and inſufficiency, to perſevere and continue in the wayes, and worke of the Lord, unto the end of thy life, and this will ſhew thee (as in a glaſſe) that thou art more brittle and fraile then the fineſt glaſſe. Thus let us meditate of theſe things, and take heed of preſuming.

Secondly, examine, and ſearch daily thy heart, trying and examining therein theſe particulars. First, haſt thou any faith at all? Secondly, is thy faith true, not falſe; built upon a ſure, not a ſandy foundation. 133 *Anſw.* 2.

Queſt. 4. How may we know, whether our faith be true or not?

Anſw. 1. By theſe markes, First doſt thou love God? Faith workes by love (*Gal.* 5. 6.) and where there is no love, there is no faith; and where no true love, no true faith; and therefore examine, whether thou loveſt God, or not: and that not onely lightly in word, but ſolidly in heart.

Queſt. 5. *Queſt.* How ſhall I know this, whether my love unto my Lord be cordiall and reall, or orall and verball?

Anſw. 1. *Anſw.* By theſe two things, viz. First, by the Obedience of God, both affirmative and negative: doſt thou nothing, which he forbids thee neither omit any thing which hee requires of thee, certainely, where there is true love, there is a ſolide deſire, and a ſerious endeavour to obey. Secondly, this may be known by thy reverence; doſt thou never thinke of God, never name him or mention him in thy ſpeeches, but with love and hope conjoyned with a godly feare and awfull reverence: hypocrites and wicked men approach unto God too familiarly, but the faithfull with the greateſt reſpect they can poſſibly, and therefore try, whether we love the Lord unfainedly or not, by our willing obeying of him, and our reverend reſpect unto him.

Anſw. 2. Secondly, wee may know whether our faith be true or not, by this, doe wee performe the workes of love, not onely in word, but in deed alſo, that is by a renewed, changed, and purified life and converſation; we now labouring I. To obey God otherwiſe then wee were accuſtomed, that is in ſincerity and ſingleneſſe of heart, by an univerſall and continuall obedience, with love and delight therein: II. Wee labouring now to find out all the reliques of ſinne and pollution, and to approve and allow of none, but to condemne and relinquiſh all: And therefore wee muſt examine theſe things, whether our ſinnes are hated, our affections changed, our lives purged, and our converſations framed to the will of God.

Anſw. 3. Thirdly, we may try the truth of our faith, by the truth of our actions; doe we all theſe things above mentioned out of a true heart, not as hypocrites that deſire to pleaſe men, but in very deed, becauſe wee both love the Lord with our whole heart, and alſo deſire to obey him, and delight in his ſervice more then in the pleaſures of ſinne for a ſeaſon.

CHAP.

CHAPTER V.

Vers.1. VERS. 1. *And seeing the multitudes, he went up into a Mountaine: and when he was set, his Disciples came unto him.*

OUR Saviour in this Verse beginnes his Sermon upon the Mount, which continues unto the end of the Seventh Chapter, it is without question the best Sermon, that ever was Preached, and therefore I have inlarged my Meditations more upon it, then upon any of the foure former Chapters, or shall upon any of the following Chapters. This Sermon containes most Divine and Heavenly lessons of instruction and direction, for the ordering of the lives and conversations of all sorts of men, so long as they continue in this life, if they desire soto live here, that they may live with their Christ for ever hereafter; and therefore let not the Christian Reader (who reads to learne) grieve at the large handling of these three Chapters, for the matter contained in them doth so aboundantly overflow the bankes of humane understanding, that a man may see some thing, but not any one man possibly perceive all the divine truths aimed at, and taught therein.

Sect.1. §. 1. *And seeing the multitude, hee went up into a mountaine.*]

Quest. Why did Christ go up to the Mount to preach the Gospel?

Answ.1. First, that he might be the more quiet, and the lesse disturbed by the people: thus sometimes he goes into the desart, *Luke* 4. 42. and sometimes into a ship thrust off a little from the land, *Luke* 5. 3. that hee might not be troubled with the thronging of the rude multitude.

Answ.2. Secondly, some say (*Chrysost. imperf. s.*) hee went up into the mountaine, that he might fulfill the prophecy and prediction of the Prophet *Esaiah* Chap. 40. 9. who saith *oh Zion, that bringest good tidings, get thee up into the high mountaines; oh Ierusalem that bringest good tidings, lift up thy voyce.*

Answ.3. Thirdly, some (*oper. imperf. s.*) say, that this was done Tropologically, the mount signifies the Church, and therefore hee ascends into the Mount to preach, to teach us, where the preaching of Christ is to bee sought? to wit, in the Church.

Answ.4. Fourthly, some say, hee went up into the Mountaine to preach, that the multitude might not heare him; but this is not so, for hee taught them as well, as his Disciples, as followes afterwards.

Answ.5 Fiftly, some say, Christ goes us to the top of the Mount, when he was to preach, to shew, that the preachers of the word of God ought to strive to climbe up to the top of vertue, and religion, and to be second to none in pietie[a]. *a Carthus. sup.*

Sixtly, some say, Christ ascended, that hee might pray, *Luke* 6. 12. he sate, that hee might make choise of his Disciples, *Luke* 6. 13. he descended and stood, that hee might teach the people, *Luke* 6. 17.[b]; but *Calvin* thinks, that Saint *Luke* in that 6. Chapter conjoynes together two histories of a divers time. *Answ.6.* *b Muscul. sup.*

Seventhly, *Gualter. sup.* shewes that there were foure causes, why Christ *went up into the Mountaine*, when he went about to preach: to wit, *Answ.7.*

First, that he might bee heard the better of all his auditors. Secondly, that hereby he might the more lively demonstrate unto us, that hee taught sublime, high, and spirituall mysteries.

Thirdly, that hee might answer to the type of the law in the Mount { God gave the law with terrour. / Christ gave the Gospel with comfort.

Fourthly, that hereby hee might teach us to lift up our hearts, and to have our conversations in heaven, *our affections being set upon those things which are above.* *Colos.* 3. 2. *Phil.* 3. 20. *Ascendit ut turbas ad altiora trahat*[c], he ascends in person to the top of the mountaine, that hee might teach the people to ascend in their affections, from temporall, to spirituall things. *c Hier. s.*

§. 2. *And when he was set;*] Why did Christ sit, while he preached unto the multitude? *Sect.2.* *Quest.*

First, some say, that he might the better hide and conceale his Deitie; he doth not stand and preach, but sits, because they were not able to take up, comprehend, or understand, what hee should teach them in power, as God[d]. *Answ.1.* *d Hier. s.*

Secondly, some say Christ sate for the dignity of the Preacher, they that were taught were but men, but he which taught them, was more, he was God and Man, and therefore he sits, when he preacheth unto them[e]. *Answ.2.* *e Aug. de S.D. in Monte.*

Thirdly, the true reason thereof was this, because it was the manner and custome to preach sitting, thus elswhere Christ taught the People *sitting. Mat.* 13. 1. 2. *Mark.* 4. 1. *Luk.* 5. 3. *Iob* 8. 2. and most plainely, *Luke* 4. 20. he reades a Chapter, and then *sits downe and preacheth.* So *Mat.* 26. 55. Thus the Jewes were accustomed to sit and teach, whence they were said to *sit in Moses seat*[f]. And after Christ, the Apostles practised this same custome, sitting and preaching[g]. *Answ.3.* *f Mat. 23. 2.* *g Acts 16. 13.*

§. 3. *His Disciples came unto him.*] Why did the Disciples of Christ come unto him? *Sect.3.* *Quest.*

First, some think these words are here inserted, because he left the multitude, that he might the more conveniently teach his Disciples[h]. But hee went not into the Mount, that hee might be ridde of the common people, but that all might heare him with the greater facility[i]. *Ne opineris* *Answ.1.* *h Aretius* *i Gualt. s.*

solis

solis Discipulis loquutum, sed et cæteris: Wee must not thinke, that Christ spake here onely to his Apostles but to the rest also, sayth *Chrysostome sup. et Hom. 6.*

Answ. 2. Secondly, some thinke that the Disciples came unto Christ, that they might bee assistant unto him, or joynt associates with him in this office, as it is said, *They shall sit with Christ at the day of Iudgement. Mat. 19. 28. Luk. 22. 30.* Certainly, *The faithful shall judge the world, 1 Cor. 6. 2.* But this is not the meaning of this place, for the Apostles here were taught by Christ, as well as the rest.

Answ. 3. Thirdly, the Disciples came unto Christ, that they might be nearer unto him then the rest, and that for two causes. First, that they might bee eare-witnesses of the truth, which afterwards they were either to write or preach (*Bullinger sup.*) Secondly, because they were more obedient, *ut essent corpore viciniores, quia animo præceptis appropinquabant*[a], that they might be nearer to his person in body, as they were nearer to his precepts in mind: Teaching us, that the more obedient any man is unto God, the nearer Christ will draw him unto himselfe; and hence come those phrases, *If ye obey me, ye shall bee my friends, and my brethren. Mark. 3. 34. Ioh. 14. 6.*

[a] Aug. de S. D. in Monte.

Observ.

They came unto him.] If any man desire to be made partaker of Christ, hee must (as the Apostles doe here) come unto Christ. But it may be asked, how must we come?

Quest. 2.

Answ. 1. First, not negligently, or remissely, we must not seeke Christ in our beds, nor come slowly unto him.

Answ. 2. Secondly, we must not come unto him, with a bare externall profession onely *Matthew 7. 21.*

Answ. 3. Thirdly, but wee must come with a longing and hungry affection after him: *If any man thirst* (saith Christ) *then let him come unto me*[b]. Wee must be so sensible of the want of Christ, that wee desire nothing in comparison of him. And therefore let us not come unto Christ with idle desires, or sluggish endeavours, (*vult & non vult piger*) but with longing desires, and laboutous endeavours, untill wee have found him, whom our soule loves, and are made partakers of him.

[b] Ioh. 7. 37

Obiect. We can do nothing of our selves, we can neither fervently desire Christ, nor faithfully labour to approach and draw neare unto him, and therefore in vaine is this exhortation.

Answ. Certainly without the Divine assistance of the Spirit of God, we can doe nothing, that good is; but when God gives, *posse & velle*, good desires, and ability and power to effect that which is good, then we must endeavour to perfect and finish it; we must not sit still, and cry God helpe us, but use those means which the Lord commands, and endeavour to performe what hee prescribes, and *conanti aderit Deus*, he will certainely blesse those our endeavours, and assist us by his grace to *worke out thorowly the worke of our salvation*[c].

[c] Phil. 2. 12. 13.

Quest. 3. What is required on our part, for the obtaining and enjoying of Christ?

Answ. 1. First, thou must *take up thy crosse*; patiently undergoing whatsoever the Lord laies upon thee to beare.

Answ. 2. Secondly, thou must *deny thy selfe Mat. 16. 24.* that is, thy owne workes, thy owne merits, thy owne desires, yea thy owne affections; thou must *put off the old man* with his old garments, and *put on Christ*, by faith and new obedience, not *making provision for the flesh, to fulfill the lusts thereof*, but labouring to fulfill and *obey the will of God*[d], casting away from us (though never so deare unto us) whatsoever may hinder us from approaching neare unto Christ; blind *Bartimeus threw away his cloake*, because it was an impediment unto him, when Christ called him; he Traveller, and Souldier cast away, whatsoever may hinder them in their journey, or warefare, and thus must we, if we desire (with the disciples here) to come unto Christ, we must *cast off those sinnes that hang so faston, and cleave so fast too, and runne cheerfully unto Christ*[e].

[d] Rom. 13. 13. 14.

[e] Heb. 12. 1.

VERS. 2. *And he opened his mouth, and taught them saying.* *Vers. 24.*

§. 1. *And he opened his mouth.*] Why doth the Evangelist use this periphrasis or circumlocution, or needlesse phrase, can any speake without *opening of his mouth*?

Sect. 1. Quest.

Answ. 1. First, it is an Hebraisme, *he opened his mouth*, that is, *exorsus loqui* (*Calvin. s.*) hee begunne to speake: thus Saint *Peter* (when hee had heard why and upon what occasion *Cornelius* sent for him) *opened his mouth and said*[f], that is, begun to preach unto them: True it is the Jewes did not alwayes use this phrase of *opening the mouth*, when they meant to expresse the beginning of a speach, but onely when they were to speake of some serious and weighty things; thus the Psalmist, *I will open my mouth in a parable, I will utter darke sayings of old*[g]. And thus *Salomon, Open thy mouth for the dumbe; yea open thy mouth and judge righteously.* That is, bee carefull to speake and plead the poore mans cause which is oppressed[h]. Thus *Gualter sup.* thinkes that the Hebrewes onely used this phrase in such cases of moment, but *Beza* thinkes, it is not universally true.

[f] Act. 10. 34.

[g] Psal. 78. 2.

[h] Pro. 31. 8. 9.

Answ. 2. Secondly, this phrase is here used to shew the originall of the Prophesies, and predictions of the Prophets, that it was Christ, who opened their mouthes, as if he would say, Christ now opened his owne mouth, who of old *opened the mouths of the Prophets*: Thus *August. S. Dom. in monte.*

Answ. 3. Thirdly, or this phrase may here bee used, to shew that Christ taught some, and sometimes without the opening of his mouth, and that either by internall revelations or inspirations, or visions, or by his workes and externall miracles; thus *Chrysost. sup.*

Answ. 4. Fourthly, or this phrase doth shew, that Christ was wont to keepe his mouth shut; and to open it but, when there was need: as *David* saith, *The mouth of the righteous speaketh wisedome, and his tongue talketh of judgement*[i]. And *Solomon*; *the mouth of a righteous man is a well of life, yea the*

[i] Psal. 37. 30.

mouth

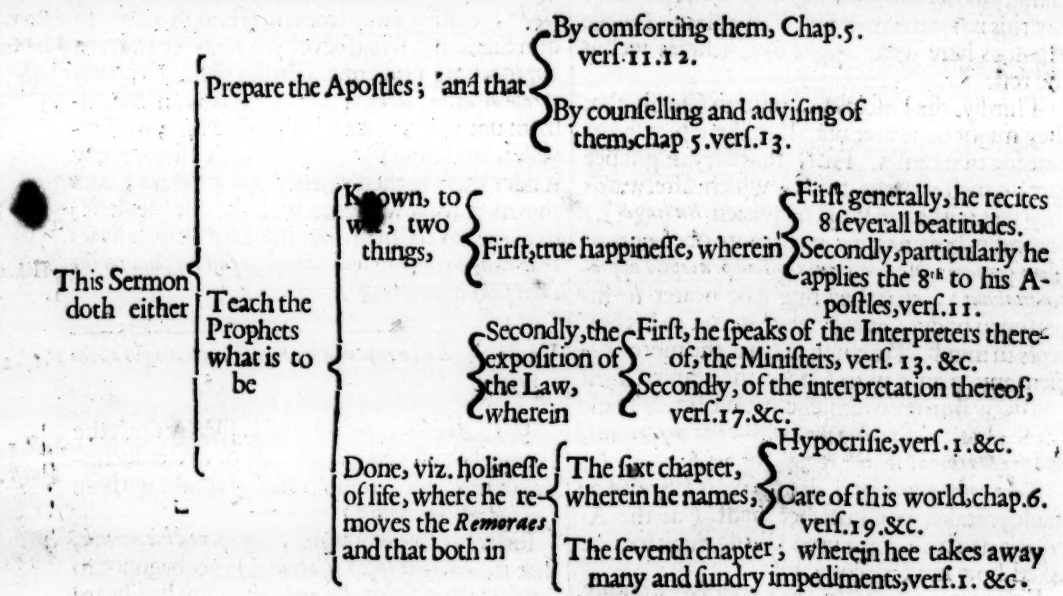
136 *mouth of the just bringeth forth wisedome*[k]: Teaching us hereby two things, to wit, First, that we ought to set a watch over our mouthes, and keep our tongues as with a bridle. Secondly, that we ought liberally and freely to open our mouthes to preach the Gospell of Christ, and the word of God.

[k] Pro. 10. 11. 31.

Obser. 3.

VERS. 3. *Blessed are the poore in Spirit, for theirs is the kingdome of heaven.* *Vers.* 3.

Blessed.] There are three parts of this Sermon preached by our Saviour upon the *Mount*, the first whereof is the *Preparation*, layd downe in the two first verses of this Chapter: the second is the Sermon it selfe, beginning at this verse, and continuing unto the Chapter 7. vers. 28. The third is the *Conclusion* in that 28. vers. *Sect.* 1.



Blessed.] The Fathers[l] and Schoole-men much addicted, and the latter too much doating upon the number of *seven*, doe observe onely *seven beatitudes* mentioned in this chapter, to wit:

[l] *Aug. S. Dom. Thom.* 1a 2æ. q. 69. *Anton. p.* 4. *Titul.* 7. *cap.* 7.

1. Povertie of Spirit, vers. 3.
2. Meeknesse and Humilitie, vers. 5.
3. Mourning, vers. 4.
4. Hungring and thirsting after Righteousnesse, vers. 6.
5. Mercifulnesse, vers. 7.
6. Puritie of Heart, vers. 8.
7. Peace-makers, vers. 9.

Quest. 1. Admitting of these seven beatitudes, how may wee apply it with any benefite unto our selves?

Answ. 1 First, these seven-fold blessings may be fitted, squared, and applied unto the seven ages of man: which are these, I. *Infantia*, Infancie, which is from the birth untill the age of seven yeares old. II. *Pueritia*, Childhood, from seven to fourteene. III. *Adolescentia*, Adolescencie, from fourteen to twenty eight. IV. *Iuventus*, Youth, from twentie eight to fourtie. V. *Virilitas*, Strength, from fourtie to fiftie sixe. VI. *Veneranda Senectus*, reverend old age, from about fiftie sixe to seventie. VII. *Decrepita Senectus*, Decrepit, and much decayed old age; from seventie to death.

First, mans first age is *Infancie*; this must bee regulated by the first beatitude, *Povertie of Spirit*, wee must be like Infants, who are humble and lowly, or we cannot come to heaven.

The second age is *Childhood*: this must bee ordered by *Meeknesse* and gentlenesse; not obstinacie, perversnesse, & stubbornnesse: that is, we must be of humble & lowly spirits towards men, and meeke and gentle towards God, willing to bee taught and instructed, and directed by him in all things, not opposing his will in any thing.

The third age is *Adolescencie*; and is to be curbed by *Mourning*, and godly sorrow: this age is subject to many temptations, both of the Flesh, Divell, and World; and therefore humiliation and compunction of heart are good guides for this age to follow, to beat the body, and bring it into subjection, is a necessary worke, and needfull (although a very hard one for that age) and shall be rewarded with *Blessednesse*.

The fourth age is *Youth*, which is prone to covetousnesse, and the profits and preferments of the world, longing for, and labouring after them too much. And therefore it should rather be directed by a *hungry* and *thirsty desire* of *righteousnesse*, the fourth *Beatitude*.

The fifth age is *Strength*, or the perfection of a man; at which a mans strength beginnes to decline: this must bee moderated by the fifth *Beatitude*, *Mercie*, charitie, liberalitie, hospitalitie, and the like.

The sixt age is *Venerable old age*, this is principally to bee squared by *Puritie of heart*; old men must labour that their hearts may bee free from all fraud, or love of sinne, and filled with holy thoughts, and meditations, and longing desires of their journeyes end[m].

[m] *Anton. part.* 4. *Titul.* 7. *cap.* 5. *sect.* 6.

The seventh is *Decrepit old Age*: in which a man

man must ſtudie *Peace* and *Patience*.

Anſw. 2. Secondly, theſe *ſeven Beatitudes* may be ſquared and fitly applied to the *ſeven Ages of the World*: viz.

The firſt age fell by pride, and therefore wee muſt learne to be *poore in ſpirit*.

The ſecond age fell by the height of *Nimrods* ambition, who would have built Babell: and therefore we muſt learne, and labour to bee *meeke and humble*.

The third age fell, becauſe they would not ſuffer adverſitie and want in the wilderneſſe, patiently and contentedly; but placed their happineſſe in earthly things: and therefore wee ſhould eſteeme this world a vale of miſerie, and not grieve for any temporall thing, we lack herein, but rather *mourne*, that wee our ſelves are ſo long herein; being ſeparated from the full fruition of our Chriſt, ſo long as wee are preſent in the body; becauſe *bleſſed are they that thus mourne*.

The fourth age was ruined, becauſe righteouſneſſe was contemned, and equitie trampled under feet; and therefore wee muſt *hunger and thirſt after righteouſneſſe*: for ſo wee ſhall bee *bleſſed*.

The fift age periſhed through crueltie, murder, bloodſhed, and diſcord, as we may ſee in the *Maccabees*; and therefore we muſt learne to be *mercifull*, and ſo we ſhall *finde mercie*, and not periſh.

The ſixt age brought forth Chriſt, who was a Lambe without ſpot: teaching us to endeavour, as the fellow members of Chriſt, to bee *pure* and cleane in *heart*, ſoule and ſpirit.

The ſeventh age hitherto hath been, and ſhall bee full of warres, broyles, and ſeditious ſtriſes; and therefore if in this age wee deſire to bee *bleſſed*, we muſt be keepers, lovers, and *makers of peace*[n]. [n] Anton. part. 4. Tibul. 7. cap. 5. ſect. 7.

Which is the firſt bleſſedneſſe pronounced by our Saviour?

This in this verſe, to wit, *Povertie in Spirit*. *Queſt.* 2.

What is conſiderable, or obſervable in this Beatitude? *Anſw.* *Queſt.* 3.

Anſw. Two things, to wit,
- The Propoſition, wherein are three circumſtances, viz.
  - *Quid*, what is promiſed? *Bleſſedneſſe*.
  - *Qui*, Who are bleſſed? *The poore*.
  - *Quatenus*, What poore? *In Spirit*.
- The reaſon, becauſe theirs is the kingdome of heaven, to wit, both the kingdome of
  - *Grace*, the preaching of the Goſpell,
  - *Glory*, eternall life.

Queſt. 4. Why doth our Saviour begin here: that is, why doth he begin his Sermon with the Beatitudes, and with the beatitude of *Povertie of ſpirit*?

Anſw. 1. Firſt, this Chriſt did in regard of his Diſciples, who being ſhortly to be tried, and afflicted, and ſcorned, muſt be corroborated by this conſolation.

Anſw. 2 Secondly, this was done in regard of all the people preſent: all love, and deſire happineſſe: and therefore our Saviour herewith beginnes, that his doctrine and Sermon might be the better liked, and more gratefully accepted of all.

Anſw. 3. Thirdly, becauſe all men almoſt erre in this ſubject, ſome placing felicitie in one thing, ſome in another, all miſplacing it; our Saviour therefore doth here correct all the vulgar errours, ſhewing truely, wherein true happineſſe doth conſiſt.

Anſw. 4. Fourthly, Chriſt beginnes this Sermon with the Beatitudes, becauſe the end of his preaching is to bring us to felicitie, and true bleſſednеſſe.

Queſt. 5. Why doth not our Saviour rather command us to be poore in Spirit, and to mourne, and bee meeke, and mercifull, and peace-makers, &c. than thus onely to pronounce ſuch bleſſed and happy?

Anſw. 1. Firſt, becauſe it is a certaine exclamation; or a more emphaticall phraſe: our Saviour by pronouncing the poore in ſpirit to be bleſſed, doth intimate the excellencie of this vertue of *poverty of ſpirit*.

Anſw. 2. Secondly, becauſe the vulgar errour of felicity and infelicitie, bleſſednеſſe and miſery, is the chiefeſt let and impediment unto faith: our Saviour therefore, that hee may take it out of the way, doth in theſe beatitudes, ſhew theſe two things: Firſt, that *Bleſſednes* doth not cõſiſt in the plenty, fulneſſe, and abundant fruition of peace, or temporal poſſeſſions. Secondly, that afflictions doe not hinder a man from being truely happy. The ſcope therefore of our Saviour here, is, to teach us what is true happineſſe, and wherein it conſiſts.

What is true happineſſe according to Chriſts doctrine and meaning, and how did the Ancients erre herein? *Queſt.* 6.

Anſw. 1. Firſt, the Philoſophers erred heavens breadth from Chriſts opinion concerning true happines: for firſt, ſome of them placed it in pleaſure; thus the Epicures, πολλὰ ἡδέα ἢ δικαία, as *Xenophon* ſayes. Secondly (for I will but name theſe, having to ſpeake of them more largely elſwhere) ſome[o] place it in riches. Thirdly, ſome[p] in honours. Fourthly, ſome in Fame, credit, and reputation; thus *Pindarus* ſayth, ὑπάρχειν καλὸν ἐν ἀνθρώποις ἔχειν, to have a good name, or to heare others report well of us, is a great happineſſe. Fifthly, ſome[q] place it in vertue, ἀνδρὸς ἀγαθοῦ ἐχέμεν, or vertuous qualitie: *honeſtum judico ſolicem, injuſtum miſerum*. I count the honeſt man an happy man, and him that is diſhoneſt, truely miſerable, ſayd *Plato*[r]: and againe, *Felices poſſeſſione juſtitiæ & temperantiæ, infelices miſeriæ*: he whoſe heart abounds, and life ſhewes forth the workes of righteouſneſſe and equitie, and temperance, is a happy man; but he is wretched, whoſe inward man is overflowen with the gall of bitternеſſe and hatred. Sixtly, *Ariſtotle* addes, that bliſſe conſiſts in a perfect life. Seventhly, wee might adde, that it conſiſts in a faithfull and religious purpoſe: *Mihi adhærere Deo, bonum eſt*, ſayd one[s], my happineſſe is to ſticke cloſe to the obedience of God. [o] Quæſtuoſi. [p] Politici. [q] Stoici. [r] Pindar. [s] Plato Gorg. [t] Plato ib. [u] Plotinus.

138 Secondly, true felicity, is something more then all these, for it is *Praemium virtutis, ergo virtute major*[u], the reward of vertue, and therefore more then vertue it selfe? Yea it is *bonum ex omnibus bonis compositum*[w], a good, compounded out of every good thing; or the quintessense of all things that are good: it is *Reditus uniuscujusque rei, ad principia*[x], the returning of a thing unto his proper object, from which it hath been separated, and therefore it is *conjunctio cum Deo*[y], an union and communion with the Lord of our life, and the God of our hope.

Answ. 3. Thirdly, true happinesse is threefold, first, it consists, *in fortunis*, ἐυτυχία, in the externall good things of this life: This felicity is neither promised unto the faithfull, nor denyed: and hence it is, that wee see some of Gods children abound in all temporall blessings, as did *Salomon*; some want many necessary things, as did *Lazarus*. Secondly, it consists, *In mente* ἐυδαιμονία, in the endowments of the mind and inward man, and this happinesse is twofold, to wit, either first, Philosophicall, consisting in an ample measure of wisedome, knowledge, learning, and the like: Or, Secondly, Thelogicall, consisting in the knowledge of God, and the Crosse of Christ, the former of these two is given but to few (*not many wise according to the flesh being called*[z]) but this latter is promised and given unto all the children of God in some measure: *This is life eternall* (saith Christ) *to know thee, and him whom thou hast sent*[a], and therefore the Lord will so enlighten the understanding of his children, that they shall have a tast of this saving knowledge. *Paul* tels us for our imitation, that *hee desires to know nothing save Christ and him crucified*[b]; and certainely those for whom Christ efficaciously dyed, shall bee in time made partakers of this knowledge.

Thirdly, the last and most perfect happinesse, consists *in aeternitate vitae*, μακαρισμός, in eternall life and glory, and this is the happinesse which is pronounced and promised in all these 9. verses. for ἐυτυχία and ἐυδαιμονία, belong unto this life, but μακαρισμὸς unto the life to come, and as the second exceeds and excels the first, so the third the second: for there are three sorts of men, in the world. First, *Terreni*, meer earth wormes, giving themselves wholly up unto pleasures, and the profits of the world. Secondly, *Celestes*, who are more refined, their mindes being more sublime, seeking after learning, literature, and knowledge.

Thirdly, *Divini*, whose studies, desires, and endeavours, are after piety, purity, and integrity of life; and these are truely the happy men; they are called μακάριοι, blessed, either from χαίρειν, to rejoyce and be exceeding glad [c] περὶ τῆς ἀπολαύσεως ἐλπίδι, because they are no more subject either to misfortune, fate, danger, distresse, or death, and this happinesse Christ brings those unto, who are poore in Spirit

Sect. 2. *Quest.* 1. §. 2. *Are the poore.*] Why doth not our Saviour say, *Blessed are the righteous*; and those that feare the Lord, but *blessed are the poore*?

Answ. 1 This hee did first, that hee might correct the errour of those, who placed Felicity in Riches.

Secondly, to teach us that the poore are nearet to happinesse and blessednesse then the rich: *God hath chosen* (saith Saint *Iames*) *the poore of this world, to be heires of his Kingdome*[e]. *Answ.* 2.

It will be here objected, Christ speakes not in this place of poverty, but of humility onely. *Obiect.*

First, it appeares plainely by Saint *Luke*, that the poore are here meant: for Luke 6.20. Christ saith to his Apostles, *Blessed are ye poore*: and on the contrary, vers. 24. he saith, *Woe unto you, that are rich*. *Answ.* 1.

Secondly, our Saviour here blesseth the poore, that the people might learne not to contemne and despise the poore Apostles (*Chrysost. de variis loc.*) *Answ.* 2.

Thirdly, Christ pronounceth the poore blessed, that his Disciples might bee encouraged the better to endure and undergoe poverty, and thus it evidently appeares, that our Saviour speakes not here onely of humility, but also of poverty. *Answ.* 3.

Wherein ar the poore more happy then the rich? *Quest.* 2.

They want the temptations and tryalls, and impediments which rich men frequently meete withall, and are incident unto; the way to heaven is much straighter and sharper to a rich man then to the poore, and therfore the poore is more happy then the rich: As for example. *Answ.*

First, those that abound in the wealth of this world, are much more prone to the love of the world, then those that are deprived of that affluence: *Mel qui non gustavit, nescit*, he that never tasted honey, knowes not how sweet it is; and hee that never tasted of the sugred baites of the world, cannot so love them, as they doe, who are bewitched with them.

Secondly, poore *Lazarus* is free from that heart-breaking care of getting, keeping, spending, and leaving of riches; which rich *Dives* growes leane and old withall; *cura facit canos*, for this care makes the head quickly gray. Thirdly, the Rich Man is tempted in the acquiring of riches (which so insatiably he desires) unto deceit, and theft, and lying, and perjury, and oppression, &c. All which temptations, the poore man is lesse frequently assaulted withall. Fourthly, in the enjoying of riches, the rich man is tempted unto Contentions, and Suites, and Pride, and Intemperancy, and Pleasure, and Unchastity, and that because hee is rich, and his money will supply him in all these, and procure him, whatsoever his wicked heart may long and lust after, but the poore man, to whom this fewell is wanting must needs be more cold, and lesse forward unto any of these, then the rich man is: And therefore in these regards we may safely say, *blessed are the poore*.

§. 3. *The poore in spirit.*] What is meant here by Spirit? *Sect.* 3. *Quest.* 1.

First, some understand the Spirit of God; and give this sense, *Blessed are the poore in spirit*, that is, blessed are they who are poore for the Holy Ghost; or who are made (or become) poore in will, *Answ.* 1.

[u] *Answ.* 2 *Rhod.* 18.14. [w] *Plato def. Phi.* [x] *Mirand. in Genes.* [y] *Plotinus* [z] 1 Cor. 1 26. [a] Ioh. 17. 13. [b] Gal. 6. 16. [c] *Arist. Ethic. 7. cap. 11.* [d] *Eustathius.* [e] Iam. 2. 5. *Obiect.*

b Hierom. ſi. will, for the Holy Spirit[b]. Hence *Bellarmine* collects the vow of poverty, but yet doth not ſo underſtand this word ſpirit.

Anſw. 2. Secondly, ſome underſtand the humane ſpirit; and this is the truth.

It is hence doubted, whether by the humane ſpirit, be meant the will or the cogitations?

Queſt. 2.

This will the more clearly appeare, by the expoſition and interpretation of this word *Poore*. *Anſw.*

Poverty in Scripture is threefold, viz. either
- Affliction, thus *David* ſaith, *I am deſolate and poore*, that is afflicted[i]. [i] Pſal. 25. 16.
- Want, and this is threefold, either in
  - Act, but not affection, which is poverty by neceſſity.
  - Affectiō, but not in act, which is poverty by wil, not poverty indeed.
  - Both, Affection and Act[k]. [k] *Bellar. de Monac. lib. 2. c. 20.*
- Humility.

Hence there are three expoſitions of the word, ſome First, expounding it of Affliction. Secondly, ſome of want and poverty. Thirdly, and ſome of humility.

First, ſome by poore underſtand the afflicted, thus *Calvine ſ.* expounds the word, but *Bellarmine* altogether rejects this, becauſe this verſe then would bee one and the ſame, either with verſ. 4. or 11. that is, if by poore, were meant afflicted men, then it is the ſame with thoſe, that mourne, verſ. 4. or thoſe that are perſecuted, verſ. 11.

Secondly, ſome underſtand this word, *de egeſtate*, of want or poverty in temporall poſſeſſions, and this expoſition onely delights the Cardinall *Bellarmine*: who yet takes it neither for poverty in act onely, or in affection onely, but in both; adding over and above theſe two things, viz.

l è Bern. Serm. de feſto omn. Sanct. First, Affection is twofold.
- Of Truth, this is naturall affection, and is without any heart of zeale[l].
- Of Charity, this is a ſpirituall affection for the love of Chriſt; and this he meanes here.

Secondly, hence he collects, that poverty is not onely to bee brooked and borne, but alſo to be vowed: this collection was gathered with the left hand, for many things pleaſe God, *ipſo imponente*, when hee layes them upon us, which pleaſe him not, *te aſſumente*, when men undertake them of themſelves without either his impoſition or injunction: It is pleaſing unto God, when men are patient and contented in their poverty, the Lord laying it upon them, to exerciſe and try them thereby; but it diſpleaſeth the Lord when men impoſe poverty or miſery upon themſelves, the Lord not requiring it at their hands, but bleſſing them in temporall things.

Obiect. 1 But *Bellarmine* gives us a triple reaſon (that we may take our choice) for the confirming of his deduction.

First, becauſe our Saviour meanes onely ſuch in this place; *bleſſed are the poore in ſpirit*, that is ſuch, as willingly make themſelves poore.

Anſw. 1. It is evident that Chriſt ſpeaketh not of outward poverty, but of the humility of the minde, First, becauſe it is ſo expreſſed, *Bleſſed are the poore in ſpirit*. Secondly, the Prophet *David* in the ſame ſenſe, ſaith, *I am poore*[m], yet was hee a King and abounded in riches. Thirdly, our Saviour ſaith, *The poore receive the Goſpell*[n], yet were they not all poore in ſubſtance that received Chriſt; as wee may ſee in *Nicodemus*, *Ioſeph* of Arimathæa, and *Zacheus*: But if this reaſon pleaſe not, the Cardinall hath provided us a ſecond, and that is.

[m] Pſa. 25. 16.
[n] Mat. 11. 5.

Becauſe poore here is oppoſed to rich *Luke* 6. 24. *Obiect. 2*

To this wee anſwer First, although Chriſt ſaith, *Woe unto the rich*, yet he meaneth not all rich men, but ſuch as truſted in their riches: for ſuch onely are excluded the Kingdome of Heaven[o]. *Anſw. 1.* [o] Mark. 10 24.

Secondly, although it be true, that Chriſt oppoſeth poore and rich men, yet the vow of poverty doth neceſſarily follow from hence; for there is a deepe difference beweene theſe two, to endure poverty, and to vow poverty: But *Bellarmine* gives us a third reaſon, which is this. *Anſw. 2.*

Our Saviour Chriſt was poore both in action and affection, practiſing himſelfe, what hee taught unto others, and therefore both poverty in action and affection is here meant. *Obiect. 3*

To this wee reply First, that Chriſt was not poore, that is, no begger; and this their owne *Cajetane* affirmes, giving theſe two true reaſons to prove it. *Anſw. 1.*

To wit,
- First, becauſe he bought neceſſary things.
- Secondly, becauſe he gave unto the poore.

Iohn 13.

Secondly, it is untrue, that Chriſt did profeſſe voluntary poverty; for we never read that ever he vowed poverty; yea their owne extravagant hath decreed, that it is an hereſie ſo to affirme: Chriſt having both money, and a bagge for the almes of the poore, *Ioann. 22. Tit. 14. cap. 5.* And hence the more diſcreet and ingenious Papiſts overſlip this place: *Stapleton* in his antidot mentions it not, *Caniſius*, that rakes up all the places and proofes he can, for devoted poverty, doth yet not cite this verſe, & *Alphonſus de caſtro*, in this head of poverty, *Hareſ. 3.* doth plainely deny this to bee the meaning of this place; and gives this reaſon for it, becauſe then it would follow, that onely poore men ſhould come into the Kingdome of Heaven; which was the hereſie of thoſe that called themſelves *Apoſtolici*. *Ib. Hareſ. 1.* *Anſw. 2.*

Thirdly, ſome underſtand this place, *de humilitate*, of humility, *Bleſſed are the poore in ſpirit*, that is, bleſſed are the humble; now if it bee meant of humility, not of poverty, then neceſſarily the Spirit doth ſignifie the cogitations, not the will: and this expoſition *Bellarmine* cannot

140 deny (because it is *Chrysostomes* and *Augustines*) but hee preferres his owne exposition of vowed poverty before this. *Non de paupertate, quia non per se laudabilis*[p]. *By poore in spirit* is not meant poore in substance, that not being a thing praise-worthy in it selfe; but *contriti corde*, the broken and humble in heart (*Chrysost. ſ. ot op. imperf.*) *qui non magna ſapit de ſe* (*Id. Ibid.*) *ſed factus ut puer* (*Ib.*) Who hath no high thoughts or conceites of himselfe, but is lowly in his owne eyes, as a young child: So Saint *Augustine*. *blessed are the poore in spirit*, that is, *Non habentes inflantem ſpiritum*, who hath no lofty or puffed up spirit. *Humiliſpiritantes, conſcij indignitatis ſuæ*[q], the poore in spirit are those, that are lowly, being truely conscious of their owne unworthinesse.

[p] *Chryſ. de variis loc.*

[q] *Hilar. ſ.*

Queſt. 3. Are not these words then understood of poverty at all?

Anſw. They are, as we shewed before: But I. Not at all of the vow of poverty. Not II. Of the action, Nor III. Of the affection, But IV. of the state onely of those who are poore.

Queſt. 4. Doe not they then that are rich in estate and substance come unto the Kingdome of Heaven?

Anſw. 1. Yes; if they be poore in spirit; otherwise their portion is woe (Luke 6. 24) *Abraham, Iob, Salomon, Ioſeph* of Arimathæa, were rich in substance, and poore in spirit, and therefore are now blessed Saints in heaven.

Anſw. 2. Secondly, this word (poore) is added *exceptivè*, as though our Saviour should say, blessed are the humble, bee they never so poore, for their poverty shall bee no barre or let unto their felicity.

Queſt. 5. Why doth our Saviour speake this unto his Disciples, they were proud of nothing, being of the inferiour sort of the people, and therefore it rather seemes to bee spoken of poverty then of humility?

Anſw. 1. First, this was spoken unto all; and therefore hereby are taught the rest of the people, as well as the Apostles.

Anſw. 2. Secondly, this was spoken unto the Disciples in regard of the time to come: Christ knew, that afterwards they were to bee endued with many singular graces and the gift of miracles, and therefore he doth preadmonish them, not to be proud of any thing that hereafter may be imparted, or bestowed upon them.

Anſw. 3. Thirdly, this was spoken unto the Apostles, in regard of the present time and occasion, for they seeing their Master thus magnified, and followed, and flocked unto, and that they onely were sufferred to approach unto him, might perhaps bee proud of this; and therefore to prevent it, our Saviour thus speakes unto them, *blessed are the poore in spirit.*

Anſw. 4. Fourthly, I may adde, that the Disciples were proud indeed; as well as poore and meane, and therefore the excellency and felicity of humility, was as seasonable a doctrine unto them, as the blessednesse of poverty. Wee read of the pride that was in *Iames* and *Iohn*, the sonnes of *Zebedee*, that the *one might sit on his right hand, and the other on his left, in his glory*[r]. Yea wee see a great deale of pride in the rest, who in their Masters company, *dispute among themselves, who should be the greatest*[s].

[r] Mark. 10. 35. 36.

[s] Mark. 9. 34.

Why is this blessednesse first pronounced, for some of the following vertues, as of hungring after righteousnesse, and purity of life, seeme to excell humility? *Queſt.* 6.

Anſw. 1. First, this was because the beginning of all misery and perdition both in Heaven and Earth came from pride, for that was the sinne, that threw *Lucifer* and his proud traine out of heaven, and that was the sinne that cast *Adam* out of Paradise, and brought so much misery and wretchednesse upon the earth[t].

[t] *Chryſoſt. imperf.*

Anſw. 2. Secondly, because the Prophet had foretold, that the Messias should come unto a people, that were *humble, lowly, and should tremble at his word.* (*Eſa.* 66. 2.) Therefore our Saviour doth first pronounce this beatitude[u], from this which hath been spoken. Concerning the sense and meaning of these words, we may gather a threefold observation, viz. First, poverty describes a right spirit, or, no spirit is liked, allowed, and approved by Christ, but onely the poore and humble spirit. There are coveteous spirits, and crafty spirits, and impure, or uncleane spirits, and factious, contentious, unquiet and brawling spirits, and bloody or cruell spirits, and murmuring, repining, discontented, and impatient spirits, yea scoffing, mocking, and deriding spirits: All these Christ rejects, and none of these are pronounced by him blessed and happy, because these are not poore, nor humble spirits.

[u] *Hilar. ſ.*

Obſerv. 1

Obſer. 2. Secondly, we may learne hence, that the poore in temporall substance or estate, are not blessed, except they be poore in spirit also: *Salomon* tels us, that *a poore proud man is an abomination unto the Lord*; whence we may see, that a man may be poore and proud, & although he bee poore, yet if hee bee proud, hee is so farre from being one of the blessed of the Lord, that he is abominable in his sight.

Queſt. 7. How shall wee know, whether poverty bee good or evill; or how may a poore man know whether his poverty be such, as Christ commends or no?

Anſw. Poverty is knowne and discerned to be evill 3. manner of wayes, viz. First, if it were wickedly occasioned. Secondly, if it be the cause of wickednesse. Thirdly, if it bee accompanyed with evill.

First, poverty is evill, if it be evilly procured, or were occasioned by some sinne; that is, first, if thou hast prodigally, and profusely wasted thy estate, by idlenesse or negligence in thy calling, or by drunkennesse, or gluttony, or gameing, or whooring, and the like: Or Secondly, if thou hast provoked God to punish thee with poverty, for some of these sinnes: to wit, because the riches that now thou art deprived off, were acquired, either by fraud, or deceit, or oppression, or rapine, or theft, or by undermining of others, or by wronging the fatherlesse and widdowes: If thus thy poverty were occasioned, then it is *mala paupertas*, not commended by Christ.

Secondly,

Secondly, povertie is evill, if it cauſe evill, that is, If becauſe thou art poore, thou wilt therefore lye, and ſteale, and pilfer, and injure thy neighbours; then thy poverty is not *beata paupertas*, pronounced bleſſed unto thee, but rather condemned.

Thirdly, if thy povertie be accompanied with evils, or in thy poverty thou doſt accompany thy ſelfe with evill men, as with wandring beggars (amongſt whom is the cave and denne of all impietie) or drunkards, or harlots, or theeves, or cheaters, or lyers, or idle perſons, or murmurers; then thou art none of thoſe *poore*, which Chriſt here pronounceth *bleſſed*. 148

The third obſervation, that ariſes from theſe words, is, That the *poore in ſpirit* are *humble*; Or it is onely humility that is pleaſing unto God, and here commended by Chriſt: but of this we ſhall treat in another place. *Obſer.* 3.

§. 4. *For theirs is the Kingdome of Heaven.*] *Sect.* 4. *Queſt.* 1. What is here meant by Kingdome?

Anſw. Kingdome is twofold, to wit, { First, there is an earthly Kingdome, Secondly, there is an heavenly Kingdome, } which is taken three wayes, { Either for the Kingdome of Grace: Or, For the Kingdome of glorie: Or For both the Kingdome of Grace and Glory. }

And thus the Kingdome of Heaven is taken in this place: First, for the Kingdome of Grace. Secondly, for the Kingdome of Glory.

First, by Kingdome of heaven is here meant, the Kingdome of Grace, that is, the preaching of the Goſpell[w]: Becauſe it was thus fore-told of Chriſt by the Prophet, that *he ſhould preach the Goſpell unto the poore*[x]. And Chriſt bidding *Johns* Diſciples, to tell their Maſter, what they had ſeene, reckons up this amongſt the reſt, that *the poore receive the Goſpell*[y]. And hence it is called the *Kingdome of heaven*, both by *Johns Baptiſt*, Matth. 3. 2. and Chriſt himſelfe, Matth. 4 17. The ſenſe therefore of theſe words, is, that the preaching of the word is ſent unto the humble.

[w] *Aretius*

[x] Eſa. 61. 1.

[y] Matth. 11. 5.

Obiect. 1 It may againſt this be objected, that the Goſpell is not ſent onely unto the humble.

Anſw. 1. Firſt, it comes unto many others, but it is ſent onely unto the humble; many are made partakers of the ſound, and preaching of the word; but it is principally directed by God, unto the poore in Spirit.

Anſw. 2. Secondly, or we may grant, that it is ſent unto others; but it is onely profitable and fruitfull unto them.

Queſt. 2. Why is the Goſpell ſent rather unto the *humble*, than unto others?

Anſw. 1. Firſt, becauſe pride hinders us from the hearing of the word: It is the poore, not the proud man, that receives the Goſpell, Matth. 11. 5.

Anſw. 2. Secondly, becauſe the humble are more apt & fit to receive conſolation, proud men ſtand not in ſuch need of comfort, as poore men doe.

Queſt. 3. Secondly, by the Kingdome of heaven is here meant the Kingdome of Glory. Hence it may bee asked, Doe none come unto Heaven, and eternall happineſſe, but onely the *humble*? doe not the godly, and chaſte, and liberall, and mercifull come thither as well as they?

Anſw. 1. Firſt, ſome ſay, that certainly all theſe ſhall bee made partakers of the Kingdome of Glory, but principally thoſe that are humble, *Chryſoſt. Imperf.*

Anſw. 2. Secondly, no vertue, or grace Theologicall can be ſeparated from humilitie; and therefore it is here ſayd, *for theirs is the Kingdome of Heaven*, becauſe none can come into the Kingdome of heaven, who are not humble, or without humilitie: *God reſiſts the proud, but gives Grace unto the humble*[z].

[z] Pro. 29. 23.

And therefore *humility muſt goe before honour, and pride before deſtruction*[a]. For there is no gap or gate open at all, whereby any proud man may have acceſſe or ingreſſe into heaven; wherefore thoſe that deſire admiſſion into the Kingdome of glory, muſt take heed of proud religion, or religious pride.

[a] Pro. 18. 12.

What is religious pride? or how manifold is it? *Queſt.* 4.

It is threefold, viz First, there is *ſuperbia de religione*, a pride of Religion, that is, when a man waxeth proud of thoſe religious duties, which hee performes; thus the Phariſee was puffed up, becauſe hee was (in his owne opinion) more carefull in the outward obſervance of religious duties, than others were[b]. Secondly, there is *ſuperbia in religione*, a pride in the performance of religion: when religious duties are proudly performed: thus ſome will come into the Church on the Lords day in the afternoone ſometimes, when they will, but they will not be compelled. Thus great ones often applaud the practiſe of religion, and religious practiſes; but themſelves are very ſlacke, remiſſe, and negligent in the performance of ſuch duties; yea, when they doe performe them, it is (as it were) voluntarie, for they thinke not themſelves obliged and bound thereunto. Here there is indeed pride in religion. Thirdly, there is *ſuperbia cum religione*, pride conjoyned with religion, and that is, when thoſe that are profeſſours of religion, are men of proud lives, arrogant ſpirits, and will endure no reproofe, but advance themſelves above all others, crying, *Stand farre from mee, I am more righteous than thou art*. None of theſe three, being *poore in ſpirit*, have any right unto, or hope of the Kingdome of heaven: for that is the reward of humilitie. Thus Chriſt firſt humbled himſelfe, then God exalted him unto the height of honour and felicitie[c]. And thus wee ſhall bee crowned with glory in heaven, if with Chriſt wee bee humble on earth. There is a double world, to wit, this world, and the world to come; whereof the firſt is Gods, the ſecond is ours, that is, he that here neglects himſelf, and addicts himſelf wholly (in the humility of his ſoul) unto the ſervice and obedience of God, ſhall be eternally

[b] Luk. 18. 11.

[c] Phil. 2. 7. 9. 10.

142 eternally happy and bleſſed in the kingdome of heaven, according to our Saviours promiſe in this place.

Queſt. 5. Why doth our Saviour make this promiſe of eternall happineſſe unto the poore?

Anſw. To ſhew, that he doth not expect from us, or of us, that ſtoical ἀπάθειαν, to be without any feeling of our eſtates in temporall things; but that we might mitigate the ſence of our earthly *Povertie*, by the hope of celeſtiall joy and glory, although we be not rewarded at all in this life.

Queſt. 6. May not thoſe that are humble and poore in ſpirit expect a reward of riches and honour in this world?

Anſw. No: For their reward is in hope, their life is hid with God, their crowne is in heaven.

Obiect. 2 But God hath promiſed unto ſuch an hundred fold, *Luke* 18. 30.

Anſw. This is meant in ſpirituall things, in peace of conſcience, internall joy, and the like, ſayth *Hierom. ſ.* And it cannot bee meant of temporall things, 1. becauſe theſe temporall bleſſings are not given unto many of the children of God. 2. becauſe it were abſurd to thinke, that he which forgoes one wife for Chriſts ſake, ſhould have a hundred wives given unto him, according unto the letter of that promiſe: and thus ſayth *Hilarius* upon theſe words.

Obiect. 3. But *Iob* patiently and humbly bearing his loſſes and croſſes, was rewarded two-fold into his boſome, even in temporall things (*Iob.* 42.) Therefore the *humble* and *poore in ſpirit* may expect a reward even here on earth.

Anſw. *A particularibus ad univerſalia; non valet conſequentia.* Generall rules follow not from particular inſtances. *Socrates* was very wiſe, therefore every man is very wiſe, is no very wiſe argument. Chriſt ſaved one thiefe, therefore Chriſt will ſave every thiefe, followes not: ſo here, God rewards *Iob* two-fold in this life, therefore he will doe ſo unto all, that feare God as *Iob* did, or beare their afflictions and loſſes patiently, as he did, is an unwarrantable conſequence; and proved falſe by that undeniable inſtance, *Daily experience.*

Queſt. 7 Why may wee not expect a temporall reward to bee given unto us, although it be not alwayes granted?

Anſw. 1 Firſt, becauſe God requires of us to ſuffer with Chriſt (*Rom.* 8. 17.) who was not temporally rewarded in this life: and therefore, if we deſire to be rewarded, wee muſt endure unto the end, expecting that celeſtiall glory with Chriſt: *Datur pati*, it is given unto us to ſuffer [d], and we are called thereunto, and therefore wee muſt endure, and undergoe afflictions, loſſes, povertie, injuries, ſlanders, and whatſoever the Lord ſhall pleaſe to exerciſe us withall, expecting our reward onely in heaven.

[d] Phil. 1. 29.

Anſw. 2 Secondly, our life conſiſts not in earthly and temporall bleſſings, and therefore wee muſt not expect ſo to bee rewarded: our life is hid with God (*Coloſſ.* 3. 3.) and conſiſteth not in the abundance of earthly poſſeſſions (*Luk.* 12. 15.) Life eternall onely being abſolutely called *Life*. Wherefore we muſt await for our Crowne, and recompence, untill we come thither.

Anſw. 3. Thirdly, proſperitie in temporall things ſeldome proves good (at leaſt often proves hurtfull) for us, in regard of our ſpirituall eſtate and condition; as appeares by theſe two particulars: Firſt, *Proſperitie* doth often take off, and abate the edge of our affections unto God; making us ſay, as *Peter* did: *bonum eſt eſſe hîc*, *It is good for us to ſtay here* [e], or as another ſayd, *Hæc faciunt nos invitos mori*, wee unwillingly depart from theſe, although it be to go unto God. Thus *Proſperitie* in worldly things, bewitcheth us with the love thereof; but *adverſity* and *povertie* weaneth us from the world, and maketh us weary of it. Secondly, *Proſperity* drawes us into ſinne; hence *Adam* was eaſily ſeduced in Paradiſe; and *David* when he was quietly ſeated in his throne, and *Salomon*, when ſilver was as plentifull as the ſtones in the ſtreets: very few there are that can rightly beare themſelves in an equall and juſt ballance, in the time of plentie and abundance: yea many there are, who can carry themſelves fairly, ſoberly, modeſtly, and unblameably in povertie, and a low eſtate, who runne headlong to deſtruction by ſome ſin or other, when they are great or rich: And therefore they erre and decline, *à recto*, from the truth, who being poore, ſerve God, that they may be made rich: for this ſhould not be done, neither ſhould great things bee expected in this life [f], becauſe we know not, how baneſull riches may prove unto us: wee muſt bee content with thoſe generall promiſes that God hath made unto us, that we ſhall have food and rayment; and that wee ſhall want nothing, that the Lord ſees and knowes will bee good for us, and unto us: and that he will lay nothing upon us, but what hee will enable us to beare: yea that all things ſhall worke together for the beſt unto us in this life, and we ſhall be made eternally bleſſed in the life to come.

[e] Matth. 17. 4.

[f] Ierem. 45. 5.

VERS. 4. *Bleſſed are they that mourne, for they ſhall be comforted.* *Verſ.* 4.

Bleſſed are they that mourne, &c.] *Peccata lugentibus, non ſolum peccata remittit, & pœnas, ſed & ſalationem retribuit Deus* [g]. To thoſe that mourne for their ſinnes, God doth not onely grant remiſſion of the guilt and puniſhment, but alſo comfort and conſolation.

[g] *Chryſoſ. varijs.*

Queſt. 1. If this promiſe be true, how comes it to paſſe, that the faithfull, and godly, cannot draw joy and comfort from it in the time of their mourning?

Anſwer. The cauſes why the children of God doe often not conclude true and ſolide conſolation unto themſelves, from hence in the day of ſorrow, are theſe. Firſt, ſometimes ſome ſtrong and powerfull temptation, that doth ſo ſtrongly and frequently aſſault them, that they cannot enjoy the comfortable light, and light of the Sunne, for that thicke cloud, that thus doth interpoſe it ſelfe.

Secondly, ſometimes the remainders of infidelitie, which abide in the faithfull, hinder them from

from laying hold upon this ſaving comfort, by a ſure and certaine faith.

Thirdly, the conſcience of our owne proper indignitie, and unworthineſſe of this comfort, principally after the committing of ſome grievous ſinne: *David* and *Peter* weepe, and that bitterly, but cannot (for this cauſe) ſpeedily apply comfort unto themſelves.

Queſt. 2. How is this promiſe of comfort accompliſhed unto thoſe that mourne for their ſinnes?

Anſw. It is fulfilled, and performed foure manner of wayes. Firſt, when God tempers, and allayes the ſorrowes and afflictions of thoſe that mourne, according to the meaſure of their ſtrength; that is, *layes no more upon them, then they are able to beare*[b].

[b] 1 Cor. 10. 13.

Secondly, when God removes the griefe, with the cauſes thereof: Thus hee comforted *Manaſſes*, by delivering him out of the hands of the King of *Aſſyria*, and bringing him againe to Jeruſalem into his kingdome[i].

[i] 2 Chro. 33. 13.

Thirdly, when God gives inward comfort to the heart & conſcience, by his word, or by his Spirit, making his children even to rejoyce in tribulation[k]. Thus Saint *Paul* ſayth, that in Aſia, *hee was preſſed out of meaſure, above ſtrength, inſomuch that he deſpaired of life* 2 *Cor.* 1. 8. *yet God comforted him in his tribulation, that he might bee able to comfort them which were in any trouble, by the comfort, wherewith hee himſelfe was comforted of God,* 2 *Cor.* 1. 4. yea *as the ſufferings of Chriſt did abound in him, ſo his conſolation alſo abounded by Chriſt.* 2 *Cor.* 1. 5.

[k] Rom. 5. 3.

Fourthly, this promiſe of comfort is accompliſhed, when God by death puts an end to all the miſeries of his children, bringing their ſoules to eternall life. Thus was *Lazarus* comforted[l] and daily many of Gods deareſt Saints, who are onely by death freed from the miſeries of this life.

[l] Luk. 16. 25.

Queſt. 3. How muſt we ſo mourne, that we may be ſure to bee comforted?

Anſw. If we deſire this, two things are to be regarded of us: the firſt in our perſons, the ſecond in our actions, or in our mourning.

Firſt, *in perſonis*, in our perſons, we muſt labour that wee may bee made Chriſtians, ſuch as God hath promiſed to comfort: Chriſt ſpeaking unto his Apoſtles, ſayth, *ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy*[m], as if he would ſay, it is not every one that mournes that ſhall be comforted, but onely the members of Chriſt, wicked and righteous men may ſorrow with the ſame ſorrow, but for a divers end, as both *David* and *Cain* mourne for their ſins, but the end of *Cains* teares, is the puniſhment that he hath incurred, *Davids* ſorrow being rather for the ſinne then for the puniſhment: and therefore we muſt endeavour to bee made the righteous and holy members of Chriſt, and children of God, if wee deſire to bee aſſured of comfort in the time of mourning.

[m] Ioh. 16. 20.

Secondly, *In rebus, in the things ſorrowed for*, or in the cauſe of our mourning; for many ſorrow for that, which is not to be ſorrowed for. As for example, Firſt ſome mourne, *invidè* out of envy, thus 1. ſome grieve for the proſperity of others, (as *David* had almoſt done, Pſal. 73. 2.) ſome for the piety of others, wiſhing that the righteous man may be taken away, as not being profitable unto them: or rather becauſe his glory doth obſcure their pride, and therefore they are offended with him, and ſorrow for his preſence: Theſe mourners have no promiſe of comfort. 143

I.

Secondly, ſome ſorrow *Avidè*, covetouſly, either, I. Becauſe they have not riches in abundance, whereby they might bee more able to ſatisfie their luſts[n], or follow ſinne with more eagerneſſe, freeneſſe, and libertie, which they cannot doe by reaſon of their povertie. Or II. becauſe although they have enough in regard of neceſſary things (that is, ſufficient for food and rayment) yet they are not content, but with an unſatiable deſire, wiſh for more, and grieve for the want thereof: The mourning of theſe ſhall not bee turned into mirth neither. II.

[n] Iam. 1. 5

Thirdly, ſome mourne and grieve *Carnaliter*; theſe are they who ſorrow for the puniſhment; but not for the ſinne, as *Pharaoh*, *Cain*, and *Iudas* did: and therefore ſhall be no more comforted than they. III.

Fourthly, ſome ſorrow *Impiè, wickedly*: theſe are they who mourne, becauſe it is not lawfull for them to ſinne freely, and without any puniſhment, either humane or divine. Many grieve, that there are lawes forbidding drunkenneſſe, fornication, ſtealing, and the like, and wiſh, that there were no ſinnes forbidden, or duties enjoyned, becauſe then they might live merrily, whereas now they mourne by reaſon of reſtraining lawes. This is a moſt infallible token of a wicked man, and therefore ſuch mourners have neither promiſe of bleſſedneſſe nor of comfort. IV.

Fiftly, ſome ſorrow *Diabolicè*, with a Divelliſh ſorrow, theſe are they who grieve unto the death, that is unto deſperation, thus *Achitophel* grieves that his counſell is not followed, and to put an end thereunto, puts an end unto himſelfe; thus *Iudas* mournes, that he hath betrayed his innocent Maſter, and in his agonie hangs himſelfe: Theſe mourners are utterly deprived of all comfort, both here and hereafter. V.

Sixtly, but we muſt doe thus if wee deſire conſolation in our ſorrow, to wit I. lament our owne ſinnes, and the ſinnes of the Church, land, and common-wealth wherein we live, II. let us hope for mercy, upon the condition of true and unfained repentance, III. and then it is lawfull for us to weepe and mourne for our afflictions, which wee groane under, becauſe they are the fruits of ſinne, and occaſioned thereby, and *bleſſed are they that thus mourne: for they ſhall be comforted.* VI.

Queſt. 4. What comfort or conſolation is it, that ſhall be imparted unto theſe mourners?

Anſw. 1. Firſt, the world hath many ſolaces for thoſe that are in diſtreſſe: to wit, honour, riches, pleaſure, ſecurity, falſe counſell, vaine comfort, fained freedome, and the like, which I omit to enlarge, becauſe theſe are not the comforts here promiſed.

Anſw. 2. Secondly, the comfort of theſe bleſſed ones doth conſiſt, in the Holy Spirit, that true comforter.

144 What comfort or conſolation doth this *Paracletus* or Comforter give unto theſe mourners?

Queſt. 5.

Anſw. Three viz. Firſt, Temporall. Secondly, Spirituall. Thirdly, Eternall. Firſt, the Holy Ghoſt gives unto the mourners in Zion *Temporale ſolamen*, temporall comforts, firſt, Providence; hee will ſo provide for them, that they ſhall want nothing; although it bee with them, as *Bias* ſaid, *Omnia mea mecum porto*, that they carry all they have about them, as *Hagar* and *Iacob*, who had no more then the cloathes upon their backes, and the water in their bottles, yet when thoſe are ſpent and gone, hee will provide more. Secondly, Protection and Deliverance: he will protect, defend, and deliver them from all evill, as carefully, as hee doth provide for them, what is good: *Many are the afflictions of the righteous, but the Lord delivers him out of all*, that is, either 1. takes away the affliction wholly, or 2. takes away the ſting thereof, as he did unto *Paul*, giving him ſufficient grace to endure the temptation, though he tooke not the buffet from him, and therefore let us place all our hope and confidence upon God; let us depend firſt, upon him, for whatſoever good temporall bleſſing wee ſtand in need of: And ſecondly, for deliverance, either from the affliction (if the Lord may ſee it good for us) or from the evill of the affliction.

Queſt. 6. Theſe are ordinary, and generall things, What particular temporall comforts doth this Bleſſed Comforter afford unto theſe true mourners?

Anſw. The Lord hath particular conſolations, Firſt, for all men: Secondly, for all dangers.

Firſt, for all ſorts of men the Lord hath ſundry ſorts of comfort; as we may inſtance in ſome few, to wit, Miniſters, Magiſtrates, Poore men, Godly men, Profeſſours.

Firſt, the Lord hath comfort in ſtore, or ſtore of comforts for Miniſters, who are painefull and faithfull in their calling, notwithſtanding thoſe many diſcouragements, that they meet withall therein; as for example. Firſt, few will beleeve their doctrine; this is irkſome unto them, and makes them in the anguiſh of their heart cry out, *Lord who hath beleeved our report, and to whom is the arme of the Lord revealed*[o]. Secondly, they are made a ſpectacle unto the world, and to Angels, and to men[p]. Thirdly, ſinne (which by their preaching they labour to beate downe) doth grow up, and abound more and more. Fourthly, hence they grow weary of their lives, as we ſee in *Elias*, who deſires that he may die, becauſe of the wickednes of the world[q], ſo holy *Ieremiah* cries out, *Woe is me, my Mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth*[r]. Yet let them lift up their heads, and liſten unto the comforts pronounced unto them: For Firſt, God ſaith to *Moſes* and *Samuel* (and under them to all his Prophets) and Chriſt to his Apoſtles (and under them to all faithfull preachers) *They have not diſpiſed you, but me*. Secondly, the Lord ſaith unto them, *feare not, I am with you*[s].

o Eſa. 53. 1

p 1 Cor 4. 9.

q 1 King. 19. 4.

r Ierem. 15. 10.

s Ierem. 1. 8.

Thirdly, their labour ſhall not bee altogether in vaine, in regard of others, for ſome ſhall be ſtil converted, whereſoever the Goſpell is preached[t]. Fourthly, their paines ſhall not be at all in vaine, in regard of themſelves, for they ſhall bee crowned. Thus the Lord is pleaſed to comfort the ſad hearts, and lift up the drouping, and hanging downe heads of his faithfull Miniſters.

t Acts 17. 34.

Secondly, Magiſtrates they watch, when ſubjects, and inferiours ſleepe; they take care for all, and yet though they bee thus faithfull and zealous, they are not reſpected, but rather diſobeyed, hated, and ſleighted by the vulgar ſort of the ſonnes of Beliall. This is enough to make them mourne, and a juſt cauſe of ſorrow, and therefore to comfort them, the Lord bids them not to feare, for hee will bee with them[u], and their worke ſhall bee rewarded.

u Ioſh. 1. 5, 9.

Thirdly, poore men want in a manner all neceſſary things, which makes them grieve, but for theſe (if good) the Lord hath theſe comforts, that 1. hee will give them needfull things (though not ſuperfluous) to the ſupplying of their wants, though not of their deſires: and 2. thoſe things, that hee with-holds from them, hee detaines, becauſe hee ſees them to bee poyſon, and hurtfull unto them.

Fourthly, Godly and pious men dare not lye, nor defraud, nor coſen, by falſe weights, or falſe meaſures. and therefore their gaines and meanes is very ſmall: but here is their comfort, God will provide for them.

Secondly, the Lord hath comforts and conſolations, for all perils and dangers and griefes whatſoever, as for example. Firſt, if thou bee in any temporall danger; then here is thy comfort, *that all things ſhall worke together for the beſt unto thee*[x]. Secondly, if thou bee derided for the profeſſion of religion, the holy Comforter will afford internall conſolation unto thee. Thirdly, doſt thou mourne for the ſinnes of others, and art in feare for them; then here is thy comfort, viz. 1. If they be righteous men who have ſinned, and for whoſe ſinnes thou art troubled, thou muſt remember, *they ſtand or fall to their own Maſter*[y]. 2. If they bee wicked men, for whoſe ſinnes thou mourneſt, and whoſe perſons thou art afraid of, in regard of their ſinnes, yet thou maiſt be comforted through hope.

x Rom. 8. 28.

y Rom. 14. 4.

What hope can we have in bewailing the ſins of the world, and of wicked men? *Chryſoſt. imperf.*? *Queſt.* 7.

Anſw. 1. Firſt, it may be, that by thy prayers, teares, counſell, & advice, ſome may be converted; although the Apoſtle feares the worſt, and heares bad enough of thoſe unto whom he writes, yet hee hopes the beſt (Heb 6. 9.)

Anſw. 2. Secondly, the audaciouſneſſe and boldneſſe of the wicked in ſinning ſhall not be perpetuall, for Chriſt will come to judge the world, and therefore hence wee may have ſome comfort in our mourning, for the ſinnes of the wicked.

Anſw. 3. Thirdly, God will glorifie himſelfe, either by converting them from ſinne, or by confounding them for ſinne: Wherefore in regard of Gods glory, wee are not utterly deprived of comfort in our

our sorrow for their sinnes.

Answ. 4. Fourthly, at least, when wee see apparantly that they belong not unto God, we then mourne no more; that is, if we see them die in their sins, as they lived in their iniquities, then wee are to cease our mourning for them; and therefore in bewailing the sinnes of the world, wee have this hope, that either our mourning shall be turned into mirth by their amending, or shal be brought to end by their death.

Fourthly, if thou grievest for thy owne sinnes committed against thy God; thou mailt hearken what the Lord saith, and hee will speake peace unto thee, he will tell thee, *he desires not the death of a sinner, but rather that he should turne from his sinnes and live*; He will tell thee, *that the sacrifices of God are a broken and contrite heart, and such a sacrifice he will not despise* [p]. Yea thy Christ will tell thee, that if thou feele thy sinnes to be a burthen unto thee, that hee will ease thy shoulders of that load, if thou wilt but come unto him [a]. Thus the Lord hath particular comforts, for all the griefes of his children, or whatsoever their causes of mourning be. And thus we have seene the first consolation, which wee have from this Blessed Comforter, and that is, temporall. Secondly, the Holy Spirit gives unto all holy mourners, spirituall solace, and that two wayes, first, by mitigating their affliction by inward comfort; hence they can rejoyce in tribulation [b] yea hence they can cheerfully endure death [c], as we see in *Paul* (*Acts* 20.) and in the other Saints, *Heb.* 11. 35. &c. And in the Apostles, who rejoyce, that God is pleased to thinke them worthy to suffer for Christs sake [d]. Secondly, by giving unto them internall peace of conscience, both with themselves, and with their God [e], insomuch as they become thereby more then conquerers, in their greatest afflictions and tryals [f]. Thirdly, this *Paracletus* will give unto these *mourners in Zion, eternall consolation* in the new Jerusalem which is above: where and when *Death shall be swallowed up in victory, and all teares wiped from off their faces* [g], *Revel.* 21. 4. And their temporal mourning changed into eternal mirth, as *Abraham* saith to *Dives*, of *Lazarus*, he in his life time received paines, therefore now hee is comforted [h], and hence it is called everlasting consolation [i], yea joy and comfort which the heart of a mortall man is not able to conceive off [k].

Quest. 8. How many degrees are there of this Eternall Consolation?

Answ. Two, to wit. First, from death, *when the spirit returnes unto God that gave it*, and the soule is caried by the Angels into heaven, to enjoy the joyes of that celestiall paradise, with Christ for ever and ever. The second is, from the resurrection, when the body beeing united into the soule, both are made partakers of that eternall blisse; *when we can see God with these same eyes* [l], having put on immortality as a garment, and our corruptible bodies being made incorruptible. And therefore from the consideration hereof, we may see how blessed a thing it is to mourne, and to want comfort for a while here on earth; and how wide they shoot, that thinke those happy that laugh and rejoyce here on earth: *Extrema gaudij luctus occupat*, the end of temporall joy is eternall sorrow, as wee see in *Dives*, *thou in thy life time receivedst pleasure* (saith *Abraham*) *therefore now thou art tormented* [m]. We see worldlings rejoyce, and expose themselves wholly to profuse laughter and mirth, according to that of the Prophet, *The harpe and the viol, the tabret, and pipe, and wine are in their feasts* [n], *with joy and gladnesse slaying Oxen, & killing sheep, eating flesh, and drinking wine* [o] *in bowles, chaunting to the sound of the viol, inventing instruments of musicke, and anointing themselves with the chiefe ointments* [p]. But all this jollity doth not argue felicity, the lives of worldlings being meerely tragicall, that is merry in the beginning, but the Catastrophe, death and misery; *Balthazar* feasts, but by and by trembles, and within few houres is slaine, *Dan.* 5. 5. And many more like him, *spend their daies in good things, and in a moment goe downe into the pit* [q]. And therefore let us remember, how vaine all the joyes of this world are, and not place our felicity in them, or thinke our selves happy because we enjoy them, but rather thinke, *blessed are they that mourne.*

[a] Mat. 11. 28.
[b] Rom. 5. 3
[c] Rom. 8. 36.
[d] Acts 5. 41.
[e] Phil. 4. 7.
[f] Rom. 8. 31. 37. and 2 Cor. 1. 4.
[g] Esa. 25. 8. and Apoc. 7. 17.
[h] Luk. 16. 25.
[i] 2 Thess. 2. 16.
[k] 1 Cor. 2. 9. 10.
[l] Iob. 19. 26.
[m] Luk. 16 25.
[n] Esa. 5. 12
[o] Esa. 22. 13.
[p] Amos 6. 5. 6.
[q] Iob. 21. 13.

What comforts may we be supported withall in the time of our sorrow? What consolations may wee propound unto our selves in our distresse, that we may the more patiently beare and undergoe it? *Quest.* 9.

Answ. Ruminate in the day of mourning, and time of griefe, of these five things Remember first, that affliction is common with thee unto all the faithfull; and therefore thou mayest the better beare it [r].

Secondly, remember affliction may bee grievous to the body: but it is joyous to the soule: our Saviour sayth, *Feare not him* (nor that) *which can kill the body; but feare him* (and that) *which can cast body and soule into hell fire*: And therefore we should not feare affliction, because it can but kill the body, it cannot destroy the soule

[r] Heb. 12. 8.

Thirdly, remember the pleasures of sinne are but for a season, & wicked delights and joy may be pleasing unto us a while; but the end thereof is death: and therefore we had better bee cloathed with mourning, than girded with this mirth.

Fourthly, remember thy sorrow and mourning shall not long last, it shall but endure for a night; thou shalt not be long under the Chyrurgians sharpe instrument; and therefore beare patiently thy momentany paine.

Fiftly, remember, most undoubtedly thy sorrow shall end in eternall joy and glory; For *if thou patiently suffer with Christ, and for Christ, then thou shalt be glorified with him* [s], when and where all griefe and cause of sorrow shall be taken away; as our Saviour saith in this verse, *Blessed are they, that mourne: for they shall be comforted.*

[s] Rom. 8. 17.

VERS. 5. *Blessed are the meeke: for they shall inherite the earth.* *Vers.* 5.

§. 1. *Blessed are the meeke.*] The Fathers and Schoolmen, (as was shewed before, vers. 3.) doe *Sect.* 1. *Quest.*

onely

146 onely obſerve here ſeven Beatitudes; and ſome of the Fathers, and moſt of the Papiſts, do make *Povertie in Spirit* the firſt beatitude, and *Meekneſſe* the ſecond, and *Mourning* the third, &c.

Whence they propound this queſtion, Why is meekneſſe put after povertie of ſpirit?

Anſw. 1. Firſt, thoſe that are humble and poore, are ordinarily contemned, and uſually injured, and ſubject to much hard and harſh meaſure upon the earth; and therefore they ſtand principally in need of meekneſſe, leſt otherwiſe they ſhould bee provoked unto anger and impatience, and deſire of revenge.

Anſw. 2. Secondly, Meekneſſe is put after Humilitie, and povertie of Spirit, becauſe the humble and poore are diſpoſed, and more apt unto meekeneſſe; as proud and great rich men are more prone unto anger [t].

t Chartbuſ.

Sect. 2. §. 2. *For they ſhall inherit the earth.*]. What

Queſt. 1. is the meaning of theſe words?

Anſw. 1. Firſt, ſome underſtand this of a ſenſible or an intelligible earth: theſe *Chryſoſt. & Imperf.* doth reject.

Anſw. 2. Secondly, ſome underſtand our glorified bodies as *David* ſayth, *My portion is in the land of*

u Pſal. 27. 13. *the living* [u], as if he would ſay, our bodies while we live here are the land of the dead, but are called the land of the living, when they are glorified. (*Chryſoſt. imperf.*)

Anſw. 3. Thirdly, ſome underſtand this of the body of Chriſt, that is of the glory of his claryfied body. Thus Saint *Hilary* upon theſe words underſtands them.

Anſw. 4 Fourthly, by earth, ſome underſtand eternity, to wit, either firſt, the heaven of the bleſſed, which is called earth, in reſpect of the imperiall heaven; or the court, in reſpect of the throne of God, and the Temple of the moſt high. Or Secondly, by eternity is meant that new earth, which Saint *Peter* mentioneth (2 *Pet.* 3.) and which is called earth, in reſpect of heaven. (*Chryſoſt. imperf.*)

Anſw. 5 Fiftly, ſome underſtand this literally of this world, *they ſhall inherit the earth*, that is, the world: and thus (almoſt) all our late divines expound it.

Anſw. 6. Sixtly, ſome conjoyne them both, underſtanding both earth and heaven, the life preſent and to come: *Non de futura ſolum, ſed etiam de preſenti. Chryſ.* And thus I take the words indeed to be underſtood; but yet for a more methodicall & orderly handling of them, we will ſeverally obſerve a double ſenſe, viz. Firſt, they are to be underſtood of this life preſent. Secondly, of the life to come.

v Chryſ. & de variis. Firſt, by Earth is meant the life preſent: Meek men are thought to bee deprived of the riches, and poſſeſſions of this world, by worldlings; but Chriſt ſhewes here the contraty, that they ſhall poſſeſſe the earth [v]. Or more plainely, that although God give unto the meeke eternall life, and would have them to expect it and hope for it, yet over and above he doth alſo give them earthly poſſeſſions: the promiſe of future bleſſings doth not take away the hope of preſent, for *holineſſe hath a promiſe both of this life, and the life to come* [w]. which promiſe is principally and particularly confirmed and made unto the meek, both by our Saviour here, and alſo by the Prophet *David*. *Pſal.* 27. 9. 11. 22.

w 1 Tim. 4. 8.

How doth God give the earth, in this ſenſe unto the meeke, for we ſee them often poore, perſecuted, afflicted, deſtitute of food, raiment, habitation, flying from place to place, for the ſafeguard of their lives, as meeke *Moſes* was conſtrained to doe? *Queſt.* 2.

Anſw. 1. Firſt, ſome underſtand this of the men of the world, as if our Saviour ſhould ſay, *bleſſed are the meeke*, upon the earth, for they ſhall have many friends in the world: And therefore thoſe that deſire amity, and not enmity, let them embrace meekneſſe; what benefit is it to be oppoſed by all? it were certainely much better to be beloved of all; We hate proud men, we avoid the company, and ſociety of angry men, thoſe that are cruell (though great) men; wee wiſh in their graves, now meeke, gentle, and humble men are free from that hatred, theſe wiſhes, and conſequently gain much love and friendſhip amongſt men.

Anſw. 2. Secondly, ſome underſtand this, of the fruition of their part or portion in earthly things, as if our Saviour would ſay, *bleſſed are the meeke*, for others are ſo troubled, turmoiled, moleſted, and diſquieted, that they have no comfort in any thing they enjoy, but are (in regard of any comfortable uſe thereof) deprived as well of thoſe things, which they have, as which they have not; but they ſhall enjoy what they poſſeſſe with joy and comfort; yea although they bee *as having nothing, yet they ſhall poſſeſſe all things*. *x* 2 Cor. 6. 10.

Anſw. 3. Thirdly, ſome underſtand this of the affaires and employments of this world, becauſe meekneſſe is profitable unto us in every eſtate and condition of life: As for example.

Firſt, meekneſſe is very profitable unto thoſe, that have undertaken the ſtate of Matrimony, for ſo the Husband ſhall win his Wife, and the Wife the Husband: *Plato* tels us, that if a man clap his hands together, being both open, or if one be ſhut, & the other open, he takes no harme at all by the blow, but if the fiſts bee both bent, he will hurt his hands: So if both husband and wife be mild and meeke, or if the one be alwaies gentle, patient, and forbearing, the bond of conjugall love doth long continue entire, but if both be proud, or furious, or angry, or haſty, or revengeful, then the Matrimoniall knot of love is quickely looſed; and therefore meekneſſe is profitable for the married couple, if they deſire long to continue in mutuall love.

Secondly, meekneſſe is very neceſſary and behoveſull both unto children and ſervants, that is, Maſters and Fathers, by being meeke and gentle unto them, ſhall gaine more love, reſpect, ſervice, and obedience of them, then by being proud, harſh, and cruell unto them: Parents and Governours muſt not be remiſſe and negligent, but meeke and gentle in their places; they muſt not provoke their youth unto wrath [y], leſt they ſay, as he doth [z]. *Illum oelunt, at me mortuum cupiunt:* Ephes. 6. 4. *y* Terent. Adelph.

cupiunt: If wee had meeke and courteous Maſters, we would reverence, love, and obey them; but we have ſuch curriſh and harſh maſters, that we wiſh they were dead.

Thirdly, meekneſſe is good among neighbours; *Mollis lucratur amorem*, the milde & gentle man is loved whereſoever hee comes; becauſe quiet and meeke anſweres doe quench the ſparkes of ſtrife and contention, which often are occaſionally kindled amongſt adjoyning neighbours.

Fourthly, meekneſſe is good in Magiſtrates: and therefore the old experienced Councellours give advice unto *Rehoboam, to bee a ſervant unto the people one day, and in anſwering them, to ſpeake good words unto them, and then they would ſerve him for ever*[a]: that is, ſpeake them faire, be affable, gentle and courteous unto them, ſhew thy ſelfe meeeke towards them, and one that loves and deſires their good: and then thou ſhalt knit them unto thee for ever. The excellencie of this counſell appeares by the ſequell: for *Rehoboam* anſwering them with proud and threatning language, ten of the twelve Tribes fell from him. The common people are like untamed (yea wilde) beaſts; and therfore muſt not too rigidly be governed, but *domanda popiſmis*, are to bee tamed with clapping, and ſoft and gentle handling; which if *Pertinax* the Emperour had done, hee had not been ſlaine.

[a] 1 King. 12. 7

Fiftly, if wee bee expulſed, or expelled, or baniſhed out of our native home, then *Meekneſſe* is profitable in exile, for *omne ſolum miti patria*, a milde man is never out of his countrey, everie nation being to him whereſoever hee is, as his owne. *The earth is the Lords, and the fulneſſe thereof*[b]. And therefore hee will fulfill his promiſe made by Chriſt, unto the meeke, in every land and place.

[b] Pſal: 24. 1.

Sixtly, if we ſhould deſcend to lower and more inferiour perſons, eſtates, or particulars, wee may evidently ſee, how good and profitable a thing it is to bee meeke and gentle: as firſt, if we have any thing to buy, wee deſire rather to goe to that ſhop where there are quiet, courteous, and gentle Shop-keepers, than to thoſe that are peeviſh, froward, and haſty. Secondly, if we lack ſervants, men or maids, wee rather covet thoſe that are meeke and quiet (though worſe, for that imployment we have) than thoſe that are ſo proud, that they will not be reproved, or ſo turbulent, and of ſuch unbridled tongues and tempers, that the family is continually diſquieted by them. Thirdly, yea when we travel, we love that fained & counterfeited meekneſſe and courteſie which we meet withall in our Innes. And therefore we ſhould accuſtome our ſelves unto meekneſſe, that ſo we might bee beloved of all perſons, lovingly entertained in all places, and happy and bleſſed in all eſtates and conditions. *Subſtantia perire poteſt, affabilitatem furari nemo poteſt*[c]. Riches may be loſt, and may become unprofitable unto us; but affabilitie, courteſie, gentleneſſe, and meekneſſe, is a vertue, which none can take from us, and which wee may (with benefit and comfort unto our ſelves) exerciſe and practiſe in all places, and in all imployments. Thus much may ſuffice for the third anſwer. 147

[c] Gualt. ſ.

Fourthly, ſome underſtand by the *inheriting of the earth*, the good bleſſings of this life, and that either, firſt, becauſe what they enjoy, ſhall not decreaſe. Or ſecondly, becauſe it ſhall truly encreaſe. *Anſw.* 4.

Firſt, the poſſeſſions of the meeke ſhall not decreaſe, but continue with him, as appeares thus;

Firſt, he himſelfe will not conſume them, either in law, or ſutes, or contentions, or pride, or vaine oſtentation, or by ambition, as many doe.

Secondly, neither are others provoked by them. Many a man hath been utterly undone, and impoveriſhed by incenſing and exaſperating of others, by proud, ſcandalous, and uncourteous words: But the meeke man provokes none; and therefore as hee doth not ſue others, ſo hee is not ſued by others.

Thirdly, neither is the anger of the Lord kindled againſt him. Many gather riches wickedly, and the Lord ſcatters them juſtly; many by oppreſſion *joyne houſe to houſe, and land to land*, and the Lord curſeth them for it[d]. Now the meek man is free from this danger, becauſe he doth not ſo deſire riches, or temporall poſſeſſions, that hee will acquire them by any wicked meanes, or wayes. [d] Pſa. 5. 8.

Secondly, that which the meeke man poſſeſſeth, ſhall truly encreaſe, becauſe the Lord will proſper him, as hee did *Ioſeph*, this being the very thing which is promiſed in this place, that the meeke ſhall be bleſſed in temporall things.

Fiftly, ſome underſtand long life to bee the bleſſing here promiſed: *David* ſayth, *Bloudy and cruell men ſhall not live out halfe their dayes*: therefore by the rule of contraries, milde and meeke men ſhall multiply their dayes, and bee crowned with the crowne of old age. Wherefore I conclude the firſt ſenſe and expoſition of this verſe, with the ſaying of the Pſalmiſt; *What man is there that deſires to live long, and ſee good dayes?* let him learne and labour to be milde and gentle: for ſo *bleſſed are the meeke in this life, that they ſhall inherit the earth*. *Anſw.* 5.

Secondly, the words, *for they ſhall inherit the earth*, are to be underſtood of the *life to come*, and not only confined to this preſent life: as if our Saviour would ſay, *Bleſſed are the meeke*: for they ſhall be crowned with eternall glory, as the Father[e] ſayd, The celeſtiall Jeruſalem is not the ſpoyle or conqueſt of bloudy Souldiers, *Sed ſpes manſuetorum*, but the hope and reward of thoſe that are meeke. [e] Baſil. ſ. Pſa. 33.

VERS. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe: for they ſhall be filled.* Verſ. 6.

Bleſſed are they that hunger, &c.] This verſe containes the fourth beatitude, wherein I ſhall but onely propound one generall queſtion, and that is this; Queſt. 1.

What is meant here by *hungring and thirſting*? *Anſw.* 1.

It may either be taken Literally, or Morally, or Spiritually.

Firſt, hunger and thirſt may here bee taken *Lite-*

148 *Literaliter*, for naturall hunger and thirst; And thus Saint *Luke* seemes to meane (*Luk. 6. 21.*) when he sayth, *Blessed are yee which now hunger*, that is, which through povertie hunger and thirst in the world: thus Saint *Paul* sayth, *even unto this present houre we both hunger and thirst*[f].

f 1 Cor. 4. 11.

g Staplet. Antid.

Some[g] vehemently inveigh against this exposition, thinking it not enough to say, that this is not the principall thing that is aimed at, or understood in these words; but this is not meant at all in this place. And they bring these three reasons, or arguments, for the confirming of their assertion, and dislike of our present interpretation. The first is this.

Obiect. 1 The poore, who are hungry and thirsty in the world, are not filled, or satisfied; and therefore a naturall hunger and thirst cannot here bee meant.

Answ. 1 First, the Antecedent is false: for we see sometimes the hungry are filled, and the poore plentifully relieved, as might be instanced in *Iacob*, *Ioseph*, and *Iob*: yea there is a direct generall promise made unto the faithfull, *both in this life, and the life to come*[h]; and a speciall particular promise of the poynt in controversie: *Behold* (sayth the Lord) *my servants shall eate, and yee shall bee hungry, my servants shall drinke, and ye shall bee thirsty*, &c[i].

h 1 Tim. 4. 8.

i Esa 65. 13.

Answ. 2. Secondly, it is an absurd argument, The poore that hunger, are not now filled; therefore they never shall bee, The poore are oppressed; therefore they never shall be delivered: There are no starres seene at twelve of the clocke at noone; therefore there shall none bee seene, at twelve of the clocke at night. How absurd this argument is, let every novice judge.

Answ. 3. Thirdly, *Calvin* (whom *Stapleton* here opposeth) doth not say, *jam saturandos*, but *posthac*, not they that now hunger and thirst, shall instantly bee filled, but hereafter: to wit, either first, by allaying and abating the appetite, as a Martyr sayd, *If his enemies tooke from him bread, God would take from him hunger*. Or secondly, by peace of conscience, affording them such internall joy and comfort, that their povertie and hunger pincheth them not. Or thirdly, by the crowne of eternall life bestowed upon them; and thus the hunger of *Lazarus* was satisfied.

Obiect. 2 Secondly, he argues, All these promises pronounced by Christ, are spirituall, therefore literall hunger cannot here be understood.

Answ. This reasoning is as absurd as the former: the reward is not temporall, therefore it is not given temporally to the poore, this followes not.

Obiect. 3 Thirdly, hee objects againe, *Esurientes* (*appetentes*) *temporalia, non beati, miseri potius*: Those that hunger after (that is desire) temporal things, are not blessed, but rather miserable; and therefore by hunger and thirst a literall lacke cannot be understood.

Answ. 1. First, he doth grosly abuse & corrupt *Calvin*, who doth not speak, *de appetentibus*, of those that desire temporall things; but *de carentibus*, of those that want and stand in need of temporall things.

Answ. 2. Secondly, I give one generall answere more unto the thing objected; that is, that this place may be understood of a literall hunger & thirst, which appeares evidently by comparing two verses together: Saint *Luke* (chap. 6. 21 verse) sayth, *Blessed are yee that hunger now*: and by an Antithesis, vers. 25. sayth, *Woe unto you that are full*: What is the meaning of this? Doth our Saviour denounce a woe against them that are full of the workes of righteousnesse? Certainly no such thing, but those that abound in temporall possessions: for there is a double *Fulnesse*, the first terrene and earthly in this life; the second spirituall, in the life to come: Woe bee unto those (sayth Christ) that seeke the first, for they shall lose the second (vers. 25.) and blessed are those that have not the first, for they shall have the second (vers. 21.) and howsoever they may (by reason of their povertie and want) seeme miserable unto others, yet they are nothing lesse, they being indeed truly blessed.

Quest. 2. Are all blessed that are pinched with poverty in this life?

Answ. No, but onely those, who *hunger and thirst for righteousnesse sake*; there are many men, that are miserably poore, and poore miserable men, who hunger and thirst for want, but not for righteousnesse, being impoverished, either by idlenesse, or wastfulnesse, and therfore have no promise at all of blessednesse: But happinesse is pronounced and promised to the righteous man, who will not unjustly enrich himselfe; who will not for wealth forsake his God, to runne after the world, or the divell, by the use of wicked meanes, but will rather be as poore, as *Lazarus*. Certainely, the poore man that walketh, and thus continueth in his integrity is a happy and a blessed man[k]. And thus much for the literall interpretation of these words.

k Pro. 19. 1.

Secondly, by hungring and thirsting may bee meant a morall hunger and thirst, which is, when men hunger for just judgement to be executed, they being unjustly injured or scandalized[l], and cannot obtaine justice, according to the equity of their cause: To these our Saviour saith, *Blessed are they that hunger and thirst after righteousnesse*, that is, blessed are those, that by wrongs and injuries, are deprived of their right in this life, and so are constrained to hunger and thirst after that which is their owne, waiting with patience to obtaine the same. Now this morall hunger after righteousnesse is two-fold, viz. Either for our selves, or for others. First, the morall hunger after righteousnesse, is when being injuried and wronged, we desire to be justly dealt withal; or if wee bee slandred, that the truth may be brought to light, that so we may be acquitted of the crime laid unto our charge. Secondly, the morall hunger after righteousnesse may, and ought to be for our brethren as well as our selves; for we should be zealous for others, when wee see them oppressed in their estates, or punished in their bodies, or wronged in their good names, for righteousnesse sake, as that holy Prophet out of his godly zeale unto those who were oppressed, cryes out unto God, *Oh Lord, how long shall I cry, yea cry out unto thee of violence, and thou wilt not save; wherefore beholdest*

l Muscul.

deſt thou thy tongue; when the wicked devoureth the man, that is more righteous then himſelfe [m].

m Habak. 1.2 13.

Queſt.3. Why ſhould we thus zealouſly hunger, that juſt judgement may be executed for the reliefe of others, is it not enough for us that wee are not wronged?

Anſw.1. Firſt, Chriſtians ought ſo to put on the bowels of compaſſion, that they might bee as ſenſible of their brethrens miſeries, as though they were their owne: we are taught *to weepe with thoſe that weepe, and to rejoyce with them, that doe rejoyce* [n], yea to *remember them that are in bonds, as though we were bound with them, and them that ſuffer adverſity, as though we were under the rod* [o].

n Rom.12 15.

o Heb. 13 3.

Anſw.2. Secondly, our love unto thoſe that ſuffer for righteouſneſſe ſake (that is for Gods ſake, and in a good cauſe) is an argument of our love unto God, 1 Joh. 4. 20. And without this love unto them, we cannot love God, and therefore by all meanes we ſhould expreſſe our zealous love and affection unto them.

Queſt.4. How farre muſt this zeale of ours be extended in the behalfe of the righteous, who are unjuſtly wronged and injured?

Anſw.1. Firſt, if thou be a publike man, that is a Magiſtrate, then thou muſt avenge their cauſe, and helpe them againſt their oppreſſours, and puniſh their backbiters and ſlanderers.

Anſw.2. Secondly, if thou be a private man, then *ne ultra crepidam*, thou muſt goe no further, then thy calling will warrant thee; that is, firſt thou muſt grieve in thy heart for their wrongs, and oppreſſions. Secondly, thou muſt pray for them unto God, that he would ariſe to defend them, and to plead their cauſe, againſt all their enemies. Thirdly, thou muſt ſhew thy zealous love and affection unto them, by thy words, that is by ſpeaking for them when they are abuſed or ſcandalized, and by urging the Magiſtrate with all modeſt importunity, to execute juſt judgement for them upon their enemies. And thus much for the Morall ſenſe of theſe words.

Thirdly, there is *Fames ſpiritualis*, a ſpirituall hunger and thirſt: having elſwhere to handle this, I here will but onely touch it: *Bleſſed are they that hunger and thirſt after righteouſneſſe*: Firſt, theſe words may ſpiritually be expounded thus: Bleſſed are thoſe that are grieved with the iniquities of the times, and mourne for the ſins of the world, and withall doe in heart and ſoule long for the amendment and reformation thereof. Secondly, by righteouſneſſe we may well in the firſt place underſtand the righteouſneſſe of Faith, whereby a ſinner is juſtified through faith in Chriſt, and ſo ſtandes righteous before God, having the pardon of all his ſinnes ſealed unto him: Wee may in the ſecond place by righteouſneſſe underſtand righteouſneſſe of workes, whereby a man is ſanctified and made holy, having Gods Image renewed in him by the Spirit of grace, which was loſt by the fall of our firſt parents: And this appeares by theſe places. Iſa. 55.1. 1 Joh. 7.37. Rev. 21.6. All which places are one in ſubſtance, for by waters we muſt underſtand righteouſnes, which is that ſpirituall grace of God, the fountaine of all bleſſings, whereby ſinners are juſtified and ſanctified [p]. p Perkins.

VERS.7. *Bleſſed are the mercifull, for they ſhall obtaine mercy.* *Vers.7.*

In this verſe we have theſe two parts, towit,

- The bleſſednesse promiſed, wherein are theſe two things,
  - First, in generall, who are bleſſed, the Mercifull.
  - Secondly, in particular, what mercy, and how manifold it is, which is here required unto this bleſſednesse.
- The reaſon of the bleſſednesse, or promiſe thereof, wherein are theſe two things, viz,
  - First, in generall, why are the mercifull bleſſed; becauſe *they ſhall obtaine mercy*.
  - Secondly, in particular, what mercy this is, which the mercifull ſhall obtaine.

First, in generall, wee ſee here, who they are that ſhall obtaine mercy; onely the mercifull: *Obſerv.1.* Teaching us that thoſe who would find mercy, muſt exerciſe mercy: *He hath ſhewed thee O man* (ſaith the Prophet) *what is good; and what doth the Lord require of thee, but to doe juſtly, and to love mercy* [q].

q Micah 6.8.

Queſt.1. Why muſt we bee thus carefull to ſhew mercy unto others?

Anſw.1. Firſt, becauſe Mercy is a vertue taught us by nature; or, becauſe by the light of nature we are taught to be mercifull one towards another. For firſt, nature teacheth, *Nemo ſibi natus* [r]. No man is borne or brought into the world onely for himſelfe, but to doe good unto others, as well as unto himſelfe. Secondly, Nature teacheth that we muſt not be cruell, or revengefull againſt our owne fleſh: *No man ever hated his owne body, but nouriſheth and cheriſheth it* (ſaith the Apoſtle) that is, by the light of nature we are taught to doe good unto our ſelves, and thoſe that are of our owne fleſh and blood: And therefore wee ſhould be mercifull unto all, becauſe we are all children of one Father, and creatures of one and the ſame ſpecies, or kind.

r Cicero.

Thirdly, Nature teacheth us, that *vindicta brevis voluptas, miſericordia perpetua*, the pleaſure that a man hath in revenge is very ſhort, but the delight which a man findes in ſhewing mercy is of great continuance: and therefore we ſhould be mercifull.

Secondly, mercy pleaſeth God, and therefore we ſhould be mercifull; that the Lord is pleaſed herewith, appeares thus. Firſt, he loves and delights himſelfe to ſhew mercy; hence it is ſaid, *The earth is full of his mercy* (*Pſal.* 33.5.) *Yea his mercy reacheth unto the clouds* (*Pſal.* 36.6. and 108.4.) *and is perpetuall, enduring for ever* (*Pſal.* 100.5. and 106.1. and 107.1. and 136.) yea, *all his wayes are mercy and truth* (*Pſal.* 25.10.) this being *Anſw.2.*

150 being his nature, to bee *mercifull and gracious, slow to anger, and of great kindnesse*, Psalm. 86. 5. 15. Exod. 34. 6. Secondly, the Lord hath proposed this his mercie unto us for our imitation; *Be mercifull as your Father in heaven is mercifull*[f], and doe good unto all, as he doth, who causeth his Sunne to shine, and his raine to raine both upon the good and bad[t]: and therefore when we follow the Lord herein, certainly wee please him. Thirdly, the Lord to assure us hereof, hath plainly told us, that mercie is very acceptable and gratefull unto him: *I will have mercie, and not sacrifice*, sayth the Lord and his Christ. *Ose.* 6. 6. *Matth.* 9. 13. and 12. 7. And *Salomon*, a type of Christ, sayth, *that the mercifull man doth lend upon usurie unto God*[v]: yea our Saviour describing the generall judgement, doth shew how graciously the Lord accepts workes of mercie, wherein we have first, Gods acceptation, *In as much as yee have done it to them, yee have done it unto me.* Secondly, his enumeration, *When I was hungry yee fed mee, when I was thirsty yee gave mee drinke, &c.* Thirdly, his remuneration, therefore *come yee blessed into everlasting joy*[u]. And therefore wee may safely say, that God is pleased with mercie, and that it is our part to bee mercifull, if wee desire to please him.

f Luk. 6. 36.
t Mat. 5. 45.
v Prov. 19. 17.
u Mat. 25. 40. &c.

Answ. 3. Thirdly, God hath threatned to punish the cruell and unmercifull man: and hath promised to reward the mercifull; and therefore if we desire to be made partakers of mercie, or to bee freed from miserie, we ought to bee mercifull. First, the cruell and unmercifull man shall finde no mercie: *Behold* (sayth the Lord) *this was the iniquitie of thy sister Sodome, shee did not strengthen the hand of the poore and needie: therefore I tooke her away as I saw good*[w]. And thus *Salomon* threatens, that *whoso stoppeth his eares at the cry of the poore, hee also shall cry himselfe, but shall not bee heard*[x]. And *shall have judgement without mercy, because he shewed no mercy*[y]. Secondly, the mercifull man hath from God a promise of mercie: This will further appeare in the second part of this verse, and therefore I now leave it.

w Ezek. 16. 49. &c.
x Pro. 21. 13.
y James 2. 13.

Answ. 4. Fourthly, it is our dutie, as we are Christians, to be mercifull; as thus appeares, by these dependant particulars: First, we are all one body: Thus sayth the Apostle, *Wee being many, are one body in Christ, and every one members one of another*[z]. Read for this purpose, 1 *Corinth.* 12. 12. and 10. 17. and *Ephes.* 4. 4. 15. 16. Secondly, *never any man hated his owne flesh*[a]. Thirdly, hence came that mutuall communicating of riches, which wee read of, *Acts* 2. 44. and 4. 32. that no man esteemed any thing his owne which hee possessed; but those that had, communicated unto the necessities of those that had not. This made *Theophrastus* say of two friends, *Cur ergo alter dives, alter pauper?* If you bee such a paire of friends as you make the world believe, then how comes it to passe, that the one of you is rich, and the other poore? As if he would say, one friend should not see another lacke, so long as he hath to supply his want. Fourthly, hence God leaves poore amongst us, to try, whether we will communicate unto their necessities, or not; *The poore shall never cease out of thy land; therefore thou shalt open thy hand wide unto thy brother, to thy poore, and to the needy in the land*[b]. Fiftly, from hence mercie is made an evident token of a righteous man, and such as the Lord will acquit and justifie. Read *Iob* 31. 16. 17. 18. 19. and *Luke* 10. 30. And therefore if wee desire to discharge our duties either to God or man, it is necessarily required that we should bee mercifull.

z Ro. 12. 5.
a Ephe. 5. 29.
b Deut. 15 11.

Quest. 2. In the first answer to the former question, we affirmed, that nature taught us to bee mercifull; whence it may be demanded, if this bee universally true, or not?

Answ. It is not, some holding the contrary in opinion: some in practise.

First, some are herein contrary minded, not in their judgement approving of *Mercie*: and these are either the common people, or the Philosophers. First, the common sort of people thinke mercifull men to bee *Polypragmones*, too pragmaticall, and medling; yea indeed no better than fooles, who not being content with their owne afflictions, and proper miseries, will trouble themselves with the distresses of others. Secondly, the Stoickes, a Sect amongst the Phisophers, had a double sinister opinion concerning this vertue of *Mercie*: First, they thought mercifull men twice miserable men, because they were afflicted, I. with their owne misery: and, II. with others misery. Secondly, they thought mercifull men to bee very weake men; and pittifull men to be passionate men; because they would have men to bee subject neither to mercie, nor envie, nor any other passion[c]. Wherein we may see, I. the foolish wisedome of the flesh, even in the Philosophers, and how corrupt carnall reason is. II. Wee may hence see also their absurd consequence, it is an infirmitie and weakenesse to bee subject to vice; therefore also to vertue: wee must not bee subject to the passion of envie, therefore not of mercie. The one is forbidden, the other is commanded: the one is pleasing unto God, the other is displeasing: by the one (*Envie*) we imitate Sathan: by the other (*Mercie*) wee imitate God. And therefore this opinion is to be exploded.

c Cicero Tuscul. 3.

Secondly, some are contrary hereunto in their practise, being cruell, hard, uncharitable, and of flintie hearts: And therefore the Apostle (utterly disliking this amongst Christians) doth earnestly desire them, *as the elect, holy, and beloved children of God, to put on the bowels of mercie and kindnesse*[d]. But here hard-hearted men will object many things.

d Col. 3. 12.

Object. 1 First, from carnall reason, or naturall wisedome, they object thus: First, hee hurts two, that gives relieve to a poore man in miserie; *quia & perdit, & prolongat vitam ad miseriam*[e], that is, first, hee wrongs himselfe, because hee loses what hee gives: secondly, hee hurts the other, because by his present relieve, hee doth prolong the miserable life of the poore man. Secondly, for the most part, the poore are most unthankfull people, and therefore as the proverbe is,

e Plaut.

is, all the liquor is lost, that is put in a crackt dish.

Answ. 1. Firſt, thou knoweſt not what a day may bring forth; and therefore helpe him for the preſent, who ſtands in need, and it may bee, the Lord will take care to provide for him for the time to come. Thou muſt not ſay, hee is miſerably poore, and will certainly bee famiſhed one time or other; and therefore I may as well let him dye now, as hereafter: but thou muſt now relieve him, as God requires, and for the time to come, leave that unto the Lord.

Answ. 2. Secondly, thou muſt not neglect to ſhew mercie the unto poore, becauſe they are an ungratefull generation: for that which thou doeſt unto them, is gratefull unto the Lord, and ſhall be rewarded by him, although the poore forget to be thankfull.

Obiect. 2. Secondly, they obiect from equitie and juſtice thus: The poore and miſerable people ſuffer but the puniſhment which they have deſerved; and therefore it is an unjuſt thing to relieve them, and little better than to take by force, a thiefe and malefactor out of the hands of the Juſtice, or Judge. They have been idle, or drunken, or prodigall, waſting their ſubſtance with riotous living; and therefore it were not juſt to helpe them, but to let them pinch for their paines.

Answ. 1. Firſt, what they are, or have been, is nothing unto us, wee muſt leave them to the judgement of God: yea, conſider our owne deſerts, if wee by our ſinnes have not deſerved, that the Lord ſhould make us as miſerable as now they are; and therefore their former ſinnes ſhould not cauſe us to ſhut the doore of our compaſſion againſt them. Thus the Apoſtle exhorts us, not to diſdaine and ſcorne thoſe that have ſinned, but conſider our ſelves that wee have ſinned, and may ſinne as grievouſly as they; and therefore wee ſhould reſtore them with the Spirit of meekneſſe [f]. [f] Gal. 6. 1.

Answ. 2. Secondly, wee muſt learne to diſtinguiſh between Divine and humane puniſhments: firſt, there is a certaine law of humane puniſhments; and therefore they are not to bee hindred: yea, the Judge is here charged to diſcharge juſtly his place, *Yee ſhall doe no unrighteouſneſſe in judgement, thou ſhalt not reſpect the perſon of the poore, nor of the mightie: but in righteouſneſſe ſhalt thou judge thy neighbour* [g], whether poore or rich. Indeed it is required, that Mercie ſhould be mixed with juſtice in judgement, but not that juſtice ſhould bee altogether omitted. Secondly, Divine puniſhments are not inflicted by one and the ſame rule, or way: for ſometimes God afflicts for ſinne, ſometimes for triall; and therefore whereſoever we ſee the hand of God lye, wee may there aſſent in our hearts unto the Lord, that hee is righteous in all his wayes, and juſt in all his judgements: but yet with our helping hands, wee ſhould commiſerate, pitty, and (to our abilitie) eaſe and leſſen the burden of the afflicted. [g] Levit. 19. 15.

Obiect. 3. Thirdly, they obiect againe from Religion: Firſt, charitie beginnes at home; now by relieving them, wee neglect our ſelves; by imparting unto their neceſſities, wee impaire our owne eſtates; and therefore in religious equitie it is not required of us. 151

Answ. 1. I anſwer, wee muſt doe as wee would be done unto: yea, wee muſt give a good example unto others: we ſhould labour that others might follow us by equall ſteppes in charitie and bountie towards the poore, and that by our example others might be provoked.

Secondly, they ſay, it is not onely *iniquum*, an unjuſt thing; but it is alſo *impium*, a wicked and ungodly thing: for by this meanes they injure their children; and *hee that provides not for his family, is worſe than an Infidell.*

Answ. 2. I anſwer, we muſt preferre neither the riches of our children, nor our owne pleaſure before the life of our brother. And therefore although the fleſh be prone to murmure in this kinde, yet let us remember theſe things: Firſt, it is not *actus elicitus, ſed imperatus*, not a free and voluntary action, but a thing commanded and enjoyned by God, and therfore we are obliged thereunto in dutie towards God. Secondly, remember, we and the poore are but one fleſh. Thirdly, that which we doe unto them, wee doe unto God. Fourthly, if we be hard-hearted towards the poore, we provoke the wrath of God without mercie. Fiftly, Mercie being a Divine worke, ſhall certainly be rewarded. And thus much for the firſt branch of the firſt part, who they are that are bleſſed.

Queſt. 3. Secondly, what mercie is this which is required unto this bleſſedneſſe?

Answ. Mercie may be defined thus, *Aliena miſeria in corde compaſſio.* (*Auguſt. de Civit. Dei*, 9. 13.) A commiſerating of another mans miſerie in our heart: Or *agritudo ex aliena miſeria* (*Cicer. Tuſcul.* 3.) A ſorrow for another mans diſtreſſe. Or, *Dolor prò aliena miſeria, ex voluntate & charitate.* (*Gualt.*) A heartie grieving for another mans griefe, ariſing out of an unfained love unto the partie afflicted. Or more plainly thus, Mercie is a pitying of another mans miſerie, with a deſire and endevour to helpe him to the uttermoſt of our abilitie. And therefore unto mercie is required, Firſt, a ſorrow: Secondly, ſorrow for our brothers affliction, not for our owne. Thirdly, a cordiall, not a counterfeit ſorrow. Fourthly, not a a bare ſorrow of the heart, but a griefe accompanied with a helping hand.

Queſt. 4. How manifold is this mercy, to which is made this promiſe of bleſſedneſſe?

Answ. 1. Firſt, ſome divide it into Temporall and Spirituall, in generall: but more particularly into theſe ſeven branches. Firſt, to have a care of Orphans and Widowes. Secondly, to plead the cauſe of the oppreſſed. Thirdly, to protect and defend the life of him that is in danger, whether it be by ſhip-wracke, or purſute of enemies, or falſe witneſſe, or the like. Fourthly, to redeeme captives. Fiftly, to reduce thoſe into the right way who ſtray and erre from it. Sixtly, to adviſe and admoniſh a man of that danger which we ſee approching unto him. Seventhly, to defend and maintaine the reputation and credit

152 of those that are scandalized. I grant these are good workes of mercie: but this division is imperfect, many things being omitted therein (as followes by and by) and therefore I passe by, and from this.

Secondly others (*Stapleton Luk. 6. 37. 3 S.*) say, that mercie is exercised either first in judgement; or secondly, in almes; or thirdly, in pardoning of offenders. And this partition is consonant to Scripture. *Answ.* 2.

Answ. 3. Thirdly, mercie is either
- Towards thy selfe; not spoken of in this place;
- Towards others, viz.
  - Either towards Cattell
  - Or Towards Men, which is either
    - Internall; Or
    - Externall; which is shewed either
      - By giving, Or
      - Forgiving.

Answ. 4. Fourthly, in mercy three things are to be considered; to wit,

First, *quibus*, to whom mercie is to be shewed,
- To all men.
- To Beasts.

Secondly, *in quibus*? wherein? to wit,
- In Heart.
- In worke, and that both
  - By not repaying injuries and wrongs, that is evill with evill.
  - By giving good things,
    - Either spirituall: as for example, I. Instruction if the partie bee ignorant or erroneous. II. Reprehension, if hee have sinned. III. Consolation, if his conscience bee pressed with the sense of sinne. IV. Prayer for him in all these, and all other his afflictions.
    - Or externall: as for example, I. To preserve him whose life is in danger. II. To advise and counsel him for his health, who is sicke. III. To preserve the good name of our brother. IV. To give meat and drinke unto the hungry and thirstie. V. To entertaine those who are weary through travell. VI. To cloth the naked. VII. To visite and comfort those who are in prison. VIII. To give counsell to our neighbour in his affaires. IX. To bury the bodies of the dead.

Thirdly, *quomodo*? *& quatenus*? how farre, and how mercie is to be shewed? to wit,
1. With a pious intention.
2. Prudently, to all, but principally to the godly.
3. Plentifully.
4. Quickly, without delay.
5. Cheerfully.
6. Frequently and often.

First, mercy is to be shewd to all men; or the object of mercy are all those who stand in need; thus our elder Brother exhorts us. *Give to every one that askes*[b]. And thus our heavenly Father doth, *He causeth his sun to shine, and his raine to fall upon all men*[i].

[b] Luke 6. 30.
[i] Matth. 5. 45.

Quest. 5. Why must we be *mercifull* and charitable unto all, both good and bad?

Answ. 1. First, because we have the Lord to be our president herein, who doth good unto those that are evill; yea shewed mercy (and that extraordinary) unto us, when we were his enemies, giving his onely begotten Sonne to die for us[k].

[k] Rom. 5. 6, 7.

Answ. 2 Secondly, those who are to bee loved, are to be helped; but all men are to be loved, therefore charity and mercy are to be extended unto all. Every one is our Brother either in the Lord, or for the Lord, and therefore every one is to be loved and helped. Againe all men are linked together by one of these chaines, viz. Either first, by the bond of the Spirit, as all the religious and godly are united together: Or secondly, by Hope; thus all the elect are linked together, and although for the present some be *Sauls* and enemies, yet we hope they may become *Pauls* and friends, and therefore we love them: Or thirdly, by the bond of the flesh, as all those who have any carnall relation unto us at all, whether by affinity, or consanguinity, or cohabitation, or the like: Or Fourthly, by creation, and thus all men in the world are our brethren, and therefore are to be loved, and helped by us in their necessities.

Secondly, mercy is to be shewed, to beasts, or to be exercised towards them.

Quest. 6. What mercy is to be shewed to unreasonable creatures?

Answ. 1. First, if they wander or stray, thou must bring them home Exodus 23. 4. Deuteronomie 22. 1. 2.

Answ. 2. Secondly, if they fall downe in the way, thou must helpe to lift them up againe. Deuteronomie 22. 4.

Answ. 3. Thirdly, thou must give them rest upon the Sabbath day, not working them therein Exod. 20.

Answ. 4. Fourthly, thou must regard the life of thy beast, and not over-worke them, or over-load them. Prov. 12. 10.

Answ. 5. Fifthly, thou must not delight, to exercise cruelty upon any creature whatsoever. Having briefly shewed. *Quest.* 7. *Quibus*: To whom mercy is to be shewed, it remaines in the next place to shew *In quibus*, wherein mercy is to be shewed. *Answ.* 1 First, *Corde*, in the heart. Secondly, *Ore*, in the mouth. Thirdly, *Opere*, in workes. First, mercy is to be shewed to our brother, in and with our heart, two manner of wayes. viz.

First,

First, *Orando*, by praying heartily for them, we must *pray for all the Saints Ephes.* 6. 18. *yea for all men.* 1 *Tim.* 2. 1. we must *pray one for another, because the prayer of the faithful availes much* [l]. And therefore this kind of mercy is to be extended unto all, because thus we may helpe King, and State, and Church, and all that are in any distresse, by praying fervently for them. Secondly, *Compatiendo*, by being fellow-feelers of their miserie: and this is the root of the worke of charitie. For when wee truly commiserate their estates, wee doe then relieve and helpe them as much as we can: yea true mercie is to be founded upon that σπλάγχνα *cordis*, the bowels of compassion; wee must bee touched with a sense of their miserie, as though wee our selves were in the like case [m], wee all are but one body, and one member suffering, all the members suffer with it [n]. And therefore the workes of charitie (Almes) without the compassion of the *heart*, are not acceptable unto God.

[l] Iames 5. 16.

[m] Heb. 13 3.

[n] 1 Cor. 12. 26.

Quest. 8. Who give almes with the hand, and not with the heart?

Answ. 1. First, hypocrites, that doe it to bee seene of men, and to be praised by men, *Matth.* 6.

Answ. 2. Secondly, superstitious persons, that doe it out of a meere custome, and otherwise would not doe it.

Answ. 3. Thirdly, those who give almes coldly (of which afterwards) None of these in their works of mercie please God, because they doe not proceed from love.

Secondly, mercie is to bee shewed unto our brethren, with our *Mouth*, and that also two severall wayes, viz. First, *solando*, by comforting them. Secondly, *consulendo*, by counselling them.

First, wee must comfort those that mourne: Our true mercie is to comfort those that are sicke in minde, this being the oyle that the Samaritane powred into the wounds of the halfe-dead man: yea, for this end the Lord giving the spirit of consolation unto some, that they might comfort others [p]. And therefore wee must remember, that every mourning man is an object of mercie, and ought to bee comforted; whether hee bee over-whelmed, First by some spirituall sorrow, as shaken by the strength of temptation, or assaulted unto desperation. Or secondly, by some civill griefe, whether sicknesse, imprisonment, losse, death of friends, or the like.

[o] Luk. 10. 30.

[p] 2 Cor. 1. 4.

Secondly, mercy is to be shewed, by counselling and advising those that stand in need of direction; thus the servants of *Naaman* counsell their master unto his health and profit, 2 Kin. 5. And it is the office of mercy to reduce by counsell our brother from every unprofitable path.

Quest. 9. Why must we be thus carefull to advise and admonish our brethren?

Answ. 1. First, because it is an honest and good thing, by admonition and counsell to preserve or deliver our brethren from the jawes of hell; yea this is a more excellent worke of charity, then to relieve the outward necessities of those that stand in need: for as the soule is more precious then the body; so he that admonisheth and adviseth his brother for the benefit of the inward man, is more charitable then he that gives of his substance for the refreshing of the outward.

Answ. 2. Secondly, because it is very profitable for us to counsell and advise others, and that in many regards; First, our brother whom we thus admonish will love us at the last, better then if wee had flattered him [q]. Secondly, wee teach our selves while wee advise and instruct our brother. Thirdly, wee shall be saved, if we thus discharge our duety towards our brother, though he will not be perswaded by us. Fourthly, and if we can prevaile with him and by our counsell reduce him from his wicked wayes, we shall shine in heaven as the starres in the firmament [r].

[q] Pro. 28. 23.

[r] Dan. 12. 2. and Iam. 5. 19.

Quest. 10 How must we counsell and advise our brethren?

Answ. 1. First, in civill and temporall things, and in his externall affaires, thou must teach him and shew him what may be most profitable and advantagious unto him; and reprove those things which are hurtfull for his estate or body, or good name.

Answ. 2. Secondly, so also in spirituall things thou must 1. teach him his duety both towards God and man: Thus the Apostle exhorts us *to admonish one another.* (*Rom.* 15. 14.) *to edifie and build up one another* (1 *Thes.* 5. 11.) *to exhort and instruct one another* (*Heb.* 3. 13.) 2. Thou must reprove the errours of his life: *Warning those that are unruly* (1 *Thes.* 5. 14.) *rebuking thy neighbour, and not suffering him to sinne* (*Lev.* 19. 17.) *for therein thou shalt have delight* (*Prov.* 24. 25.) And therefore first, Ministers must teach and reprehend (1 *Tim.* 5. 20.) And secondly, all men, according to their place, ranke, quality, and calling. Ministers *Autoritative*, other men *Charitative.*

Thirdly, mercy is to be shewed to our brother, in our deeds, and that two manner of wayes: First, negatively, we must not repay evill with evill; mercy doth not avenge her selfe but pardon, and otherwise there is no mercy to be expected from God, neither have we any warrant to pray for it [s].

[s] Mat. 6. 14. and 18. 35.

Secondly, affirmatively, we must doe good unto those that stand in need, that is give bread unto the hungry, take into house those that are cast out, & cover the naked [t], that thus we may make us friends by our riches [u], and shew that the religion which we professe is a pure and holy religion [v].

[t] Esa. 58. 7.

[u] Luk. 16. 9.

[v] Iam. 1. 27.

Quest. 11 Why must we thus give good things to those who want?

Answ. 1. First, in regard of our selves, because otherwise we cannot hope to obtaine any thing that we want at the hands of the Lord, who hath made no promise of mercie to those, who will shew none.

Answ. 2. Secondly, in regard of God, wherein there are three things to be observed,

154

First, who requires charity, and mercy at our hands of the Lord and his Christ, and therefore our Saviour saith, *when I was hungry you fed me, &c. Matt.* 25. 41.

Secondly, what doth God demand of us? his owne, nothing but what hee hath lent us, thence saith *Iob*, *God gave, and God hath taken away*, as if he would say, hee hath taken away from me nothing, but his owne [v]. So *David*, *Oh Lord God, all this store that we have, commeth of thine hand, and is all thine owne* [x]. Thirdly, how doth God require of us his owne? unto Usury, although it be his, yet he graciously promiseth to reward it seven-fold, yea a hundredfold into our bosome. And therefore seeing it is God that bids us give, who requires of us nothing but his owne, and yet faithfully promises to reward our workes of mercy; there is great reason, that we should be carefull to abound in good workes.

To wit, Extraordinary, Ordinary, and those either towards Fame, Reputation, and good name, Person, Dead body, three wayes; First, by hospitality. Secondly, by visiting of him. Thirdly, by almes deeds.

[v] Iob. 1. 21.

[x] 1 Chro. 29. 16.

Answ. Good workes are twofold, to wit, either

Quest. 12. What workes of mercy must wee abound in?

First, there are extraordinary good deeds, which are occasionally offred unto us: As for example.

First, to admonish our brother, of what danger we know, and which he is likely to incurre without our admonishing of him. Secondly, to reduce into the right path him, whom wee know doth erre [y], as a certaine man did by *Ioseph*, when he wandred up and downe, and could not find his brethren [z]. Thirdly, to defend those that are oppressed, to take part with the widdow, fatherlesse, and afflicted. Thus *Ionathan* pleads for *David* (1 *Sam.* 20.) and *Iob*, *the poore and him who had no helper* [a]. Fourthly, to redeeme those who are in captivity. Fiftly, to helpe those, whose lives we see are in jeopardy, either by poison, sword, ship-wracke, deceit, false witnesse, or the like? All these are extraordinary, but when occasion offers any of them unto us, we must lay hold upon them.

[y] Esa. 58. 7. and Ezech. 34. 4.

[z] Gen. 37. 15.

[a] Iob. 29. 12. 13.

Secondly, there are Ordinary workes of mercy, which are threefold, viz. First, towards the good name of our brother: Here some [b] observe two things. I. Wee must not calumniate and slander our brother. II. Wee must not reproach or insult over the infirmities of our brethren; reciting them to their disgrace, whersoever wee come, as the manner of some is; and this is that which is meant in this place: *Charity covers a multitude of sinnes* [c], and therefore those are strangers to this worke of mercy, who have itching tongues, and itching eares, to which no talke is pleasing, but that which tends to the disgrace, and dispraise of their neighbour. Secondly, there are ordinary workes of mercy to be exercised towards our brothers person, and these are three. First, Hospitality, whereunto we must be prone; according to the advice of the two principall Apostles, Saint *Paul*, and Saint *Peter*, the first exhorting us *to be given to hospitality* [d], and the second, *to use it one to another without grudging* [e].

[b] Staplet. f. Matth. 6. 1.

[c] Prov. 10. 12. and 1. Pet. 4. 8.

[d] Rom. 12. 13.

[e] 1 Pet. 4. 9.

Quest. 13. Why must wee bee thus carefull to bee hospitable?

Answ. 1. First, because the Lord loveth the stranger, and therefore we should love him, and thus expresse our love unto him, by entertaining him lovingly.

Answ. 2. Secondly, because we may prove strangers in a strange land, and therefore if we desire that others may be hospitable unto us, we must use hospitality unto others [f].

[f] Deut 10 18. 19.

Answ. 3. Thirdly, because some, by being given unto hospitality, *have received Angels into their houses*, *Gen.* 18. and 19. and *Heb.* 13. 2. Yea thus wee may come to entertaine Christ, who hath said, *he that receiveth you receiveth me* [g].

[g] Mat. 10. 40.

Quest. 14. What hospitality is it, that we must be given unto?

Answ. There is a three-fold hospitality, to wit. First, Civill, when a man generally keepes a good house, giving kind welcome, and loving entertainment to any that comes to his table; this is lawfull, but this is not that blessed mercy which our Saviour here speakes of.

Secondly, there is a Prohibited and unlawfull hospitality; which is shewed to lewd wandring beggars.

Thirdly, there is a Religious hospitality, which is I. lawfull, and II. exercised towards the poore, who are not able to recompense him that entertaines them; and III. blessed, according to that of our Saviour, *When thou makest a feast, call the poore, the maimed, the lame, the blind, and thou shalt bee blessed, for they cannot recompense thee* [h].

[h] Luk. 14. 13. 14.

Secondly, the next ordinary worke of mercy, which is to be performed towards the person of our brother, is visitation, whether he be sicke, or in prison: viz. Those whom either necessity doth pinch, or the cruelty of men doe detaine in hold, not suffering them to enjoy their liberty.

Thirdly, the last ordinary worke of mercy to be exercised towards the person of our brethren, is Alms, or a reall relieving of their wants & necessities, whether it be by giving meat to the hungry, or drinke to the thirsty, or lodging to him that is destitute thereof, or cloathes to the naked, or money to him that lackes, and the like, whereof wee shall speake in the next Chapter, and by and by.

The third ordinary worke of mercy is to bee shewed to the dead body of our brother, that is, by interring it with a Christian burriall; this duty is much commended in Scripture, which for our imitation doth expresse the religious care that was taken for the burriall of *Sarah* (*Gen.* 23. 19.) of *Iacob* (*Gen* 49. 29.) of *Ioseph* (50. 25.) and of *Saul* and *Ionathan* (2 *Sam.* 2. 5.)

Quest. 15. Why

Why must we performe the duty of Christian buriall unto the dead?

Answ. 1. First, for the Body or Carkasses sake, yea for our owne sake, least it should putrifie and send

Answ. 2. forth an unsavory stench.

Secondly, for civility and humanities sake; because it were a very barbarous thing not to afford buriall unto the dead, but let them lie like dead dogs in the streets, fields, or highwaies.

Answ. 3 Thirdly, wee are enjoyned this office of buriall, in regard of the resurrection: wee beleeve that the dead shall rise againe with the same bodies they had here on earth; and therefore wee lay them (being dead) into their Sepulchers, that they may there be reserved, until God summon

Answ. 4 them to appeare at the last day.

Fourthly, *Augustine* (*De Civit. Dei.* 13.) adds a fourth answer, and that is, the memory of the party deceased: *Si annulum, vestem, supellectilem amatis, quia patris fuit, cur non cadaver fratris Christiani?* If thou love dearely, and keepe carefully a ring, or some garment, or jewell, or peece of houshold stuffe, because it was once thy fathers: then why not the dead bodie of thy deare deceased christian brother.

Quest. 16 Having considered *Quibus*, to whom wee must bee mercifull, and in *quibus*, in what or wherein wee must shew our mercy; I come now to the Third and last particular of the first part of this verse, and that is *Quomodo & Quatenus*? How our workes of *Mercy* are to be performed, and how farre to be extended.

Answ. The rules for the direction of our charity and mercy, doe either respect first the hand, or secondly the affection, or thirdly, the judgement.

First, in respect of the Hand, there are two rules: *Sit eleemosyna* { *Plena manu*; *Continuata manu*.

First, our Almes must be given with an open fist, and liberall hand: for if they be sparing, it is not a worke of mercy. Thus *David* describes

i Psal. 112. 9. & 2 cor. 9. 9. the mercifull man, *He hath dispersed, he hath given to the poore*, that is, largely, and liberally. Thus *Solomon* describes the liberall woman, *She stretcheth out her hand to the poore: yea she stretcheth*

k Prover. 31, 20. *forth her hand unto the needy*: yea this is the Lords command, *if there bee a poore man among you, thou shalt not shut thy hand from him, but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his needs, in that which*

l Deut. 15. 7. 8. *he wanteth.*

Quest. 17 If Parsimonious almes bee not Mercy, then what is the measure of Mercy?

Answ. 1. First, negatively, the measure of mercy is not our covetous minde and will: But

Answ. 2. Secondly, the Mercy of God. *Divis: da mihi ex eo quod dedi tibi. Augustin. in Psal.* 103. God saith, give me part of that which I have given unto thee; and let my bounty shewed towards thee, be thy rule to direct thee in shewing mercy towards others.

Answ. 3 Thirdly, the measure of our mercy is our brothers misery; our almes must bee according to our brothers want, *Deut.* 15. 8.

Fourthly, another measure of mercy, is our *Answ.* 4. owne hand, that is our ability and power: *Non solum quantum, sed de quanto* (*Ambros. in 2. Corinth.*) God doth not so much looke at that which thou givest, as at that which thou hast to give: And therefore the Holy Ghost doth neither condemne the Disciples, because they gave but little, nor commend them because they gave much, but praiseth them for this, *That every one of them according to his ability, sent relefe unto the brethren which dwelt in Judea* m: m Acts 11. 29.

Answ. 5. Fifthly, sometimes the Lord doth prescribe unto some a particular measure of mercy, which is to be observed: as for example;

First, the Lord did appoint unto the poore all the fruit, that sprang up or grew the seventh yeare n. Secondly, some remainder and gleanings n Exod. every yeare. *Deut.* 24. 19. Thirdly, sometimes 23. 11. halfe of that which wee possesse; thus Christ commands the people o, and thus doth *Zacheus* o Luk. 3. p. Fourthly, sometimes God commands us 11. *to sell all and give unto the poore, Matthew* 19. 21. p Luk. 19. *Luke* 12. 33. Fifthly, sometimes we are com- 8. manded, if wee have for the present nothing to give, *to labour, that we may be able to helpe others. Acts* 20. 35. *Ephes* 4. 28.

Who offend against this rule?

Quest. 18 First, those that labour hard in their callings; *Answ.* 1. not that they may be enabled to give almes, but that they may have enough to satisfie their greedy appetites of gluttony or drunkennesse.

Answ. 2. Secondly, those that give sparingly unto the poore: I speake not here of those who give little, because they have not much (for certainely the widdowes mite shall be accepted) but of those who have much, and yet give but little: The Apostles assertion is generall, *For if there be first a willing minde, it is then accepted according to that which a man hath, not according to that which hee hath not* q: where he most plainely layes downe q 2 Cor. 8. two rules of charity; the first is, what soever we 12. give, whether little or much, it must bee given willingly: the second is, that wee must give proportionably unto that which wee possesse, that is, if wee have but little God will accept then of a little: but if we abound in estate wee must abound in good workes.

Answ. 3. Thirdly, those are from this rule, that spend and give much for other things, and in regard of that but little unto the poore; it is no almes or true worke of mercy, to give a peece of bread or a penny unto a poore man, when in the meane time we spend much other waies; either 1. upon our lust or pleasure, as many spend much for the sight of Stage Players, much upon Hawkes, much upon Hounds, much at Dice and Cards, yea, much upon Harlots: or 2. when we waste and consume much by drunkennesse, or 3. by feasting frequently great men. Certainely we are no almoners, except we bestow, distribute, and disperse a greater part of that which wee possesse upon the poore, then upon our pleasures and lusts; and our sentence is this, *if we sow sparingly we shall reape sparingly, and if we sow plentifully; we* r 2 Cor. *shall reape plentifully*? Secondly, our almes must 9. 7.

be

156 be given with a continued hand; true mercy is not sometimes to be done, but to be habituated by a frequent and daily practise: *Give* (saith *Salomon*) *a portion to seven and also to eight* [f], and Saint *Paul* would have the Corinthians to lay by some thing in store every Lords day [g], and dissuades all men from being weary of this duety of charity [h], or of forgetting the workes of mercy [i].

f Eccles. 11.2.
g 1 Cor. 16 2.
h Gal. 6. 9.
i Heb. 13 16.

Quest. 19. Why must we be thus constant in the workes of mercy and charity?

Answ. 1. First, because there is daily need of the exercise thereof: the belly of the poore man will still cry for meat; yea new poore people will daily spring up, the Lord hereby proving and trying us, whether we will continue in the workes of mercy, or be weary of well-doing [k].

k 2 Thes. 3.13.

Answ. 2. Secondly, because otherwise we shall have no reward: It is not enough to begin well, except we continue in well doing, for without perseverance there is no blessednesse.

Answ. 3. Thirdly, because constancy in the workes of mercy, is recited unto the praise of such, and imitation of others, by the Holy Spirit. Thus we read of the daily distribution of the Church [l], and of *Cornelius* his constant course of prayer and almes [m], that wee might learne to imitate them in this vertue so lauded by the Lord.

l Act. 6.1
m Act. 10. 3.

Quest. 20. How long must wee continue in giving almes?

Answ. 1. First, wee must give so long as wee see any stand in neede; and when none wants then we may retaine unto our selves what we enjoy, but that will be never, and therefore we must never cease to give.

Answ. 2. Secondly, wee must give untill we have satisfied the mercies of Christ; wee must doe good unto the poore members of Christ, untill wee have done as much for them as Christ did for us, but this will be never, as that liberall Almoner said [n] unto a poore brother, *Nondum sanguinem pro te, &c.* I have not yet shed my blood for thee, as Christ did for mee, and therefore I must not yet give over doing good unto thee. And thus we must continue liberall so long as we continue in life, and ability to doe good.

n Iohn Eleemosynarius. Leontius vita.

Having shewed how the rules of Almes-deeds doe respect the hand; it followes in the second place, to consider how they respect the affections: wherein we have also two rules diligently to observe,

viz. { *Dandum hilariter.* / *Dandum cito.*

First, what wee give, must bee given willingly and cheerfully: for true mercie gives with a willing minde; whence the Apostle exhorts the Romans, to give *cheerfully* [a]; and assures the Corinthians, that God loves a *cheerfull giver* [b]: and unto them exceedingly commends the Macedonians, who prayed him with much intreaty to receive their gifts [c]. And therefore it is not enough to give, except wee give willingly and cheerfully, because the Lord onely rewards such givers.

a Rom. 12 8.
b 2 Cor. 9. 7.
c 2 Cor. 8. 4.

Secondly, as wee must give willingly, so we must give speedily: true mercie being alwayes prepared to doe good: Wee must not say unto our neighbour, *Go, and come again, and to morrow I will give, when thou hast it by thee* [d]: yea we must bee so ready to give, that wee may not stay untill wee bee asked; for then it is not given willingly, neither is so praise-worthy with God, because the originall and ground thereof is not within thee, but without thee, proceeding not from thy affection and desire to give, but from him that begged it at thy hands. Hence wee read, how God *saw the prodigall sonne, while hee was yet a farre off, and runnes unto him*, Luke 15. 20. And Christ *saw the widow whose sonne was dead*, Luke 7.13. and *the people that were hungry*, Iohn 6. 5. and *the blinde man*, Iohn 9. 1. And the Samaritane *saw the wounded man*, Luke 10. 34. All which examples teach us, that we must bee ready to doe good; that wee must not wait till occasion seeke us, but wee must seeke occasions of shewing mercie: for this is acceptable unto God. The honey and oyle that flowes and distills willingly from the combe & tree, is much sweeter than that which is pressed, and more pure, the other being more full of Lees. And therefore the eye must not wait upon the eares, wee must not neglect to doe good untill wee heare some begging of us; but our hand must attend upon our eye, wee must bee looking continually abroad for some occasion of shewing mercie; and when our eye is once fixed upon such an object, then our hand must bee ready to extend it selfe to relieve. Good Christians should bee like covetous usurers, who enquire and seeke, where they may put out their money to their best advantage: for it is onely such givers that lend upon usurie unto the Lord, and whom the Lord hath promised to repay a hundred fold.

d Pro. 3. 28.

Observ.

Who transgresse or erre from this rule? *Quest.* 21.

First, those that avoyd and decline occasions of doing good, seeking how to shunne them, when they are offered. *Answ.* 1.

Secondly, those that will give no more unto any good use, or worke, then they are forced and constrained to give. *Answ.* 2.

Thirdly, those that never give, but when they are asked; for this is not true mercie, as may appeare thus. First, many are ashamed to aske, and blush to begge, who for the most part, are, I. the more ingenuous poore, and II. stand in most need; wherefore hee that never gives but when he is asked, doth never exercise his charity towards the best, and those that are in greatest want. Secondly, the more impudent and bawling beggars will goe away with all, if wee give not, but when we are asked; and therefore this is no true mercie. Thirdly, our reward shall bee so much the lesse (if we have any reward at all) if we doe good onely when we are desired: and on the contrary, our recompence shall bee so much the greater, if we enquire out those who lacke, and are ashamed to aske; for thus the soule of the poore will blesse thee and thy willing worke. And therefore we should *send messengers into the streets* (Matth. 22.) that is, our eyes, *Answ.* 3.

eyes, our eares, our tongues (by enquiring) that so wee may finde out who they are that are truly indigent. Thus we have seene how the rules of mercie and almesdeeds respect the *Hand*, and the *Affection*: It now lastly remaines to shew how they respect the *Iudgement*.

Quest. 22. Here also two rules are to be well marked:

Answ. viz. *Dandum prudenter*, we must give *prudently*. *Dandum piè*, we must give *piously*.

First, the workes of mercie are to bee distributed and bestowed prudently, with judgement, not with a blinde minde; where two things are carefully to be observed: to wit,

First in generall, thou must give to none but to those who want and stand in need: *Cave ne Christi substantiam imprudenter, rem pauperum non pauperibus, &c.*[c]. Take heed thou dost not disperse, scatter and consume Christs treasure foolishly, or give the poore mens substance to those who are not poore. Almes are the inheritance of the poore, according to the ordinance of God; and therefore not to bee given but to them alone. God left poor men amongst his people[f], to try their charitie; implying plainly hereby, that charitie is to bee extended towards the poore.

[c] Hier. ad Paul.

Observ. 1

[f] Deut. 15 11.

Quest. 23. Who sinne against this rule?

Answ. 1. First, they offend here that begge and want not; that is, I. Those that goe from doore to doore, for almes, and yet need not. II. Those that demand and sue for a part of that money, which is collected onely for the reliefe of the poore, when in the meane time, they are in no want. III. Those that seeke and sue to bee admitted into Almes-houses, and Hospitals, which are founded onely for aged or impotent people, when they themselves have health, strength, and a competencie to live upon of themselves. Certainly, all these are no better then theeves who rob the spittle, and steale from the poore.

Answ. 2. Secondly, they sinne here, who being in place, preferre their owne friends onely to these stipends, that is, Masters of Companies, or Hospitals, or the like, are not to preferre those that are neare unto them, because neare, unto those pensions and places that they are betrusted to bestow and dispose of; but those who are impotent, aged, and indigent.

Answ. 3. Thirdly, they transgresse here, that (being able) refuse to relieve their owne: thus rich children are to relieve their poore parents; and contrarily, rich parents poore children. This Saint *Paul* doth very fully urge in his directions sent unto *Timothy*: *If any widow have children, or nephewes, let them learne first to shew piety at home, and to requite their parents.* And againe, *If any provide not for his own, and especially for those of his owne house, he hath denied the faith.* Besides, *If any man or woman that believeth, hath widows, let them relieve them, and let not the Church bee charged with them*[g]. Where wee see plainly, that those who are rich, are enjoyned to provide for their poore kindred, and not to suffer them to live of the poores stocke. And thus much for the first observation.

[g] 1 Tim. 5. ch. 4. 8. 16. vers.

Secondly, in particular, there is an order to be observed in giving: For first, although it bee most certaine, that all poore people are to bee helped, according to our Saviour, *Give to every one that askes*; yet secondly, there is a difference to be put, and some indigent persons are to bee preferred before others. *Aliquando melius negatur quam datur*[b], because somtimes it is better to say some persons nay, than to give unto them. And therefore before wee give, wee should examine two impediments, to wit, First, *Legis* of the Law, doth not the law forbid thee to give to such and such? that is, to wandring beggars, who will not keepe at home, where the Law provides, they should be provided for. Religion doth not teach us to despise just lawes, as their lewd practises shew they doe. These lawes are founded upon religion, and Christian Prudence, because wee cannot truly know the want of those, whose persons and habitations wee know not; and therfore all poore are to make their wants knowne unto that parish and people, that know both them and their necessities. And those who will not doe thus, but contrary to all law and government, wander abroad, are either not to bee relieved at all, or if wee relieve them, wee should procure, that they may be corrected withall, either by stocks or whip. Thus the just prohibition of the law may hinder our almes.

Observ. 2.

[b] August. Epist. 48.

Secondly, *Conscientiæ*, of conscience, we must *doe good, especially to the houshold of faith*, (Galath. 6. 10.) for his soule will blesse us, and God will heare his prayers for us; but hee will not heare the prayers of the wicked; and therefore our Saviour sayth, that which is given to a *Disciple (nomine Discipuli) in the name of a Disciple, shall bee accepted, and rewarded*[i]. And therefore before wee give, wee should examine both the persons povertie, and his religion.

[i] Mat. 10. 42.

Quest. 24. May wee not then give relieſe unto wicked poore men?

Answer. Certainely we may, observing these cautions, or upon these conditions: viz. First, if thou dost not know him to be wicked. Secondly, if by thy almes thou dost not nourish him in his sinne, or supply his necessity for the satisfying of his lewdnesse. Thirdly, if necessity urge, thou mayst then relieve him; that is although he be wicked, yet if hee bee like to perish, thou must helpe and succour him by thy charity. Fourthly, if thy almes given unto him, doe not hinder thee from giving unto better than he is, then thou mayst give, but if the case should thus fall out with thee, that if thou give unto him, thou canst not give unto such an one, who is as poore, but a much better man then he, thou art then to withhold thy hand from. Fifthly, if thou beest able to afford relieſe to both; then thou mayst give unto both.

Secondly, we must give our almes piously as wel as prudently; that is, mercy towards others, is not accepted of God, except it be joyned with piety in our selves: Thus the Lord saith, that if a just man shall give bread to the hungry, it shall be rewarded

158 warded [k]. *Audistis peccata redimi eleemosynis* (*Dan.* 4.24.) *ne intelligite perverse: prosunt si mores mutaveris, sin in malis perseveraveris, non corrumpes judicium Dei eleemosynis tuis* [l]. It may be (saith the Father) thou observeſt *Daniel* to exhort the King to redeeme his ſinnes by giving of almes, but thou muſt dexterouſly underſtand this, thus, almes profit a man if he change his life, but if he perſevere in his perverſneſſe, hee cannot then by all his almes bribe the Judge of all the world, neither find any favour at all in judgement: And thus Saint *Iames* doth plainly cleare the point in hand, in ſaying, *Pure and undefiled religion is to viſite and relieve the fatherleſſe and widowes, and* (*immaculatum ſe ſervare*) *to keepe himſelfe unſpotted* [m]. True charity is a fruit of Repentance, and is an approbation or tryal of our faith.

k Ezech. 18. 5. &c. l Aug lib. hom. 50. hom. 19.

m Iam. 1. 27.

Queſt. 25. Who ſinne againſt this rule?

Anſw. 1. Firſt, thoſe who give almes *è malè partis of evil gotten goods. Honour God with thy ſubſtance*, got by thy juſt labours (ſaith *Salomon*) not by thy injuſtice, or Uſury, or oppreſſion, or lying, or fraud.

Anſw. 2. Secondly, thoſe who give *malo animo, out of an evill mind*, that is, either out of hypocriſie, that they may be ſeene and praiſed (Mat 6.2. &c.) of men, now this is not acceptable unto God, as the Father ſaid, *Ingrata Deo non quæ videtur, ſed quæ fit ideò, ut videatur*: The Lord never is pleaſed with thoſe almes, which are therefore done that men may ſee them; but with thoſe that (although men ſee them, yet) proceed from a mind truely merciſull and charitable [n].

n Chryſoſt. ſ.

Anſw. 3 Thirdly, they doe not give *piè*, holily, that live *impiè*, ungodly: many are bountifull unto the poore, but wicked in their lives, wherefore their almes is not gratfull unto God. *Qui egenti dat, & animam non cuſtodit, Rem tribuit Deo, & Se peccato* [o]. He that gives food to the poore but hunger-ſtarves his owne poore ſoule, gives his ſubſtance to God, and himſelfe to ſinne. And therefore he that deſires to have his almes accepted, muſt firſt indeavor to have his life purged. Thus much may ſuffice for the firſt part of this verſe, wherein we have ſhewed who are bleſſed, the merciſull; what mercy it is that ſhall be rewarded with bleſſedneſſe; and the diviſion thereof. I come now unto the ſecond part: *For they ſhall obtaine mercy.*

o Greg. mor. 19.

There are two things here conſiderable, 1. *Illatio*, the Inference. 2. *Poſitio vel Ratio.*

Firſt, the Inference is implyed in this word, *Nam*, For, as if our Saviour would ſay, thoſe that obtaine mercy at Gods hands, are bleſſed; but theſe men who are merciſull ſhall obtaine mercy at Gods hands, therefore they are bleſſed.

Obſer. 2. It is worth our obſervation, that Chriſt ſaith not, the merciſull men are bleſſed, becauſe they have deſerved the love or Kingdome of God, or have merited Heaven and happineſſe; but becauſe *habebunt miſericordiam*, they ſhall have (or obtaine) grace and mercy from God.

Queſt. 26. Doth not Bleſſedneſſe proceed from our merits?

No, but from the meere mercy of God. Saint *Paul* diſputes this queſtion, *Rom.* 4.5.6. &c. from *Pſal.* 32. 1. &c. and concludes that bleſſedneſſe proceedes not of debt but of grace: So *Zacharias* being filled with the Holy Ghoſt, prophecieth thus of his ſonne *Iohn* Baptiſt, *that he was ſent to give knowledge of ſalvation unto his people, by the remiſſion of their ſinnes, through the tender mercy of our God* [p]. Where moſt evidently we ſee that remiſſion of ſinnes, and eternall ſalvation doe flow unto us, not from our merits, but Gods tender mercies.

Anſw.

p Luke 1. 67. 77. 78.

Queſt. 27. Why may we not be made happy and bleſſed by our owne workes and deſerts?

Anſw. 1. Firſt, becauſe all our ſtrength is but weakneſſe.

Anſw. 2. Secondly, becauſe it is the Lord that workes in us whatſoever is good: *He converts us Lam.* 5. 21. of his owne good will, *he regenerates us, Iam.* 1.18. he gives both *poſſe* and *velle, power to will and doe what is good, Phil.* 2.13. And therefore he is ſaid *to have mercy upon us, Rom.* 11.32.

Anſw. 3. Thirdly, the Lord having converted, regenerated, and juſtified us, then onely are we able to bring forth good workes.

When once Chriſt hath redeemed us, then by Chriſt wee are enabled *to ſerve God in righteouſneſſe and true holineſſe* [q], but not untill then. When the Lord infuſeth grace in our hearts, then are we by his grace enabled to *deny all ungodlineſſe and worldly luſts, and to ſerve him all our dayes* [r]. And from this ground it is, that the Apoſtle Saint *Paul* doth ſo ſtiffely deny juſtification by workes, *Rom.* 3.20. &c. unto verſ. 28. and 2. *Tim.* 1.9. and *Titus* 3.5. &c. holding them like two incompatible qualities, that cannot ſtand together. *Rom.* 11.6.

q Luke 1. 75.

r Tit. 2. 11.

Queſt. 28. Are all good workes like an unneceſſary garment to be layd aſide?

Anſw. We doe not deny *Opera*, but *Operum merita*, wee finde no fault with good workes, but onely blame the merit that Papiſts put into them.

Queſt. 29. Why may wee not aſcribe ſome merit unto our workes?

Anſw. Becauſe this were to arrogate unto our ſelves, both againſt Chriſt precept, and *Pauls* preſident; our Saviour commandeth us, *when wee have done all wee can, to ſay, we are but unprofitable ſervants, and therefore have deſerved nothing* [s]. S. *Paul* is ſo afrayd to aſcribe any thing unto himſelfe, that he deſires, when his hand is to bee held up at the barre of Gods Tribunall at the laſt day, he may bee found, *not having his owne righteouſneſſe of workes, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith* [t]. And thus much for the inference.

s Luk. 17. 10.

t Phil. 3.9

The ſecond particle of the ſecond part of this verſe, is the Poſition or Reaſon why the *merciſull* are *bleſſed*; becauſe *Miſericordiam habebunt*, they ſhall obtaine mercie.

Queſt. 31 Shall everie true merciſull man finde *Mercie*?

Anſw. Certes no truly merciſull man ſhall loſe his reward: for ſuch an one *doth good to his owne ſoule*, Prov. 11. 17. And therefore *hee is happy*, Prov. 14.21. and *he ſhall be bleſſed*, Prov. 22.9.

Why

Qu. 32. Why is this mercy and bleſſedneſſe promiſed unto the mercifull man?

Anſw. 1. Firſt, becauſe he honours God, as *Salomon* hath it, *he that hath mercy on the poore, honours his maker*, *Prov.* 14.31. and therefore God will honour him, as hee ſaid unto *Samuel* concerning *Eli*.

Anſw. 2. Secondly, becauſe herein he imitates God, and ſhewes himſelfe to be a child of God, he being mercifull, yea *the Father of mercies Pſal.* 103. 8.9. 13. and 145. 8. 9. And therefore let the certainty of the reward be a meanes to induce us to be mercifull.

Que. 33. What reward ſhall be given to him that is truely mercifull?

Anſw. Saint *Luke* (Chap. 6. verſ. 38.) ſaith, there ſhall be given unto him, *good meaſure, preſſed downe, ſhaken together, and running over*; from whence *Stapleton* obſerves foure degrees of this reward: viz.

Firſt, there ſhall be given him good meaſure, *In temporalibus*, preſſed downe, *in naturalibus*, ſhaken together, *in ſpiritualibus*, and running over, *in æternis*. Particularly, Firſt, there are but three ſorts of Rewards, Temporall, Spirituall, and Eternall, wherefore I will comprehend all the bleſſings promiſed unto the mercifull man under one of theſe, beginning with the firſt, to wit, temporall bleſſings, for *he that gives to the poore, lends to the Lord* [b].

[d] Prov. 19. 17.

Que. 34. What temporall bleſſings is the mercifull man promiſed to enjoy?

Anſw. 1. Firſt, all ſhall bleſſe him; and on the contrary the unmercifull man ſhall be curſed, thus ſaith *Salomon*, *Hee that withholdeth corne, the people ſhall curſe him, but bleſſing ſhall be upon the head of him that ſelleth it* [c]. If he that ſelleth unto the poore be bleſſed, then much more he that giveth; on the other ſide if he be curſed that denies to ſell, ſo is alſo he that refuſes to give in the time of need: but elſwhere the Kingly Preacher hath it more plainely in theſe words, *hee that hideth his eyes from the poore ſhall have many a curſe* [d]. Indeed ſometimes the curſe of the poore, is vaine and idle, becauſe it is pronounced *ſine cauſâ*, without juſt cauſe, but when it is provoked by the cruelty or coveteouſneſſe of men, it is then moſt powerfull and prevalent, and doth pierce the clouds: and on the contrary, bleſſed is he whom the ſoule of the poore man bleſſeth, and therefore by mercy and charity, we ſhould procure their prayers.

[b] Pro. 11. 26.

[c] Pro. 28. 27.

Anſw. 2. Secondly, he ſhall be freed and deliveted from his miſeries and dangers; and that one of theſe two wayes: Firſt, it may be the Lord himſelfe will deliver thee, as *David* ſaith, *Bleſſed is he that conſidereth the poore, the Lord will deliver him in the time of trouble* [d], we have examples hereof, 1. in *Rahab*, who was ſaved from deſtruction with all her houſhold, for her mercy and hoſpitality extended unto the Spies, Joſh. 2.12. and 6. 23. 2. in *Ebed-melech* the *Ethiopian*, who was delivered for his compaſſion ſhewed unto *Ieremy* [e]. 3. in a Citizen of *Antioch* [f], whoſe Hiſtory is this. Under the Emperour *Mauritius* the City of *Antioch*, was ſhaken with a terrible Earth-quake, after this manner. There was a certaine Citizen ſo given to bountifulnſſe to the poore, that he would neither ſup nor dine unleſſe he had one poore man to be with him at his table. Upon a certaine evening ſeeking for ſuch a gueſt, and finding none, a grave old man met him in the market place, cloathed in white, with two companions with him; whō he intreated to ſup with him, but the old man anſwered that he had more need to pray againſt the deſtruction of the City; and preſently ſhooke his Hand-kerchiefe againſt one part of the City, and then againſt another; and being hardly entreated, forbore the reſt. Which he had no ſooner done, but thoſe two parts of the City, terribly ſhaken with an Earth-quake, were throwne to the ground, and thouſands of men ſlaine. Which this good Citizen ſeeing trembled exceedingly, to whom the old man in white, anſwered and ſaid, by reaſon of thy charity to the poore thy ſelfe, houſe, and family are preſerved [f]. Thus ſometimes the Lord himſelfe extraordinarily delivers thoſe that are mercifull.

[d] Pſ. 42. 1.

[e] Jer. 39. 16, 17.

[f] D Beard Theater of Gods Judgements, f. 587.

Secondly, ſometimes the Lord excites and ſtirres up the enemies of mercifull men unto mercy; as the Pſalmiſt ſaith, *He made them alſo to bee pitied of all thoſe that carried them captives* [g].

[g] Pſ. 106. 46. & 2 Chro. 30. 9.

Thirdly, he that gives to others, to him it ſhall be given; that is, Firſt, he ſhall not want, thus ſaith the wiſe man, *Hee that giveth unto the poore ſhall not lacke. Prov.* 28.27. And Saint *Paul* confirmes it poſitively in theſe words, *Hee that miniſtreth ſeed to the ſower, will miniſter bread for your food*, if ye be mercifull, 2 *Cor.* 9.10. Secondly, his eſtate ſhall increaſe, thus the Apoſtle in this ſenſe comforteth the *Corinthians* for their bounty towards the poore, God will multiply your ſeed ſowne, and increaſe the fruits of your righteouſneſſe (2 *Cor.* 9.10.) and the Holy Ghoſt elſwhere telleth us, *That there are ſome who ſcattereth, and yet increaſeth, and ſome who with-holdeth more then is meet, but it tendeth to poverty* ([h]) that is, liberality unto the poore increaſeth the portion in temporall things, but by hard-heartedneſſe the eſtate is decreaſed.

Anſw. 3.

[h] Pro. 11. 24.

Secondly, the next reward which ſhall bee given to the mercifull, is *Spirituall*: Thus *Daniel* perſwades the King to redeeme his ſinnes by *Almes*, Dan. 4.24. And our Saviour ſayth, *Give Almes and all things ſhall bee pure unto you*. Luke 11.41. yea *Dorcas* is praiſed for her *Almes-deeds* [i]. Our Saviour divides the Law into a two-fold love, viz. towards our *God*, and towards our *Neighbour*. And Saint *Paul* aſſures us, *that love is the fulfilling of the Law*, Rom. 13. 8.10. Now this love of man is three-fold, I. towards our Superiours, II. towards our equals. III. towards our inferiours. And this laſt is the beſt, becauſe they moſt ſtand in need of our love and charitie.

[i] Act. 9:36

Thus mercie towards the poore, prepares the way unto Spirituall graces, *non opere operato, vel ratione meriti*, not by the worke wrought, or any merit therein; but it teſtifies our love unto God: for he that for conſcience ſake, or for

Gods

160 Gods ſake, doth love his brother, as a member of Chriſt, the bowels of his compaſſion yerning upon him; doth plainly thereby demonſtrate his love unto God. Yea this true mercie towards thoſe that are truely indigent, doth encreaſe graces in us; as for example, it teacheth us to contemne and deſpiſe the love of the world: it teacheth us to moderate our care for our ſelves and ours: it workes in us a quiet and peaceable minde: And increaſeth our hope, confidence and faith in Chriſt, becauſe he hath ſayd, *Bleſſed are the mercifull, for they ſhall obtaine mercie.*

Thirdly, the laſt reward which ſhall bee given to the mercifull, is *Eternall*; *He ſhall neuer be moued.* Pſalm. 112. 6. yea hee that followeth after mercie, *findeth life*, Prov. 21. 21. And hee which *ſoweth bountifully* (to the poore on earth) *ſhall reap bountifully* (from the Lord in heaven) 2 Cor. 9. 6. And Saint *Paul* prayes for *Oneſiphorus*, that the Lord would give mercie unto him, becauſe he had bountifully refreſhed him, when hee was forſaken of the moſt, 2 *Timoth.* 1. 16. 18.

Queſt. 35. Why doth God reward temporall mercie towards the poore, with eternall unto us?

Anſw. Firſt, becauſe this is the Lords ordinarie cuſtome, who is wont to recompenſe temporall things with ſpirituall. *For our light affliction* (ſayth the Apoſtle) *which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory*, 2. Cor. 4. 17. So that the *ſufferings of this preſent time, are not worthy to bee compared to the glory which ſhall bee reuealed in us*, *Rom.* 8. 18. The Lord hereby ſhewing his bountie unto us, for our greater encouragement; that ſeeing hee is ſo graciouſly pleaſed to reward our temporall almes, given unto the poore for his ſake, with ſpirituall grace, and eternall glory, we ſhould bee the more carefull to bee rich in good workes, ready to diſtribute, and willing to communicate [l] 1 Tim. 6. 18.

Anſw. 2. Secondly, thoſe that are truly mercifull, ſhew themſelves thereby to bee the Sonnes of God; becauſe hee is mercifull. Now *if wee bee Sonnes, then Heires, euen Heires of God, and joynt Heires with Chriſt, and ſhall bee glorified with him* [m] Rom. 8. 17.

Anſw. 3. Thirdly, that which is given unto the poore, (according to the rules preſcribed before) is given unto Chriſt; and therefore it ſhall bee rewarded with eternall mercies. *In as much* (ſaith our Saviour) *as you did it to them* (that is, the poore) *you did it to mee; wherefore come yee bleſſed of my Father, into euerlaſting ioy, prepared for you*, Matth. 25. 43.

Queſt. 36. If mercie towards the poore bee thus rewarded, may wee not then ſay, that *Almes-deeds* are meritorious?

Anſw. We muſt learne to diſtinguiſh *Inter mercedem, & premium*, betwixt wages and reward, and we muſt not be mercifull that we may merit or deſerve heaven as wages of due debt, but if we be mercifull we may expect a reward, for a cup of cold water ſhall not go unrewarded, if given charitably. Certainely, it is much to be lamented to ſee how Charity is growne cold, and (as it were) fled out of the world: there never were more objects of mercie than now, and men never leſſe mercifull; very few carefull (according to our Saviours advice) to lay up for themſelves treaſure in heaven.

Obiect. 4. Some will ſay, by a poſitive law, wee are forbidden to give reliefe unto the poore.

Anſw. 1. There is a fooliſh, wicked, dangerous, and hurtfull Almes forbidden by the Lawes of our land; and that is to relieve wandring beggars, who either will not worke, although they bee able, or will not keepe at home, where they are to bee provided for: This is *Crudelis miſericordia*, cruell pittie, to maintaine ſuch, that live in a trade of ſinne, and will neither be obedient to lawes humane, nor divine.

Anſw. 2. Secondly, in every place, where there are thoſe who are indigent enough, which wee ſhould enquire after: for although they be forbidden to begge from doore to doore, yet wee are never forbidden to ſend reliefe unto them. And it is this mercie to which is here promiſed a reward of bleſſedneſſe.

VERS. 8. *Bleſſed are the pure in heart: for they ſhall ſee God.* *Verſ.* 8.

§. 1. *Bleſſed.*] What is Bleſſedneſſe? *Sect.* 1.

First of all, men doe not covet to bee rich, or honourable; but all deſire to be happy: and therefore all doe acknowledge happineſſe to bee *Aliquid eximium*, ſome excellent thing. *Queſt.* *Anſw.* 1.

Anſw. 2. Secondly, but there is nothing more full of errour than this, what *Happineſſe* is, as appeares by *Cicero*, *Lactantius*, and *Varro*, who reckon up 288 opinions, about this particular. The principall whereof are theſe:

Some place Bleſſedneſſe in

- *Externis*, outward things, viz. 1. ſome onely in pleaſure, as the Epicureans. 2. ſome onely in Riches, as the worldlings. 3. ſome in both theſe. 4. ſome in Honour, as the Ambitious. 5. ſome in fame and credit, as the Academickes. 6. ſome in Fame and abundance together.
- *Internis*, internall things, to wit, 1. in wiſedome, *ſolus ſapiens beatus*, onely the wiſe man is happie ſaith *Tully*. 2. or in vertue, *Honeſtum judico felicem*: I eſteeme the honeſt man a happy man, ſaid *Plato*. 3. ſome in vertue conjoyned with riches ὀλβος χ' ἀρετὴν ἔχων, *Pindarus*. 4. ſome in vertue conjoyned with a perfect life, ſo *Ariſtotle* and the *Peripatetickes*. 5 ſome in vertue conjoyned with faith and Religion towards Chriſt Ieſus: and thus hold the Chriſtians: But it is ſomething more.

Thirdly,

Anſw. 3. Thirdly, bleſſednesse is taken 2. ſeverall wales, either for
- An action leading unto a happie condition; which action is Faith and Obedience, that conduce unto eternall felicitie: And in this the Chriſtian Peripatetickes do rightly place Happineſſe.
- The fruition and poſſeſſion of God, and that either in the life.
  - Preſent, by faith in God, and love of God.
  - To come, to wit, in
    - Ineffable glory.
    - The ſight of God.

This verſe ſpeakes of the Beatificall viſion, which the pure in heart ſhall certainely enjoy in the Kingdome of heaven for ever and ever: of which by and by in the fourth §.

Sect. 2. §. 2. *Are the pure*: This is the fixt Beatitude, and is a rectification of the reſt: the other may be in us hypocritically, and therefore here our Saviour pronounceth them truely bleſſed, who are *Puri Corde*, pure in heart; ſhewing hereby unto us *viam & modum*, the way and meanes how to obtaine true felicity and happineſſe.

What is the purity which ſhall bee crowned with felicity? *Queſt.* 1.

Anſw. It may be knowne by his contraries; for the underſtanding hereof obſerve: This puritie is oppoſed, either
- *Duplicitati*, to double dealing.
- *Mixture*, to compoſure or mixture: thus the Apoſtle ſaith, wee muſt bee ἀνεπίληπτοι, without any mixture of Impurity; this purity is two fold, n Phil. 2. 15.
  - Simple and abſolute, and ſo none is pure in this life.
  - Reſpective, and in part.

First Purity is opposed to double dealing: And therefore those that desire to bee made heires of heaven, they must bee simple, without fraud, harmelesse as Doves. Matthew 10. 16. like *Nathanael* in whom was *no guile*, *blamelesse and sincere*.

o John 1. 47.

p 2 Cor. 1. 12. & 11. 3.

Why must Christians bee thus carefull to avoid all deceit and false dealing? *Queſt.* 2.

Anſw. 1. First, because God is to bee imitated, who is a most simple substance; without any mixture or composition at all.

Anſw. 2. Secondly, the dealing of God in the framing and creation of man doth require and call for this simplicity; God hath formed us a body, having two hands, two feet, two sides, two eyes, two eares, and but one tongue, one heart, to shew, that wee must nether bee double tongued nor double hearted, but plaine, true, and single both in word and thought.

Anſw. 3. Thirdly, fraud and double dealing comes from Sathan: It was he that deceived *Eve* by his doubling with her; and Saint *Paul* feared that he through his subtilty, would *corrupt the mindes of the Corinthians from the simplicity that is in Christ*, because hee is so false and subtile, that he can transforme himselfe into an Angel of light; And therefore we should not imitate the father of lies, but the Father of truth, who is of a most single essence.

q 2 Cor. 11. 3.

r 2 Cor. 11. 14.

Obſerv. Secondly, purity is opposed to Mixture; to teach us that wee must labour to bee without all impurity, without the love of sinne in our hearts, without the practise of sinne in our lives; that so we may bee pure both in heart and life in the sight of God and man.

Queſt. 3. Why must we thus labour and endeavour to be pure and immaculate?

Anſw. 1. First, because without this purity wee cannot please God: hence the Apostle exhorts us to be *transformed in our mindes, that so we may prove what is that good, and acceptable, and perfect will of God*.

s Rom. 12. 2.

Anſw. 2. Secondly, because wee are reconciled unto God through Christ for this end, that we might be pure and unblameable, and unreproveable in the Lords sight, *Coloſ.* 1. 22.

Anſw. 3. Thirdly, because God elected us in Christ, before the foundation of the world, *that we should be holy, and without blame before him in love. Epheſ.* 1. 4.

Anſw. 4. Fourthly, because this is the will of God, that we should learne *how to possesse our vessels in sanctification*. 1 *Theſ.* 4. 3. 4.

Anſw. 5. Fiftly, because onely purity leades unto the love of God: The assurance of the love of God is our chiefest felicity in this life, and it is onely purity that assures us of this: wee cannot be assured of the Lords love unto us, untill wee finde in our selves some love unto God; which love must be testified by our willing and cheerefull obedience of him in a holy life & unblameable conversation; according to that saying of our Saviour, *If ye love mee, keepe my Commandements*.

t John 14. 15.

Who sinnes against this precept, which injoynes purity of life? *Queſt.* 4.

Anſw. Some transgresse in Opinion, not being orthodox. Some in Practise, not being *Orthoprax*.

First, some erre here in Opinion; and these are either 1. Libertines, who denie all good workes; let Saint *Iames* say what he will, yet they beleeve that faith will save them without workes; and therefore assume unto themselves the name of *Solsidians*: that this is an errour appeares thus, 1. Saint *Iames* saith, *faith without workes profits nothing*, *Iam.* 2. 2 The author to the Hebrewes saith, *without workes no salvation is to be had*. 3 Saint *Paul* would have us perswade our selves, *that we were created unto good workes*: And therefore all that time is misspent, which is not spent in holy actions. 4. our Saviour teacheth us first of all to pray, *Hallowed bee thy name*, to teach us, that the end, scope, and aime of our lives is the glory of God, and the same

u Heb. 12. 14.

x Epheſ. 2. 10.

same blessed mouth of thtuth tels us, that God is glorified by good workes; *Let your light so shine before men, that they seeing your good workes may glorifie your Father which is in Heaven*[y]. Or

y Mat. 5. 16.

Secondly, those erre here, who deny any perfection of purity; although the Scripture affirme plainely, that the law which wee obey is perfect, *Iames* 1.25. and that *Abraham* is commanded by God to be perfect, *Gen.* 17. 1. And all the children of God by Christ, *to bee perfect as their Father in heaven is perfect*. *Mat.* 5. 41. yea although Saint *Paul* tells us, *We preach, warning every man, and teaching every man in all wisedome, that we may present every man Perfect in Christ Iesus*, *Col.* 1. 28. And although *Epaphras* (who knowes the prayers of the righteous shall be heard) *Labours fervently for the Colossians in prayer, that they may stand Perfect, and compleate in all the will of God*. *Colos.* 4. 12. But of this Perfection we shall speake more plainely in the 48. verse of this Chapter. Or

Thirdly, Prophane persons erre here, who deride all endeavours of purity; perswading men not to bee too holy, nor too pure, because *Ne quid nimis* is a good rule. Indeede I confesse that 1. in hypocrisie there is an evill puritie: yea 2. in *cacozelia*, blind and superstitious zeale there is an evill purity: But 3. in the law, wee cannot be *Nimis* too pure, or too strict: for who can love God too much? who can obey and serve God too much? when (in the best performances) our Saviour teacheth us to confesse our selves to be but *unprofitable servants*[z]. And therefore it is a thing full of danger to deride or contemne those, who dare not sweare or lye, or be drunke, or speake any vaine and unbeseeming words, or commit the least sinnes; For they that despise these despise the Lord whose servants they are, and slight the words of Christ, who hath here pronounced such Pure Blessed.

z Luke 17 10.

Secondly, some violate this precept which injoines Purity of life in practise, and these are either first, they who live a wicked life. Or secondly, they who mixe good with evill.

Obiect. 1

First, they transgresse here, who leade a wicked and impure life.

But some will say, there are none pure, but all men are polluted; and therefore who can bring a cleane thing out of an uncleane[a]? who can say I have made my heart cleane, I am pure from my sinne[b]? that is, none: and therefore if *any man say he sinnes not* (or pollutes not himselfe by sinne) *he is a lyer*[c].

a Iob 14.4

b Pro. 20. 9

c 1 Ioh. 1. 8. 9.

Answ.

Wee distinguish betweene a Simple and respective purity, which differ thus, the simple puritie is perfectly pure; the respective puritie is sincerely pure: the first is of and by workes, and therefore wee grant that there are none so pure in this life: the second is of faith, which first applies Christ unto us: then secondly assures us that all our sinnes, in Christ are pardoned: and thirdly, workes sincerely by love: and this purity is in the faithfull, and should bee sought for by all.

Quest. 5.

Answ. 1.

But how is this respective puritie acquired?

First, not by nature, or by any strength in our selves: for naturally the very thoughts and imaginations of our hearts are evill, and that continually[d]; yea the heart is deceitfull above all things, and desperately wicked[e]; wherefore *Paul* confesseth, *the law is spirituall but I am carnall sold under sinne*[f], *and cannot do the good which I would, but doth the evill which I would not*.

d Gen. 8. 21.

e Ierem. 17 9.

f Rom. 7. 14. 15.

Secondly, this puritie is procured by faith and grace: thus the Apostle saith, *God put no difference betwixt us and them, purging and purifying our hearts by faith*[g], whence it is evident, that we have not our purity and holinesse from our selves, but from Christ, who was made unto us Sanctification, 1 Cor. 1. 30. and who delivers us from sinne and Sathan, Rom. 7. 25.

Answ. 2.

g Acts 15. 9.

Who must labour to acquire this purity?

Quest. 6.

First, some answer that there are not many, who neede endeavour after this sanctitie, it belonging onely to a few, to wit, to Magistrates, Ministers, and old men; but this is false.

Answ. 1.

Secondly, purity belongs unto all, and therefore all must strive for it; as for example, first it appertaines unto young men: *they must remember their Creator in the daies of their youth*, for if that be spent in impurity, they must answer it at the great day[h].

Answ. 2.

h Eccles. 11. 9. and 12. 1.

Secondly, sanctitie belongs unto old men, and therefore Saint *John* writes unto them to put them in minde of it[i].

i Ioh. 2. 13

Thirdly, it appertaines unto husbandmen, who must bee as carefull to plow up the fallow ground of their hearts, as to till their fields[k].

k Ier. 4. 4

Fourthly, it belongs unto the simple and foolish; and therefore Wisedome calles and admonisheth them to turne from sinne, unto the service of the most High[l].

l Prov. 9. 4. 6. and 1. 20. 21.

Fiftly, it belongs unto the rich to be pure and unspotted, otherwise their riches cannot preserve them from hell; as we see in *Dives*, *Luke* 16.

Sixtly, it belongs unto Kings, and Monarches; for Tophet is prepared of old, it is wide, and large, yea for those Kings is it prepared whose lives are impure, and wills not subject unto the will of God[m]; And therefore *David* admonisheth them, that although they bee like Gods on earth, yet they shall fall like men into pardition, except they labour to bee pure, and to participate of that divine nature[n]. Thus it appertaines unto all to be pure and holy, because every soule that is not circumcised shal be cut off.

m Esa 30. 33.

n 2 Pet. 1. 4.

Secondly, they erre here in practise, who mingle *Bonum malo*, Corne and Cockle, wheate and chaffe, good and evill together: that is, they who obey in some things onely, like *Agrippa*, who was halfe perswaded to become a Christian; or *Herod*, who did many things but not all, and abstained from some sinnes but not from all[o].

o Mar. 6. 20.

But some will say, who can performe all things that are required of them? who can doe all that God bids, or eschew all that he forbids?

Obiect. 2

Answ.

We cannot obey God in all things perfectly, but we may sincerely: and that in these two things.

First,

Firſt, in Reſolution; wee ſhould reſolve to ſerve God in ſingleneſſe of heart, and purpoſe to leave and forſake whatſoever is diſpleaſing unto him; yea even to caſt away from us thoſe ſins that hang ſo faſt on, and cleave ſo faſt too, and have beene formerly valued as hands and eyes.

Secondly, in endeavour; wee muſt ſtrive to performe what wee have purpoſed, and labour to accompliſh what we have reſolved, with the utmoſt power of our ſoules: we muſt fight even unto blood [p], and wraſtle as *Rachel* with her ſiſter, with manfull wraſtlings till wee have prevailed: and thus both in deſire and endeavour we muſt ſerve the Lord ſincerely; and although wee doe but obey in part, and feare in part, and love in part, yet with all our hearts we muſt deſire and labour that what is in part were aboliſhed, and that we could ſerve the Lord in ſingleneſſe of heart.

p Heb. 12. 4.

Sect. 3. Queſt. 1.

S. 3. *In heart.* Why doth our Saviour pronounce onely thoſe Bleſſed, that are pure in heart?

Anſw.

Becauſe true purity is rooted in the heart, or true religion is founded within: *My ſonne give me thy heart*, ſaith God, *Prov.* 23.26. for except I have that, I will have nothing. Thus Saint *Paul* ſaith, *the end of the Commandement is to love and ſerve God with a pure heart*, 1 *Tim.* 1.5. And therefore he prayes for the Theſſalonians, *that the Lord would eſtabliſh their hearts unblameable before him in holineſſe* [a]. And prayes Timothie, *that he would follow the ſteps of thoſe who call on the name of the Lord out of a pure heart* [b].

a 1 Theſ. 3.13.

b 2 Tim. 2.22.

Queſt. 2.

Why muſt our Religion and purity be rooted and grounded in the heart?

Anſw. 1.

Firſt, becauſe this is the ordinary progreſſe; there muſt bee I. a heart. II. obedience. III. ſtrength, that is, firſt a ſanctified ſoule; then ſecondly, a beautifull and pure body; and thirdly ſtrength of grace: The heart muſt bee purified, before we can truely obey God in our lives; and therefore the circumciſion of the heart is the roote of a new life, according to that of the Apoſtle, *he is a Iew, that is one inwardly, and circumciſion is that of the heart, in the ſpirit* [c]. yea, our anointing, and ſeale, and earneſt, are all begun in the heart, for *Chriſt hath anointed us, and hath alſo ſealed us, and given the earneſt of the Spirit in our hearts* [d].

c Rom. 2. 29.

d 2 Cor. 1. 21.22.

Anſw. 2.

Secondly, our religion and obedience is not living, except it bee grounded in the heart, and proceeds from thence. *A good man* (ſaith our Saviour) *out of the good treaſure of the heart bringeth forth good things* [e]. And on the contrary from an evill heart proceed no good things. And therefore it is neceſſary that firſt the heart ſhould be purified.

e Math. 12 35.

Anſw. 3.

Thirdly, we regard nothing that our ſervants or children, or acquaintance doe for us, if wee know that it bee done unwillingly, and comes not from the heart, and therefore how can wee hope that the Lord will accept of any thing wee doe, if it be but a labour of the lip, and not of the heart.

Fourthly, it is requiſite that our purity and religion ſhould be rooted in the heart, becauſe otherwaies wee doe not honour God, but rather diſhonour him: *Hee is a Spirit, and therefore muſt be worſhipped in ſpirit and in truth* [f], and not onely with outward worſhip: God is not like man, who ſees onely the outward appearance, *but he ſees the heart* [g], *and he will make manifeſt the counſels of the heart* [h]; According to that confeſſion of *David*, *I know, O Lord, thou proveſt and trieſt the heart and inward man: and approveſt of men whoſe heart is not upright* [i]. And hence it is that the Apoſtle doth ſo highly commend the obedience of the *Romans*, and bleſſe God for it, becauſe it proceeded from the heart: *God be thanked* (ſaith hee) *that ye have obeyed from the heart that forme of doctrine which was delivered unto you* [k].

f Iohn 4. 24.

g 1 Sam. 16.7. and Act. 15.8.

h 1 Cor. 4. 5.

i 1 Chro. 29.17.

k Rom. 6. 17.

Who doe obey God but not with the heart?

Queſt. 3.

Anſw. 1.

Firſt, thoſe who under a ſhew of obedience doe palliate and cloake Superſtition: who ſeeme religious in their lives, but are ſuperſtitious in their hearts; who love Popery in their ſoules, but yet profeſſe our religion outwardly, either for gain, or for avoiding of the penall ſtatutes, or for the favour of others. Let theſe conſider *Cui bono*, what good it will doe them thus to profeſſe religion? For they cannot deceive God, who ſees their hearts as well as their outward man [l]; and if their conſcience tell them, that they profeſſe with their mouthes, what they approve not with their hearts, God who is greater then their conſcience, muſt needes much more accuſe them [m]. What a folly is it for men to goe about to deceive men, when as the Judge, and accuſer, and witneſſe, that is, God, Sathan, and their owne conſciences, ſee and know what they do? Let theſe conſider what the reward of Hypocrites is, the approbation of men, and the rejection of God.

l Gal. 6.7.

m 1 Iohn 3.20.

Anſw. 2.

Secondly, thoſe who under the cloake of obedience palliate Atheiſme, and prophane mindes: who pretend zeale & obedience, but their hearts runne after ſinne; and yet oftentimes take no notice of their hypocriſie, but think they are very good, and doe very well: But theſe may eaſily know what they are, if they doe but examine themſelves by theſe three ſignes.

Firſt, ſome avoid ſinne for feare of temporall puniſhment: they take heede of adultery and theft, not of lying, ſwearing, or drunkenneſſe; becauſe theſe are not ſo ſtrictly looked unto, nor ſo ſeverely puniſhed as thoſe are. Certainely theſe are neither pure in heart not life, who doe abſtaine but onely from ſome outward ſinnes.

Secondly, ſome avoid publique ſinnes, but not private; and thicke not to commit adultery if it may be done ſecretly, or to injure their brother, if they may doe it cloſely, or ſupplant their neighbour if they can doe it, and not bee perceived, or diſſemble, if it may bee done fairely: Certainely theſe I. are not pure in heart, becauſe that is polluted with cloſe impiety. II. this obedience of theirs is but that eye ſervice, which God cannot endure [n]: yea III. theſe are but fooles, who hide their ſins from man, & lay them open

n Ephe. 6. 5. & Col. 3.22.

open before God, who might judge them at the last day, according to their workes.

o 2 Cor. 5. 10.

Thirdly, some abstaine from sinne, but it is with murmuring and much unwillingnesse: now these are not pure in heart, neither doth this blessednesse belong unto them.

Answ. 3. Thirdly, there are another sort who obey not God with the heart, and those are Hypocrites, *who draw neere unto God with their lips, but their hearts are farre from him*. These may bee knowne by these two markes. First, if they straine a gnat, and swallow a Camell; if they stumble at a straw, and leape over a blocke; *if they tithe mint & anice, and neglect greater things*; if they make more conscience of that which is of lesse moment, then certainely they are no better then outward formalists, wch God cares not for.

p Esa. 29. 13. and 58. 1.

Secondly, if they be faire without and blacke within; if the superficies bee gold, and the substance copper; if they have *Iacobs* voice, but *Esaus* hands; if the Cup bee plate, but the draught poyson; if the face be beautifull and the heart adulterous; if they bee painted sepulchers, faire without, but within rottennesse; if they bee like the apples of *Sodome*, pleasant to the eye, but within ashes; if they have a forme of godlinesse, but in their hearts have denyed the power thereof q, certainely they are but Hypocrites, whose hearts are not pure, nor themselves blessed.

q 2 Tim. 3. 5.

Answ. 4. Fourthly, those obey not with the heart, whose hearts are insensible, or who obey without zeale; but of this elsewhere: And therefore if we desire to bee happie and blessed, wee must labour. I. that our hearts and inward man may be purged from all love of sinne, or desire after it. II. that our lives may bee replenished with good workes: And III. that they may be performed with love, zeale, willingnesse and chearefulnesse.

Sect. 4. *Quest.* 1. §. 4. *For they shall see God.*] Is not God invisible? is it not said, none can see him and live? *Exod.* 33. 20. and none hath seene him at any time; *John* 1. 18. Doth not the Apostle testifie, that hee dwells in the light, which no man can approach unto, whom no man hath seene, nor can see? 1 *Tim.* 6. 16. and 1 *John* 4. 12. And therefore how shall the pure in heart see God?

Answ. Not in this life, but in the life to come; not on earth but in heaven; not with a corporall eye, but a spirituall.

Quest. 2. What great matter is it to see God: what wonder is it that he shal be seene of the pure in heart, in heaven, seeing that he hath often been seene on earth? *Abraham* saw him often. *Gen.* 12. 1. & Chap. 15. & Chap. 17. & Chap. 18. and 22. 14. *Iacob* saw him. *Gen.* 32. 30. *Moses* saw him. *Exod.* 33. The Prophet *Esaias* saw him chapter 6. 1. and the Prophet *Ezekiel*, *Ezech.* 1. 29. *Stephen* saw him also, *Act.* 7. 56. And *Paul*, 2 *Cor.* 12.

Answ. 1. First, all these were pure in heart.

Answ. 2. Secondly, this was miraculous, and extraordinary, and temporall; but the beatificall vision in heaven shall be ordinarie, and perpetuall; and the pure in heart shall see God continually, and eternally.

Answ. 3. Thirdly, this sight of God which these had on earth was imperfect. *Abraham* saw God like a man. *Gen.* 18. *Ezechiel* saw him imperfectly; and *Moses* saw not Gods face, *Exod.* 33. But the pure in heart in heaven shall see God perfectly; and not in part; *they shall see him face to face, as they are seene and not darkely; or through a glasse*.

r 1 Cor. 13. 10, 11, 12.

Quest. 3. But hath not this promise place in this life? doe not the pure in heart see God at all on earth, but onely in heaven?

Answ. This promise hath place both in this life & in the life to come: the pure in heart see God both on earth & in heaven, but after a divers manner.

Observ. Here then observe that there is a manifold vision of God:

The Vision and sight of God is either in the life

Present, and that either

First *Intelligendo*, by understanding either the Nature and person of God; but as hee is simple, who thinkes a little shell can containe all the water in the sea, so is hee who thinkes the shallow shell of mans braine can comprehend in this life the nature and person of God perfectly; yet by speculation, and contemplation, and a serious studie of the Scriptures, together with the intent consideration of the Attributes of God, the pure in heart may understand something.

Or

The will and word of God.

Secondly, *Videndo*, by seeing some representations of him, as those holy men did whereof wee spake before quest. 2.

Thirdly, *sentiendo* by perceiving either the Mercy of God; which is called his face; Thus *Aaron* was to blesse the people, *The Lord make his face to shine upon thee*: that is, shew mercy unto thee s, so Psalme, 13. 1. 44. 24. and 80. 7. *Thou Moses by faith saw him who is invisible* t, and feared not the wrath of the King of Egypt, because he was sensible of Gods mercy.

s Numb. 6. 25.

t Heb. 11. 27.

Peace of God, which passeth all expression u or by tasting how sweete and good the Lords is *Psal.* 34. 8.

u Philip. 4. 7.

To come and that is two fold, to wit, either *Corporall*, with the bodily eye; which is impossible.

Or

Spirituall with the eye of the soule which is the knowledge of the nature of God, and is either Perfect: in regard of our capacitie & apprehension, as every vessell throwne into the sea shall be filled.

Absolute; and thus onely God can comprehend what God is.

In this life the pure in heart see God by understanding his will: the meaning therefore of this verse, may bee this, *Blessed are the pure in heart: for they shall see God*; that is, the pure in heart and minde shall see the will, and truth, and majestie of God shining in his word: or purity of heart doth helpe us unto the true understanding of the word of God: *Be renewed* (sayth the Apostle) *in your mindes, that you may prove, what that good, and perfect, and acceptable will of God is*[y]. And therefore we should purge our hearts from all pollutions, that so wee might bee able to understand what is acceptable unto the Lord.

Obser. 1.

[y] Rom. 12. Ephes. 5. 8. 10.

Object. As for the true corporall sight of God (which I sayd was impossible) it is objected, The eyes of a glorified body in heaven, differ much from the eyes of a corrupt and earthly body: and therefore our bodies being glorified, wee may truely and corporally see God.

Answ. God hath no corporall, but a spirituall substance; and therefore is onely perspicuous unto the eye of the soule, and not at all obvious to the eyes of the body, although they bee glorified.

In the life to come the pure in heart shall see God with a spirituall sight; that is, although the Creature cannot absolutely comprehend the Creator; yet hee may with a certaine degree of perfection.

Quest. 4. What benefit shall we reap by this vision and sight of God, that our Saviour pronounceth him blessed that shall enjoy it?

Answ. 1. First, we shall enjoy many things in Heaven by vertue of this sight, which here I forbeare to enlarge: we shall there have health, beautie, and agilitie of body; wee shall also have light without darknesse, joy without sorrow, desire without paine, love without hatred, or discontent, fulnesse of joy without any loathing, life without death, health without sicknesse, peace without warre, or the least disturbance[a].

[a] Greg. s. Psalm. pœnitentiales

Secondly, this beatificall vision none can perfectly define, nor fully describe: but yet some things wee may conjecture at, as for example,

First, wee shall know the immense Deitie: the simplest in heaven shall farre exceed in wisedome, and the knowledge of God, the wisest upon earth.

Secondly, wee shall have Angels, Prophets, Apostles, Martyrs, Patriarches, and all the blessed Saints to bee our Companions.

Thirdly wee shall there have true, solid, and ineffable joy, wherein wee shall delight, and with which our soules shall be satisfied.

Fourthly, wee shall have a new and continued desire after this joy: for our desire shall be without any lacke, and our fulnesse without any dislike.

Fifthly, God himselfe will be all in all unto us. And therefore let us give our selves unto puritie in this life; that we may be assured of protection, grace, and peace of conscience here, and of immortalitie and felicitie for ever hereafter.

VERS. 9. *Blessed are the Peace-makers: for they shall be called the children of God.* *Vers. 9.*

§. 1. *Blessed are the Peace-makers.*] Who are Peace-makers? *Sect. 1. Quest. 1.*

First, some expound this, of the reconciling of brethren; that is, both those who reconcile them that jarre, and those who are reconciled unto them whom they have offended. *Chrysost. sup. & Op. imperf.* *Answ. 1.*

Secondly, some expound this, of those who are good and peaceable in themselves. *Vis cognoscere quis pacificus? audi* Psalm. 34. 14. *Cave à malo, sequere pacem.* (*August. de Serm. Dom.*) Wouldst thou know who is a Peace-maker? listen then unto the Psalmist, and hee will tell thee, that it is hee, who eschewes evill, and followes after peace. *Answ. 2.*

Thirdly, some understand it of those, who are slow to anger, but ready to forgive and pardon: *Obliti eorum, quibus offendi possunt, in fratrum charitate viventes.* (*Hilarius*) that is, hee is a peace-maker, who lives in love and charitie with his brethren, passing by, and forgetting those injuries which are offered unto him. *Answ. 3.*

Fourthly, some expound it of those, who labour to subdue and subject all rebellious motions to the obedience of the Spirit; who first labour for peace in themselves, and then make peace amongst others. *Quid enim prodest alios pacare, dum intus bella vitiorum?* (*Hierom. sup.*) What benefit is it to make peace amongst others, while our owne corruptions warre within us? *Answ. 4.*

Fifthly, all our late Interpreters, (viz. *Calvin*, *Gualter*, *Musculus*, *Marlorate*, and *Arctius*) in a manner expound it of those, who preach, and publish, and bring peace from God, and love, concord, and brotherly amitie amongst themselves. *Answ. 5.*

There being such diversitie of opinions concerning this particular, that we may give a clearer resolution of this first question, I will propound a second, and that is,

How manifold is Peace? *Quest. 2.*

First, some say, there is a three-fold peace: the first with God, the second with our owne conscience, the third with our brethren. *Stapleton sup. Pentecost.* *Answ. 1.*

Secondly, there is a foure-fold peace; to wit, First peace of conscience. Secondly, civill peace in our selves. Thirdly, spirituall peace betwixt God and us. Fourthly, a civill peace amongst brethren. *Answ. 2.*

First, there is a peace of conscience; when a man labours to subdue all rebellious lusts in the heart; and is so carefull to obey and serve his God, that he hath an excusing, not an accusing conscience. These are certainly the deare children of God, that are thus carefull to imitate their Father in puritie and sincerite[b]. But this verse speakes not of this peace, and therefore I omit it.

[b] Ph. 1. 2. 15.

Secondly, there is a Civill peace in our selves;

166 when wee are carefull *to live peaceably with all men*[c], *and to follow peace with all men*, *Heb.* 12.14.

[c] Rom 12. 18. But properly to make peace is referred and attributed unto those who reconcile others, not unto them who conserve and keepe peace in themselves. And therefore this place not speaking of this peace, I also leave it.

Thirdly, there is a Spirituall peace betwixt us and God: and thus *Aretius*, *Musculus*, *Gualter*, and it agrees well with the scope of the place; for our Saviour speaks here unto his Apostles, comforting them against the derision of the world; Blessed (saith he) are the peace-makers, as if hee would say, the world will hate and contemne you, but blessed are ye, because 1. ye shall be called the Sonnes of God, and 2. because yee shall bring peace from God unto the sonnes of men; and 3. because ye shall be a means to make peace betwixt God and men: Our Saviour teaching us hereby, that the function of a Minister is a blessed function: Hence the Apostle saith, *that the word of reconciliation is committed unto us*, *2 Cor.* 5.19. and we preach peace unto the people of God, *Rom.* 10.15. *for which our feet are called beautifull. Nahum.* 1.15.

Observ. 1

Quest. 3. What need is there of preaching peace unto men?

Answ. Because we have lost it, and there is now no peace at all unto us, so long as we are wicked.

Quest. 4. How doth it appeare that the peace is violated betwixt God and us?

Answer. By the consideration and observation of these particulars: First, we were created innocent and pure without spot or wrinkle. Secondly, then Sathan fell from heaven by his pride. Thirdly, being himselfe cast out of the heavenly paradise, he seduceth *Adam* and *Eve*, that they may bee thrust out of the earthly. Fourthly, they having eaten of the forbidden fruit, and thereby violated the law of God, hence the wrath of God was kindled against them; which just anger in him produceth these effects towards them. I. God judgeth them Gen. 3. II. Casts them out of Paradise. III. Defends the tree of life with a flaming sword, that *Adam* might not take of that fruit. IV. With-drawes his presence and sight from *Adam*, who must not now enjoy that sweet society, which formerly he did. V. Yea hence the earth was cursed, and by this curse subjected to barrennesse, sicknesses, diseases, sudden casualties, and the like, the wrath of God being thus revealed against man[d]. The sense and apprehension of which anger did amaze *David Psal.* 38.2. &c.

[d] Rom. 1. 18.

Fifthly being thus subjected unto anger, and a curse for sinne, it was meerly impossible for us to escape or free our selves by any means. For I. Riches will not availe us for the pacifying of this anger. *Prov.* 10.2. II. Naturall, or carnall wisdome can not helpe us to free our selves, from sinne, Sathan, or the irksull hand of God; this wisedome being but foolishnesse. *Rom.* 8. 6. III. Morall workes cannot save us, as the Apostle proves plainely, *Rom.* 1.2.3.6.11. IV. The Law cannot save us. *Ro.* 8.3. And thus it evidently appeares, that the sweet peace and union that was betwixt God and us, was now disjointed and broken; and therefore there was great need of a peace-maker, or a messenger of peace.

Who makes peace betwixt God and us? *Quest.* 5.

The peace-makers are either Principall or instrumentall. *Answ.*

First, the principall peace-makers are three, viz. First, God the Father, who out of his unspeakeable love unto man-kind gave Christ, *and sent Christ into the world, that it might be saved by him*[e], ordaining Christ to suffer and to take our nature upon him for this end, to make up the breach, to be our peace, to make our God and us one, and to breake downe the middle wall of partition between us[f]. Secondly, God the Sonne, *who hath laid downe his life for us*, *Ioh.* 10. *And hath made peace through the blood of his Crosse*[g].

[e] John 3. 16.

[f] Ephes. 2. 14.

[g] Colos. 1 20.

Thirdly, God the Holy Ghost, who confirmes this peace and reconciliation unto us; assuring us that we are not now enemies, but friends, and servants, yea the Sonnes of God. *Rom.* 8.15.

Secondly, the instrumentall peace-makers, are the Apostles, and Ministers of Christ, whose worke is to labour, *to turne the hearts of children unto their fathers*, *Malac.* 4.6. whence they are called συνεργοὶ, labourers together, or coworkers with God[h], wherefore Saint *Paul* is not afraid to say plainely unto the *Corinthians*, *in Christ Iesus I have begotten you through the Gospel*[i]. And *as a wise Master builder I have laid the foundation*[k]. Yea hence certainly it was, that our Saviour taught that salutation unto his Apostles, when they came unto any place to preach, *Peace be unto this house*[l], because they were instruments of peace betwixt God and man.

[h] 1 Cor. 3. 9.

[i] 1 Cor. 4. 15.

[k] 1 Cor. 3. 10.

[l] Luk. 10. 5.

But perhaps some will say, the Apostles and Ministers are rather instruments of warre, then of peace, yea Christ himselfe *came not to send peace, but a sword, and division; so that two shall be against three, and three against two*[m]. And thus *Ieremiah was a man of contention and strife to the whole earth*[n]. How then are they peace-makers? *Obiect.* 1

[m] Luke 12 52.53.

[n] Jerem. 15.10.

This is accidentall, arising from the people, not from the Pastours, for they having made a wicked covenant with sinne and Sathan, Ministers come to dissolve this covenant which they have made, and to set enmity betwixt them and the serpent, and to make a new covenant betwixt them and God. *Answ.*

If the true end and aime of Preachers be thus to make peace betwixt God and man, then how is their preaching to bee heard by the people? *Quest.* 6.

It must not bee heard for forme or fashion sake; or with itching eares, but as the word of reconciliation, and a message of peace: Wherein these things are required of us, to wit. *Answ.*

First, so hear the word of God, that thou mayst learne thereby to breake that covenant which thou hast made with the world, and with thy owne affections, and lusts, that so thou maist have peace with God.

Secondly, labour in the hearing of the word for

for the remission and pardon of thy sinnes already committed. Thirdly, strengthen thy selfe daily with a new and renewed purpose of repentance, for thy sinnes committed. Fourthly, so heare, that faith may be wrought in thee, that is, examine by that which thou hearest, thy selfe, thy estate and condition wherin thou standest, thy repentance, thy love unto that which is good, thy hatred unto that which is evill, and the like.

Fifthly, when thou art thus carefull to examine thy heart, and to direct thy life by the word of God, then thou shalt be made partaker of the peace of God, and the Ministers of the word shall be messengers of peace, and reconciliation unto thee.

Fourthly, the last peace is the civill peace amongst brethren; And thus *Chrysostom, Hierome, Calvin, Aretius, Gualter, Musculus*, and
Obser. 2. divers others expound this place; Teaching us, that it is a godly and blessed worke to make peace betwixt brethren; and to compose strife beweene neighbour and neighbour: *A foole* (saith *Salomon*) *breeds jarres amongst friends, but a man of wisdome appeaseth strifes,*

Quest. 7. Why is it so good and happy a thing to make peace, and to appease strife betwixt brethren?

Answ. 1. First, because peace is a common good, and therefore every one should seeke after it, both in themselves and in others: yea it is such a good, that all things desire it in a three-fold regard.

First, *ratione conservationis*, in respect of preservation: for without peace nothing can subsist. If a Kingdome be divided against it selfe (saith Christ) it cannot stand.

Secondly, *ratione perfectionis*, in regard of perfection in life, for without peace nothing can live.

Thirdly, *Ratione fruitionis*, in respect of possession; because no man without peace, hath joy in that which he doth possesse. And therefore seeing peace is so good a thing, so common a good, and a thing so much desired, it must needs bee a godly and blessed thing, to make peace betweene those who are divided.

Answ. 2. Secondly, God will not dwell in a contentious heart, and therefore those who compose strifes, prepare mansions for the Lord of Hosts to dwell in, which is a good and a blessed thing. It is a good and happy thing for a man to make up a breach betwixt man and man. And therefore much better to attone and unite God and man: Now when one man is reconciled unto another, there is a way made for both their reconciliations unto God.

Answ. 3. Thirdly, because by appeasing jarres, and composing strifes, we imitate Christ, who is our Mediatour, Intercessour, Arbitrator, and Peacemaker.

Quest. 8. Are not they pragmaticall, and too great medlers, who thus trouble themselves, and interpose themselves betweene man and man?

Answ. Some men meet together to provoke and inflame one another unto strife, contention, and discord, and therefore why may not the children of God intrude themselves to make peace where it is broken? Certainly the Lord did not hold *Moses* as a busie-body, when he did interpose himselfe to compose the contention which arose betweene the two Hebrewes[a], but hath rather set it downe for our imitation; because it is the dutie of all Christians, not onely to care for themselves, but to bee carefull to preserve peace amongst others. And he who thinks this office of making peace belongs not unto him, hath forgot that hee is a member of Christ.

[a] Exod. 2. 13.

Some perhaps will object here, the saying of *Object.* 2. *Pittacus*, That a man must not bee Judge, or Arbitrator between two friends, lest by judgeing profitably for the one, hee loose the friendship of the other.

First, we must give way unto an inconvenience rather than a sinne; now it is but an inconvenience to loose the friendship of a man; but it is a sinne to neglect that which God requires of us, for so wee shall lose his friendship; now the Lord commands, that we should follow after peace, both by embracing it in our selves, and by endevouring to preserve it amongst others. *Answ.* 1.

Secondly, in all Christian duties required of us, wee must use the meanes, but leave the successe and event to God, who can order all things, as he pleases. *Answ.* 2.

Thirdly, some have beene arbitrators beetween friends, and have both reconciled them one to the other, and retained the friendship of both also: and therefore there is a possibilitie that wee may doe so. *Archidamus* the Lacedemonian, being chosen arbitrator, to decide a contention betweene two friends, first brought them into the Temple of *Diana*; then secondly, made them both sweare upon the Altar, precisely to observe whatsoever hee determined: And then thirdly, gave this verdict, that neither of them should depart out of the Temple, untill they were reconciled. And thus they, were both constrained (by reason of their oathes taken) to make themselves friends, and to agree betwixt themselves, and both still esteemed alike of *Archidamus*, because hee had given definitive sentence against neither. And thus by wisedome and prudence, a man may so order and dispose of himselfe, that hee may both make peace betweene friends, and also keepe peace with friends. *Answ.* 3.

§. 2. *For they shall bee called the Sonnes of God.* *Sect.* 2.

Quest. 1. How are Peace-makers the Sonnes of God?

Answ. 1. Three manner of wayes: viz. First, in the worke of reconciliation wrought by them, they therein being helped and assisted by God, *Who is the author and fountaine of every good gift, and every perfect blessing, James* 1. 17. To compose strife, and to unite dis-joynted brethren, is so good a worke, that our Saviour hath here pronounced that man blessed that doth it; and therefore hee that doth this worke, must needs acknowledge that hee was assisted by God

168 God his Father in the doing of it.

Answ. 2. Secondly, Peace-makers are the children of God in imitation: It is the Lord who creates peace, *Esai.* 45. 7. From God comes peace, *Rom.* 1. 7. because he is the God of peace, *Rom.* 15. 33. and 16. 20. And therefore lovers of peace imitate God therein.

Answ. 3. Thirdly, Peace-makers are the children of God in Reward: For first, all men are the children of God by creation, whether good or evill. But secondly, onely the godly and righteous by Adoption, for whom alone the heavenly inheritance is prepared and reserved; and thus these are the children of God; and are therefore by Christ here pronounced blessed, because they shall bee made partakers of the kingdome of God.

Quest. 2. Why doth our Saviour say, *they shall be called the Sonnes of God*? are they not indeed Gods children?

Answ. 1. First, some things are called that which they are not; as when an Ethiope is called *Formosus*, beautifull.

Answ. 2. Secondly, some things are such, but are not so called; as when chaste *Lucretia* is called an Adulteresse, or unchaste, and sober *Socrates* called intemperate.

Answ. 3. Thirdly, some things are such, and are so called; that is, have neither *nomen sine re*, nor *rem sine nomine*; but *& nomen, & rem*, not the name without the thing, nor the thing without the name; but both the name and thing; as when a holy man is called (like as some impious Popes have been) *Pius*. And this is that which our Saviour here speakes of, they shall be called the Sonnes of God, that is, they shall both bee the Sonnes of God, and also so called: or, *Blessed are the Peace-makers*; For first, God will esteem them his children: and secondly, men shall call them so.

Quest. 3. Who are enemies, or opposite unto this Beatitude?

Answ. 1. First, those that are contentious, and given to strife and revenge: The vulgar sort thinke these happy, who can and will be revenged of all those who injure them; but our Saviour rather thinkes the peace-makers happy and blessed: In *Noahs* Arke all the wilde beasts were tame and peaceable, the Lyon feeding with the Lamb, and the Beare with the Dogge; now the Arke was a Type of the Church of God: and therefore all Christians should be mild and peaceable, not cruell and revengefull. *Cæsar nil oblitus, nisi injuriarum* [p] The memory of *Cæsar* was so strong, that he forgot nothing which occurred unto him but onely injuries and wrongs: And therefore it is a shame for Christians to seeke revenge; who should rather suffer wrong, observing diligently these three short rules. First, prize peace in thy selfe. Secondly, perswade others thereunto. Thirdly, submit thy selfe rather to thy brother, then suffer the bond of peace to be broken: we have a singular example of this in our Father *Abraham*, who fearing that the contention set on foot betwixt his brother *Lots* Herd-men and his owne, would extend it selfe unto them; comes unto his brother *Lot* to quench this fire which was already kindled with these mild and soft words; *Let there be no strife I pray thee, betweene me and thee, for wee be brethren: The whole land is before thee, therefore if thou wilt take the left hand, then I will goe to the right; or if thou depart to the right hand, then I will goe to the left* [r]. And thus wee should rather imitate this holy Patriarch, in submitting our selves one to another for the preservation of this blessed peace, then by contention, strife, revenge, and the like, dissolve this bond.

[p] Stapleton. [q] Augustin. epist. 5. ad Marcellin. [r] Gen. 13. 8, 9.

Secondly, those are enemies and opposite unto this beatitude, who are inexorable, refractory, and will not be reconciled unto those who have injured them: these are they whom our Saviour saith shall not be pardoned, because they will not forgive men their trespasses.

Answ. 2.

Thirdly, those are principally opposite unto this beatitude, who instigate and provoke others unto contentions and strife: and therefore *Salomon* saith, *He that soweth discord among brethren, is an abomination unto the Lord* [s].

Answ. 3.

[s] Prov. 6. 16. 19.

Who are these sowers of Discord, that are thus opposite unto this Christian vertue?

Quest. 4.

They are found either in the Church, or in common and private affaires.

Answ.

First, there are sowers of the seeds of sedition in the visible Church of Christ, and these are Sectaries, which the Apostle forewarnes us of in these words, *Observe those which cause breaches and divisions in the Church.*

Secondly, there are seedesmen of strife in private and publike matters: to wit, I. Those who are whisperers and tale-bearers; such there were in Saint *Pauls* time, who were not onely idle, but also *tatlers and busie-bodies* [t]. II. Those who provoke others to sue them by whom they have beene injured; who are as spurres in mens sides, to instigate and hasten them on to dissension and discord. III. Those Lawyers, who (like covetous and unconscionable Chyrurgions) prolong suites, by their demurres and delayes, onely for their owne advantage. All these are opposite unto this peace, and therefore have no interest at all in this *Blessednesse* which is pronounced by Christ unto the *Peace-makers*.

[t] 1 Tim. 5. 13.

VERS. 11. *Blessed are yee when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my sake.*

Vers. 11.

There are three phrases here expressed, reviling, persecuting, and speaking evill of: The second, (to wit, persecution) I have wholly omitted, reserving the consideration thereof unto another place. The first and third (viz. to revile and speake evill of) seeme to be the same, and are of one and the same nature; but *Augustine* distinguisheth them thus. First, we are reviled to our face, as the Iewes did unto Christ, *say wee not well, thou hast a divell* [u]. Secondly, wee are spoken evill of behinde our backes; and thus some say privately of Christ, that he cannot be the Messias, because hee is a Galilean

[u] John 8. 48.

Galilean, and Christ must not come out of Galilee [v].

v Iohn 7. 41.

Vers. 12. VERS. 12. *Rejoyce and bee exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you.*

Obiect. 1. *Great is your reward in heaven.*] The Papists object this place for the Merit of our workes, thus: life everlasting is in this verse called *Merces*, a recompence or reward; therefore good workes doe properly merit.

Answ. 1. w Aug. Pref. in Psal. 109. First, *Augustine* saith [w], *Quicquid promisit indigne promisit, ut nemo quasi operibus merces præmitteretur, sed gratia gratis daretur*; whatsoever God hath promised hee hath promised to those that are unworthy, that it should not be promised as a reward unto workes, but as grace freely given. The argument then followeth not, there is a reward: *ergo* merit; for the reward may bee counted of favour as well as of debt, *Rom.* 4. 4. as followes in the next answer.

Secondly, there is a double reward, the first properly so called; the second improperly, and by a certaine similitude; now of this latter, to wit the reward improperly so called, we grant the Antecedent (viz. that life eternall is called a reward) but deny the Consequent; therefore good workes merit heaven; for there is not one and the same reason of *Homonymorum*, or ambiguous and doubtfull words; *Porsanus* here proves the consequence (which wee deny) thus: Wee cannot conceive a reward to be without merit, any more then we can conceive a sonne to bee without a father, or a husband without a wife; or a master without a servant; or a mountaine without a valley; or a schoole-master without a scholler.

369

Answ. 2.

Obiect. 2.

Answ.

These examples will not prove the consequence; for all these are of a proper appellation, or taken in their proper and genuine significations; but reward in an unproper sense, more plainly, there is a perpetuall relation

betweene { Father and Sonne, } betweene { Husband and Wife, } betweene { Master and Servant, } betweene { Hilles and Valleyes } Because he cannot be a Father without a Sonne; or a Husband who hath no Wife; and so of the rest: But there is not a perpetuall relation betweene { *Mercedem* or *Meritum*, } or { Wages and Merit. } As appeares thus:

When *Leah* brought forth *Issachar*, shee said, *God hath given me my wages, because I have given my maiden unto my husband* [x]. Now in this thing, *Leah* did performe no good worke; neither did it for Gods sake, neither did well in doing of it; and therefore there could bee no merit in it, neither in any respect can the giving of her maiden unto her husband be called a merit, or can it bee said that thereby shee did merit or deserve any thing at Gods hands. And therefore there is no perpetuall relation betweene Wages and Merit; or that whersoever wee read of reward, there we must needs understand it to be given as of due debt [y].

x Gen. 30 18.

y Chamier. tom. 3. f. 465.

Great is your reward in heaven.] Our Saviour doth not promise a reward in earth, but in heaven: Teaching us, that the true retribution of affliction is in the life to come.

Observ.

Quest. Why is the recompense and reward of affliction after this life?

Answ. 1. First, because the promised reward spoken of in this verse is to be given unto all; but temporall deliverance and freedome is not given unto all.

Answ. 2. Secondly, because the reward here promised ought farre to exceed all our sufferings, and afflictions, which temporall blessings often doe not, but eternall glory doth alwaies: *I reckon that the sufferings of this present time, are not worthy to bee compared to that glory, which shall bee revealed in us* [z].

z Rom. 8. 18.

Answ. 3. Thirdly, this reward of our afflictions must bee extended to the soule as well as to the body, and therefore must not be a temporall but an eternall reward.

It may be objected, our afflictions, losses, and crosses, are promised to be rewarded a hundredfold in this life, and therefore the reward is temporall in earth, not eternall in heaven.

Obiect. 3.

Answ. 1. First, a temporall reward is not promised, and hence wee see it sometimes to some granted, and sometimes from some with-held.

Answ. 2. Secondly, the hundred fold reward promised in this life may bee understood of peace of conscience, which farre exceeds all worldly wealth.

Answ. 3. Thirdly, the true and adequate reward of the soule is eternity. And in our afflictions, we must not thinke that God will give us riches, or honours, or freedome, or reputation, or joy and health, or the like (for in all these things wee must say; thy will bee done.) But wee must remember. First, that we suffer for Christs sake. Secondly, that the Patriarches, Prophets, and Apostles, were copartners with us in our sufferings. Thirdly, that our sufferings shall be rewarded in heaven.

Fourthly, that this heavenly reward which wee shall bee made partakers off is an exceeding reward, yea also eternall. For these things considered, wee shall thinke nothing hard or heavy to bee borne; but even the yoake of the crosse light and easie: Art thou injured? the time will come when thou shalt bee avenged: art thou slandered, and thy reputation not vindicated; the time will come when thy innocency shall appeare and shine as the Sunne; art thou killed for Christs sake? there is a time when thou shalt

rise

170 rise againe, and live for ever with Christ in eternall glory; and therefore blessed are they who are persecuted, reviled, slandered, and afflicted for Christs sake, *for great is their reward in heaven.*

Vers. 13. VERSE. 13. *Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.*

Sect. 1. §. 1. *Ye are the salt of the earth.*]

Quest. 1. Whether is this meant of their persons, or of their office?

Answ. Of their office or function; *ye are the salt of the earth*, that is, it is your office and worke to salt and season the earth: *Trahit ad personas quod est doctrinæ* (*Calvin in.*) Christ applyes that to their persons, which belongs unto their doctrine. *Non tam ad personas quam ad munus* (*Gualt. in.*) This doth not so much belong unto their persons, as unto their office; or apostolicall function, to wit, the Ministery of the word. Teaching us, that it is the part of the Ministers of the word, to season the hearts of the faithfull.

Obser.

Quest. 2. Could not Christ have seasoned the hearts of his children himselfe, and if he could, why did he do it by men?

Answ. Christ could have seasoned and sanctified the hearts of his children by himselfe: but yet would doe it by men for these two causes: First, that he might have an evident and perspicuous Church and discipline upon earth, or a representation of his presence amongst men. Secondly that hereby his power and strength might be glorified in our weakenesse, and infirmity.

Quest. 3. Who is it that doth truely salt and season the heart with grace?

Answ. 1. First, really this seasoning comes from God, and his Blessed Spirit, who is the principall author of all good in us.

Answ. 2. Secondly, the principall Instrument of our seasoning, is the sacred Scriptures.

Answ. 3. Thirdly, the Ministers are only secondary instruments of this seasoning: And that First by Preaching unto men the word of God. And Secondly, by sealing them by the Sacraments of Christ; which two workes if they be truely performed, doe mutely confirme unto us the salt of the Holy Ghost.

Sect. 2. §. 2. *Ye are the salt of the earth.*] If the salt

Quest. 1. have lost his savour, it is good for nothing, &c. How many sorts of unsavoury Ministers are there?

Answ. 1. First, blind watch-men, who have no knowledge; and therefore are not able to give light unto those who sit in darkenesse, nor eies unto the blind, neither can instruct those who are ignorant.

Answ. 2. Secondly, heretical teachers, such as teach false and damnable doctrine; such as doe not season but poyson, and destroy the soule, such are the Romish teachers, Priests, Jesuits, and Seminaries, who mingle the word of God with their owne inventions, and humane traditions.

Answ. 3. Thirdly, such as preach true doctrine, but yet misapply the same, sowing pillowes under the elbowes of the wicked, preaching peace unto them, when they should rather awaken them unto repentance, by discovering unto them their sinnes, and by denouncing the judgements of God against them for their sinnes.

Answ. 4. Fourthly, they who though they teach the truth, and generally apply it well, doe yet lead ungodly and scandalous lives; for an offensive and unsavoury conversation in the teachers doth hinder the seasoning vertue of the word of his Ministery in the hearts of the people: his doctrine not being able to build up so fast, as his life and conversation pulleth downe; most men not regarding so much what is said by Ministers, as what is done by them; and therefore our Saviour here earnestly perswades his Apostles, and under them all Ministers, to take heed that they be not found unsavoury salt.

Quest. 2. Why must Ministers bee thus carefull to be in their lives and doctrine seasoning salt?

Answ. 1. First, because if they be unsavoury salt, they will bee a meanes to draw many into everlasting perdition.

Answ. 2. Secondly, because although otherwise they be endowed with great and eminent gifts, yet if they be unsavoury salt, they are altogether unprofitable in the Church of Christ.

Answ. 3. Thirdly, because if they bee not savoury salt, they shall bee had in contempt, for that is signified by this phrase of treading under foot.

Answ. 4. Fourthly, if they be not seasoning salt, they shall bee cast into utter darkenesse where their torments shall bee greater and more exquisite then the torments of other wicked men. And therefore great should the Ministers care be, that his owne soule may bee seasoned with knowledge and grace; that his doctrine may be sound, and his life sincere; that so both by doctrine and example they may be instruments to season the hearts, and direct the lives of others.

Vers. 14. VERS. 14. *Ye are the light of the world, a City that is set on an hill cannot be hid.* *Vers. 14.*

Sect. 1. §. 1. *Ye are the light of the world.*] The occasion of these words, was this: I. Some altogether neglect the word preached: II. Some hate he preaching of the word. Whence it comes to passe that Ministers are partly weary with preaching, because they see they doe but cast pearls before swine, and plow the sand. Our Saviour in his infinite wisedome observing and knowing this, doth excite and stirre up Ministers unto industry and diligence in their office by a double parable. First, of salt, vers. 13. Secondly, of light, vers. 14, 15, 16.

Quest. 1. Whether doe these two parables signifie one and the same thing or divers?

Answ. Both the Parables have the same scope, but yet a threefold difference may bee observed in them, viz.

First, salt doth preserve meat from being any worse then it is whē it is salted; but if it be tainted before it be salted, then the salt doth not reduce it to

it to his first estate, or make it as good as it was. But light doth reduce us from that darkenesse and ignorance wherein we were[a].

[a] *Chrysost imperf. s.*

Secondly, salt hath reference to a good conversation; light unto sound Doctrine[b], or (as *Aretius* thinkes) contrarily, salt signifies, sound and wholesome doctrine; and light a holy and unblameable life.

[b] *Ib. Id.*

Thirdly, Ministers are salt unto believers; light unto the ignorant. *Conversatio sine luce non adducit ad veritatem, scientia sine pietate non preservat in sanctitate*[c]. A conversation without the light of doctrine cannot bring us unto truth; knowledge without holinesse cannot preserve us in piety: And therefore it is necessary for Ministers

to be both { Salt and / Light.

[c] *Id. Ib.*

Quest. 2. Why must we be first salt, then light, or why doth our Saviour observe this order.

Answ. 1 First, because it is a Ministers part first to keep those which he hath, then to gaine those which as yet he hath not; and therefore first, he useth salt for the preservation from corruption of those who doe beleeve; and then light for the enlightning of others who sit in darkenesse and in the shadow of death.

Answ. 2. Secondly, because it is first requisit to live well, then to preach well: *Nam conversatio ducit ad scientiam, contrarium vix. Multi scientes sine timore Dei, nulli timentes sine scientia*[d]. A good conversation leads unto knowledge, but seldome the contrary: For many know much who feare not God, but none truely feare God without some knowledge, *The feare of God being the beginning of wisedome.*

[d] *Chrysost imperf. s.*

Answ. 3. Thirdly, salt was for the Jewes, that they might be preserved in their knowledge, light was for the Gentiles, that they might be reduced from the darkenesse of ignorance: and therefore Christ first gives the parable of salt, before this of light. To conclude this question observe: First, salt, is the way unto light, that is, piety leads unto true knowledge.

Secondly, that is no true knowledge, that doth not arise from piety and holinesse.

Thirdly, that is not true piety which doth not hunger after the knowledge of God.

Sect. 2. *Obiect.* 1. § 2. *Yee are the light of the world.*] Christ was *the light of the world Ioh.* 8.12. and 9.5. *And Iohn was not that light, but was sent onely to beare witnesse of that light, Ioh.* 1.8. How then are the Apostles the light of the world?

Answ. 1. First, light is taken in Scripture diversely to wit.

Marlorat. Thesaur. First, for the Creator of light, as *Iohn* saith, *The light shined in darkenesse, and the darkenesse comprehended it not, Ioh.* 1.5.

Secondly, for the Sonne of God, thus Saint *Iohn* the Evangelist, saith of Saint *Iohn* Baptist, *He was not that light* (that is the true Messias) *but was sent onely to beare witnesse of that light*[e].

[e] Ioh. 1. 8.

Thirdly, for that power of the understanding and reason which is kindled in the minds of men; thus *Iohn* saith, *Christ was life, and the life was the light of men*[f].

[f] Ioh. 1. 4.

Fourthly, for the knowledge of the glory of God: Thus Saint *Paul* saith, *God who commanded the light to shine out of darkenesse, hath shined in our hearts to give us the light of the knowledge of the glory of God*[g]. Where light is taken both for the knowledge of spirituall and celestiall glory. 171

[g] 2 Cor. 4. 6.

Fiftly, for sanctity of life; *What communion* (sayth Saint *Paul*) *hath light with darkenesse*, that is what agreement is there betwixt sanctity and sinne[h]. And so our Saviour in the next verse save one unto this, saith, *let your light so shine before men*, &c. Where by light is expressed to bee meant a holy life repleniſhed with good workes.

[h] 2 Cor. 6. 14.

Sixtly, light sometimes is taken for the doctrine of the Gospell; according to that of Saint *Paul*, *Christ being risen from the dead, shall shew light unto his people* (the Jewes) *and to the Gentiles*, that is, shall send his Gospell to be preached unto both.

[i] Acts 26. 23.

Seventhly, light is taken, for the Doctours of the Evangelicall doctrine as in this verse, *yee are the light of the world.*

Eightly, all Christians are called light. So the Apostle exhorts the Philippians *to be harmelesse, blameleſse, and without rebuke, because they were lights among the ignorant Gentiles*[l]. Now true Christians are called light in a threefold regard. First, because they are enlightned in themselves by that most true, pure, and bright light, the illumination of the Spirit of Christ: Secondly, because they walke in the light. And thirdly, because by their pure and holy life they shew light unto others.

[l] Phil. 2. 15.

Answ. 2. Secondly, Christ is called light, because he is that true primary light, which doth not borrow his light from any other, but hath light in himselfe, and of himselfe doth enlighten others. Read for the proofe hereof, *Ioh.* 1.9. and 8.12, *Esa.* 9.2. and 40.6. and 43.6. and 60.1.12. and 1 *Ioh.* 1.5. and 2.8.

Answ. 3. Thirdly, Apostles, and other Doctors & Ministers of the church of Christ, are called light: not because they have light in themselves, & of themselves, for they have it from Christ, that true primary light; as the Moone borrowes her light from the Sunne, shee beeing without but a darke substance or body. So they being enlightned by Christ, they are called *lux mundi*, *the light of the world*, in these regards: First, because they beare witnesse of the true light[m]. Secondly, because they have received the splendor of divine knowledge from Christ. Thirdly, in respect of the sincerity of life, and integrity of manners.

[m] Joh. 1. 7. 8.

Answ. 4. Fourthly, God is the cause of light; this may be understood either of God the Father, Sonne or Holy Ghost: For First, God the Father is called *the Father of lights*. James 1. 17. yea *he commands the light to shine out of darkenes*[n]. Secondly, God the Sonne *enlightens every one who comes into the world*[o]. Thirdly, God the holy Ghost is called the Spirit of light. The Apostle proves most plainely that the ever blessed Trinity is the cause of light, in these words *I pray for you that the God of our Lord Iesus Christ the Father of glory*

[n] 2 Cor. 4. 6.

[o] Ioh. 1. 9.

may

172 *may give unto you the Spirit of wiſedome, that ſo the eyes of your underſtanding may be enlightned*[p].

Firſtly, the light it ſelfe is the word of God: Thus *David*, *Thy Word is a light unto my feet*, Pſalm. 119. 105. And *Paul*, *Chriſt hath brought life and immortality to light, through the Goſpell*, 2 *Tim.* 1. 10. And *Peter*, *ye doe well to take heed to the word of God, as unto a light that ſhineth in a darke place*. 2 *Pet.* 1. 19.

Anſw. 1. *Anſw.* 5. *Anſw.* 6.

Sixtly and laſtly, it is given unto the Miniſters from God, to enlighten the world through this his word: Thus *Paul* was ſent unto the Gentiles, that by the preaching of the word unto them, *he might open their eyes, and turne them from darkneſſe to light*[q].

[p] Ephes. 1. 17. 18. [q] Acts 26. 18.

Obiect. 2. It may againſt this be objected: to enlighten or give light, is an internall worke; and therefore man cannot doe it, but it muſt bee wrought by the bleſſed Trinitie, as was ſayd before, anſwer 4.

Anſw. 1. Firſt, it is not onely an internall worke: for there are two parts of this illumination, viz. firſt, an externall adhibiting of light: ſecondly, an internall application thereof to the underſtanding and ſpirit: As in the ſenſe of ſeeing, Firſt, there are the ſpecies or ſeverall objects without. And ſecondly, theſe are applied unto common ſenſe within. Now the outward light is adhibited by the Miniſters of the word of God.

Anſw. 2. Secondly, the Miniſters are ſayd (by conſequence) to worke the internall light alſo: For firſt, although it bee the worke of the holy Ghoſt, and a taſte of the heavenly gift, and of the Spirit of God[r], yet ſecondly, the application of the outward light by the miniſtery of the word, is the ordinary means wherby the internall light is wrought within us. And therefore I conclude this objection thus; Firſt, the light is the word, which comes from God, not from the Miniſters. Secondly, the power of enlightning is from Chriſt, not from the Miniſters; and they only illuminate through his helpe and aſſiſtance. Thirdly, yet it is the office of Miniſters to hold forth the light in their Miniſterie.

[r] Heb. 6. 4.

Sect. 3. §. 3. *Yee are the light of the world.*] The Apoſtles being but Toll-gatherers, and Fiſhers,

Queſt. 1. and not Scribes, why doth our Saviour call them the light of the world, and not rather the Scribes?

Anſw. 1. Firſt, Chriſt doth it to comfort them, leſt they ſhould be dejected by reaſon of their poore, baſe, and low condition: Thus elſewhere hee encourageth them to be conſtant both in active and paſſive obedience; becauſe there will a time come, when *they ſhall ſit upon twelve ſeates, and judge the twelve Tribes of Iſrael*[s].

[s] Matth. 19. 28.

Anſw. 2. Secondly, Chriſt calles his Apoſtles (not the Scribes) *the light of the world*, leſt the Miniſterie ſhould ſeeme to bee ſupported by an arme of fleſh. If the Scribes and Phariſees had beene made the light of the world, the world would then have thought, that the word had been upheld and maintained by humane power; but when the Goſpell is preached, publiſhed, divulged, and diſperſed through the world, by the Apoſtles, who were but Fiſhers, Toll-gatherers poore, and illiterate men, then all the world will ſay, *Hic eſt digitus Dei*, that this is Gods worke, and ſupported by a divine hand.

Anſw. 3. Thirdly, our Saviour calles his Apoſtles (not the Phariſees and Scribes) *the light of the world*, to teach us, that worldly pompe and ſplendour, addes nothing to the efficacie of the Miniſterie; it neither helpes (if preſent) nor hurts, if abſent.

Queſt. 2. Why doth not externall and mundane glory availe, and further the preaching of the word?

Anſw. 1. Firſt, becauſe it is a ſpirituall worke, and therefore it is to be wrought by ſpirituall meanes, and not carnall: for neither eſtimation, nor honour, nor riches, nor the wiſedome of the fleſh, can helpe forward this worke of God. Hence Saint *Paul* oppoſeth them, firſt, in his converſation, in theſe words, *Our rejoycing is the teſtimony of our conſcience, that in ſimplicitie, and godly ſinceritie, not with fleſhly wiſedome, we have had our converſation in the world*[t]. Secondly, Saint *Paul* oppoſeth them in his preaching: *Chriſt* (ſayth he) *ſent me to preach the Goſpell, not with wiſedome of words*[u], *not with excellencie of ſpeech*[v], *not with enticing words of mans wiſedome; but in demonſtration of the Spirit, and of power*[w].

[t] 2 Cor. 1 12. [u] 1 Cor. 1 17. [v] 1 Cor. 2. 1. [w] 1 Cor. 2. 4.

Secondly, God in this worke will not uſe the power of men, leſt the praiſe of the work ſhould bee given unto men. *Uzza* was ſtrucke with death, becauſe hee puts his hand to the Arke[x]. And God will not deliver his people by 32000, but by 300[y], leſt the people ſhould glory in themſelves; whereas hee that glories ſhould glory in the Lord: yea, hence it was, that God would not take the temptation from *Paul*, but rather ſuſtaine him in it; becauſe thus his glory and ſtrength *was made perfect in weakneſſe*[z].

[x] 2 Sam. 6 7. [y] Iudg. 7. 2. [z] 2 Cor. 12. 9.

Sect. 4. *Obiect.* §. 4. *A Citie that is ſet on an Hill, cannot bee hid.*] Theſe words (as alſo the former) ſome Papiſts urge for the viſibilitie of the Church, thus: Our Saviour compares his Church to a Citie on an Hill, which cannot be hid: Therefore the Church muſt needs bee viſible.

Touching the viſibilitie of the Church, I lay downe this propoſition.

There ſhall be alwayes a Church truly viſible, ſo long as this mortall world ſhall laſt. Here that I may be the better underſtood, let me adde theſe explanations, to wit,

Firſt, the moſt viſible Church ſhall not alwayes bee trueſt: for the weeds of errour, and chaffe of hypocriſie, and ſuperſtition, ſhall ſometimes over-grow the corne of true religion[a]; as Arianiſme did the truth in *Hilary* his dayes[b]. Yea, this is confeſſed, *Major pars vincit aliquando meliorem*, the greater part oftentimes overcomes the better. *Bellarm. de Concil.* 3. 9.

[a] *Aug. brev. coll.* col. 3. [b] *Hyl. con Auxen. reſte. M. Cano.*

Secondly, errours over-growing the truth: peradventure the Church ſhall at ſome time bee viſible onely, *ad intra*, not *ad extra*, that is, knowne among themſelves, though not obſerved of the world. I ſay, peradventure, becauſe many of our worthy Divines hold, that it ſhall be

be visible alwayes, not onely in some scattered persons, but in an orderly Ministery and use of the Sacraments [f].

[f] D. Field de Eccles. 1. 10.

Thirdly, this Church shall not alwayes be resplendent and glorious in the worlds eye (as the Papists sometime perswade the ignorant) but (after Saint *Augustines* comparison) like the Moone, ever being, but sometimes in the wane, scarce seene shining at all. *Obscurari potest multitudine scandalorum*, saith *Bellarmine* [g], in answer to *Hylary*, out of Saint *Augustine*, *epistol.* 48.

[g] Bell. de eccles. milit. 3. 16.

Fourthly, this visible Church hath no warrant of not erring (in the usuall sense, to wit, in part) this being the greatest imposture, that the Papists gull the world withall, as shall be shewed in another place.

Sect. 5. §. 5. *A City set upon a hill*:] Here wee have two things to consider of, first what this Citie is? Secondly, what this Mountaine is?

Quest. 1. First, what this *City* is which is set upon a Mountaine?

Answ. 1. First, some say the Apostles are this Citie: but this cannot be, except onely by a Metonymie, as we take *mundus pro mundanis*, the world for worldlings: And therefore our Saviour doth not say, *Yee are the City set on an hill.*

Answ. 2. Secondly, others say the Church is this City, because it is as a City deare and consecrated unto God: yea elsewhere called *the City of God*, *Psal.* 46. 4. *the joy of the whole earth*, *the Citie of the great King*, Psal. 48 2. *and of righteousnesse*, Esa. 1. 26. yea it is termed *Mount Sion*, *the City of the living God*, *the heavenly Ierusalem*, *the Church of the first borne* [h]. How deare and pretious this Citie is in Gods sight, may appeare by these things observed by some in the metaphore. I. The City is the Church: thus *David*, *Glorious things are spoken of thee*, *oh Citie of God* [i]. II. The Mountaine whereupon the City stands is Christ; according to that of the Prophet *David*, *The stone became a great Mountaine, and filled the whole earth* [k]. III. The Citizens of this Citie are the Saints; thus saith Saint *Paul*, *Yee are fellow-citizens with the Saints and of the household of God* [l]. IV. The Towers of this City were the Prophets, who were most eminent in the Church. V. The Gates of this Citie were the Apostles, by whose Ministery men were brought into the Church. VI. The Walls of this City are the Ministers of the Word and the Apostles successours; who are as rampers, to defend the Church against the assaults of sin, superstition and errour [m].

[h] Heb. 12. 22.

[i] Psa. 87. 3

[k] Da. 2. 35.

[l] Eph. 2. 19

[m] Chrys. imperf. op.

Answ. 3. Thirdly, the true City is not in this life: for here we have no continuing City, but we seeke one to come (*Hebr.* 13. 14.) to wit, that new Jerusalem which is above, *Revel.* 21. 2 10.

Quest. 2. If the City expected and longed for by the faithfull be not in this life, then how is the Church called a City, both in this verse, and in other places, as was shewed before?

Answ. The Militant Church of Christ may be called a City, partly *Analogicè*; because it something resembles the heavenly Hierusalem, and triumphant Church; partly, *Synechdochicè*, because it is a part of that Citie which is above.

Quest. 3 What is to be expected, or may be looked for, in this Citie?

Answ. Foure things, to wit; first, τάξιν, Order, God the King of this City not being the author of confusion, but of peace, (1 Cor. 14. 33.) and therefore all things are to be done decently and in order, vers. 40. avoiding contention, because it becomes not the Church of Christ [n]. And therefore those who will not be subject to the godly, decent, and lawfull injunctions and orders of the Church, are no true members thereof, or at least are to be esteemed as stubborne children; whether they be 1. *Fanatici*, the Anabaptists, who understand all truths as they list themselves, measuring all Doctrines by their owne revelations: Or 2. *Furiosi*, the Brownists, who will tolerate no rites or customes at all, although all who know any thing, agree, that in all Churches there have beene some. Or 3. *Pertinaces*, those that are headstrong, perverse obstinate, and rebellious, whose will is a Law, and will make any thing lawfull that they please, not subjecting themselves to any government, or command, though never so lawfull. Of all these we may say with the Apostle, *If any seeme to be thus contentious, we have no such custome, wee nor the Church of God* [o].

[n] 1 Cor. 11. 16.

[o] 1 Cor. 11. 16.

Secondly, the second thing to be expected in this City is Unitie; there is but one governement, one King, one head, and one body, and therefore we expect unitie in this City (reade *Ephes.* 4. 5. 16. and *Rom.* 12. 5. and 1 *Corinth.* 10. 17.) it being necessary that the Citizens should be of one minde and of one judgement, having but one rule to walke by, and one way which all must walke in who hope to be saved [p]. There is one light whereby we are enlightned, one truth whereby we are directed, one law of obedience unto all, one faith in Christ unto salvation, one profession of faith and obedience, and whatsoever differs from this is an error. We may differ in outward and adiaphorall things, and yet be of the same religion and body of Christ: as we may see Protestant Churches, that although they vary in circumstances, yet they hold one and the same substance and fundamentall truths entire.

[p] Phil. 3. 16.

Thirdly, as we may expect in this City unitie betweene the subjects and Soveraigne, the body and the head; so wee may also betweene the fellow-members of this body, because I. they are *concives*, fellow-Citizens [q]. II. They are brethen, *Psal.* 133. 1. III. because they are members of one mysticall body, *Romanes* 12. 5. and 1 *Corinth.* 10. 17. *Ephes.* 4. 16. and 5. 27.

[q] Ephes. 2. 19.

Fourthly, in this City there is splendour; villages are more vile, but Cities are more splendidious and sumptuous; this splendour and glory which is in that part of the Church which is triumphant is lively portraied, *Revel.* 21. 18. *ad vers.* 25. but that beauty which is in the Militant Church is especially internall and spiritu-

174 all, not externall and corporall: according to that of the Psalmist, *The Kings daughter is all glorious within* [r]. And therefore if we desire to be assured that we are members of the Church militant, and shall be of the triumphant; let us then learne I. to be subject to the lawfull and decent rites of the Church. II. To be obedient to the Lawes of God and behests of Christ. III. To love, to agree and accord one with another in brotherly and christian-like love. And IV. to endevour that we may be pure and unspotted in the hidden man of the heart.

[r] Psal. 45. 13.

Quest. 4. Secondly, having thus considered of the Citie set upon a hill, let us now proceed to the *Hill* upon which this City stands. And first, hence it may be demanded, what this Hill or Mountaine is?

Answ. 1. First, some hereby understand heaven: *Who shall dwell ô Lord* (saith *David*) *upon thy holy hill*? Psal. 15. 1. and 24. 3. *Hee that beleeves shall possesse thy holy hill*, Esa. 57. 13. But the word is not thus taken in this place.

Answ. 2. Secondly, some understand righteousnesse: and thus *Augustine sup.*

Answ. 3. Thirdly, some understand Christ (*Chrysost. imperf.*) alluding unto Sion, which is called *the holy Mount*, Psal. 2. 6. and 43. 3. Teaching us, that we are founded onely upon Christ, who is the true corner stone (*Ephes.* 2. 20, 21, 22.) the head, beginning, and first-borne of the faithfull, Coloss. 1. 18. yea our alone Saviour, *Acts* 4. 12. And therefore we may not seeke helpe from any other.

Observ.

Quest. 5. May we not pray unto the Saints for succour in our distresses?

Answ. No, because he unto whom we pray, or from whom we expect any blessing, ought to have these three properties, which are proper onely unto God, and not communicable unto any other.

First, he must have *Scientiam inopiæ*, a knowledge of our wants and necessities: The Papists dispute, that the Saints know our wants *in speculo Trinitatis*, seeing them in the face of God as in a glasse. But 1. this glasse is but a foolish fiction and braine-sicke phansie of their owne, and it is false, at the least doubtfull whether the Saints know any of our particular griefes or not. 2. It is necessary, that they should heare all at one time who pray unto them. Yea 3. understand the hearts and hearty desires of all in distresse; but these are peculiar unto God, as shall be shewed, *Matth.* 6. 9.

Secondly, hee must have *Potentiam juvandi*, power and ability to helpe: that is, be able 1. to give all good things unto us which we want. 2. To preserve us from all dangers we are incident unto. 3. To overcome Satan our deadly enemie. 4. To direct all things that befall us unto our goods. Now the Saints cannot give all things unto us, for they are but creatures, and this is proper to the Creator and Lord of all things in heaven and earth: When a Papist prayes to any Saint in heaven for any blessing, if that Saint should heare his prayer, I perswade my selfe he would answer, as Christ did to the Mother of *Zebedees* children (who desired that one of her sonnes should sit upon his right hand, and the other on his left) *That it was not his to give, but it should be given to them, for whom it was prepared of his Father* [u], prosperity, promotion, preferment, and the like, being ordered and disposed by him. Againe, the Saints cannot deliver from danger; This *Eliphas* the *Temanite* knew right well, when he said, *To which of the Saints wilt thou turne* [v]? But if wee call upon the Lord he can deliver us, *Psal.* 50. 15. Againe, the Saints cannot enable us to overcome Satan, for this power is derived unto us from God, who being stronger than he, can take away his armour wherein hee trusts, and his captives whom he possesses, binding him in chaines, and setting them at liberty.

[u] Mat. 22. 23.

[v] Job 5. 1.

Lastly, the Saints cannot order and dispose of all our actions to our good, because they doe not know what may come to passe [w]: *Omnia in futurum reservantur incerta*: But the Lord calls those things which are not, as though they were, knowing things to come as well as present or by-passed, and hath promised by his speciall providence so to dispose of all the actions of his children, that all things shall worke together for the best unto them [x]; And therefore we must pray to no other.

[w] Eccles. 8. 7.

[x] Rom. 8. 18.

Thirdly, hee must love us cordially, having *Voluntatem juvandi*, as well a will to helpe us, as power and ability to assist us: Now none hath equalled the Lords love unto us, for that was infinite [y]. And thus much for the third exposition of the word *Hill*.

[y] Joh. 3. 16. & 1 Joh. 4. 16.

Fourthly, some more generally understand by this word *Mountaine* and *Hill*, onely a more glorious and conspicuous estate of the Church: And thus the name of a Mountaine is given to the Church it selfe: *Yee are they that forsake the Lord, and forget my holy Mauntaine* [z], that is, the Church.

Answ. 4.

[z] Esa. 65. 11.

How and wherein is the Church of God like unto a *City set upon a Mountaine*?

Quest. 4.

First, it is more conspicuous, and in that regard more prone, and subject to be assaulted by enemies, because they can see it from farre: but this followes in the next §. *it cannot be hid.*

Answ. 1.

Secondly, it is defended with Towers, Walls, Gates, Rockes; Now the Ministers of the Word of God are all these, as appeares in *Jeremiah*, *Behold* (saith the Lord) *I have made thee this day a defenced City, and an iron pillar, and brazen walls, against the whole land, against the Kings, Princes, Priests, and people* [a]. As the wall repelles and beates backe the darts, and keepes out the enemies, so in like manner doe the Ministers; they oppose themselves against sinne, and boldly reprove sinne, not fearing the favour or frowne of any: Christ calls *Herod* Fox; *Elias* reproves *Ahab*, telling him that it was hee and his Fathers house who had troubled *Israel*.

Answ. 2.

[a] Jer. 1. 18.

Thirdly, a City built on a Hill hath watch-towers, as we see *Ezekiel* 3. 17. *Sonne of man, I have made thee a watch-man unto the house of Israel, and therefore give them warning*: And the Ministers

Answ. 3.

Ministers of the new Testament are made overseers, *Acts* 20. 28. and *Heb.* 13. 17. And therfore they are no faithful Ministers who do not admonish their people of danger: in warre, if he sleepe who is appointed to stand centinel, and to watch for the safeguard of the army, hee is hanged by Marshall law; Wherefore Preachers who are the Watch-men of this city the Church, had need to bee vigilant, lest they incurre the Lords displeasure against them to cut them off, for their negligence and remisnesse.

Answ. 4. Fourthly, such cities as are founded upon Mountaines are most safe, and secure; they are more hardly assaulted, and with great difficulty sacked: so God is in the midst of his Church [b], and will establish it for ever [c]. And therefore the children of God, and the inhabitants of this City need not feare; because the Lord is their watch-man who is able to preserve them, and so carefull of them, that hee neither slumbers nor sleepes.

[b] Psal. 46. 5.
[c] Psal. 48. 8.

Sect. 7. §. 7. *Cannot be hid.*] Why are these words added?

Quest. 1.

Answ. That the Apostles might be the more carefull to give all diligence in their ministry, from the successe; because their lives could not be so spent in obscurity, but that either praise would redound unto them for their diligence, or infamy for their negligence.

Quest. 2. What is the meaning of these words, *It cannot be hid*?

Answ. 1. First, some understand it of the visibilitie of Glory, and *Chrysostome* thinkes this spoken prophetically, that although now the Gospell of the Kingdome bee but newly published, yet in time the Church shall flourish.

Answ. 2. Secondly, some understand it of the visibility of the word; that the word shall bee revealed to all, or preached through the world, *Ephes.* 3. 5. *Coloss.* 1. 26.

Answ. 3. Thirdly, some understand it of the visibility of workes in Ministers, that they must use their utmost endevour to bee unblamable in their lives, and indefatigable in their callings, because all men see them, all eyes are upon them.

Vers. 15. VERS. 15. *Neither doe men light a candle, and put it under a bushel; but on a candlesticke, and it giveth light to all that are in the house.*

Sect. 1. §. 1. *Neither do men light a candle, and put it under a bushel, &c.*]

Argum. The Papists hold that the Scriptures are not to be translated into the vulgar tongue, whereby the vulgar sort may read them; against which Tenet wee produce this place, arguing thus: The Scripture being like a lighted candle, is therefore given unto men that it may shine unto all, that is be expounded and explained to their understandings and capacities. And therefore that it may give light unto all, and be seene by all, it is necessary that it should be translated into that language, which is understood by them [d].

[d] Scharp. curs. theolog. f. 37. arg. 9.

Sect. 2. §. 2. *It giveth light to all that are in the house.*]

Quest. 1. What is meant here by House?

Answ. In this place House is to bee taken for the Church Militant, which is therefore called a House, because it is a segregation or separation or separating of a company of people from the rest unto the profession of religion: Teaching us, that the Church of God is a society or assembly of the household of faith, separated unto the service of God. The house is the Church, 1 *Tim.* 3. 15. the Citizens are the household of God, *Ephes.* 2. 19 and of faith. *Gal.* 6. 10.

175

Observ.

Quest. 2. How are the faithfull separated from the world?

Answ. 1. First, by profession of the true God, they are separated from the Gentiles who serve Idols.

Answ. 2. Secondly, by the profession of Christ, they are separated from Turkes and Jewes, who deny him.

Answ. 3. Thirdly, by the profession of the pure word of God, they are separated from heretikes who hate the word, as the thiefe hates a candle, or hee that doth evill, light.

Vers. 16. VERS. 16. *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.*

Vers. 16.

Sect. 1. §. 1. *Let your light so shine before men.*]

Quest. 1. What is the sense and meaning of the whole verse?

Answ. 1. First, the true genuine and naturall interpretation in generall, is this, *Let your light shine*, not onely before God, but also before men, not onely in doctrine, but also in the workes of your ministery, yea in your whole life; that men not onely may heare, but likewise may see your good workes, not to the intent that they may celebrate your praise, but *that they may glorifie your Father which is in heaven.*

Answ. 2. Secondly, more particularly, the sense and meaning of this verse is thus to be taken up, viz.

First, the Ministers of the Church of Christ ought to shine before men, not onely by sound and saving doctrine, but also by a sincere and sanctified life.

Secondly, those Ministers doe neither rightly nor sufficiently shine unto edification, who doe onely teach and preach well, but their life is not answerable to their doctrine.

Thirdly, the preachers of the word must not onely (in that which they doe) satisfie their own conscience betwixt God and them; but (as Saint *Paul* saith) they must provide for things honest, not onely in the sight of the Lord, but in the sight of men [f], they must circumspectly avoid all scandalous actions, or which may be interpreted to be such.

[f] 2 Cor. 8. 21.

Fourthly, the Ministers of the word, both in their preaching, and in all the actions of their lives, must seeke the glory of their heavenly Father; and not their owne fame, honour, gaine, esteeme, or the like.

Fiftly, our Saviour doth here seeme to imply, that if in the preachers of the Gospell sound doctrine be stained with a corrupt life, God is not then glorified, but rather dishonoured and scandalized by them [t].

[t] Rom 2. 24.

Quest. 2. How may this verse be divided?

Herein two parts may be obſerved, viz.
- First, the Commandement wherein are two things,
  - *Quid*? what is commanded? let your light ſhine.
  - *Quibus*? to whom? before men.
- Secondly, the reaſon of the precept, taken from the end which is twofold,
  - First, that men may ſee your good workes.
  - Secondly, that God may be glorified: wherein there are
    - First, the maine end, which is aimed at in our workes, and that is Gods glory.
    - Secondly, the name given unto God; your Father.
    - Thirdly, the place of his abod, or of the greateſt manifeſtation of his glory, and that is in heaven

I have propounded this queſtion, and divided this verſe, becauſe I ſhall treat a little more amply upon it, than upon the former.

Sect. 2. §. 2. *Let your light ſhine.*] What is meant by
Queſt. 1. this *Shining light* which is here commanded to be held forth?

Anſw. 1. First, ſome expound it of preaching onely, thus, Let the light of the word ſhine, that the workes or fruits of your labour may appeare: for thus ſometimes the fruits of the Goſpell are called workes: *Are not you* (ſayth Saint *Paul* to the
u 1 Cor. 9.1. Corinthians) *my worke in the Lord*[u]? And hence
v 1 Thes. 5.13. he exhorts the Theſſalonians, *to eſteeme highly their Miniſters for their workes ſake*[v]: yea preaching is called *the worke of an Evangeliſt*, 2. *Tim.* 4.5. And hee who deſires to bee fitted for, and admitted into this calling, is ſayd, *to deſire a*
w 1 Tim. 3.1. *good worke*[w]: Teaching us, that it is not enough
Obſerv. 1 for a Miniſter to have knowledge, but he ought ſo to preach; as to make it his worke, that ſo by the bleſſing of God upon his labours, he may bee an inſtrument to convert many. *Muſculus ſup.*

Anſw. 2. Secondly, ſome expound this of preaching and pietie together; as if our Saviour would ſay, ſhine in doctrine, but withall let men ſee your
Obſer. 2. good workes. *Gualt. ſ.* Teaching both Paſtors and people, that to the knowledge of the word, they muſt adjoyne the practiſe of pietie: Or they muſt diligently labour to encreaſe both in knowledge and practiſe.

Queſt. 2. Why are both knowledge and practiſe thus neceſſarily to be adjoyned?

Anſw. 1. First, becauſe without the knowledge of religion, our pietie and devotion is but blinde, knowledge being the eye by which religion is directed; and therefore they are neceſſarily to be conjoyned.

Anſw. 2. Secondly, knowledge and practiſe are the two wings of religion, without either of which, our religion is lame, and falles to the ground: And therefore if with the Eagle, wee deſire to ſoare up unto heaven, we muſt adjoyne and linke them both together.

Anſw. 3 Thirdly, knowledge is not required in us, or to be acquired by us, for it ſelfe; but that thereby we might be more enabled to performe our duties towards God, which we cannot without the knowledge of the word: and therefore it is requiſite, that firſt our hearts ſhould be inſtructed in the knowledge of God, and of his Law, and of our Maſters will; and then carefully to performe what wee know our God requires of us.

Who are faultie in this particular?

First, thoſe who preferre ignorance before knowledge, darkneſſe before light.

Secondly, thoſe who are remiſſe in ſeeking for knowledge; who are ignorant, and negligent in the uſe of the meanes of knowledge: *Vult & non vult piger*, they love wiſedome, and ſay, they long for underſtanding; but other things wholly divert them from the queſt thereof. And therefore it is neceſſary to heare, and read, and learne, and pray for the encreaſe of knowledge.

Thirdly, they are too much defective here, who labour for knowledge, and reſt only therein; whether Paſtors or people: for we muſt not bee hearers onely, or ſpeakers onely, or knowers onely, but doers alſo; becauſe without a holy, obedient, and religious life, our preaching, hearing, and knowledge is altogether fruitleſſe. Indeed it is true, that a knowing Miniſter by his preaching may benefit others, but not himſelfe; except hee bee a follower as well as a leader, a Diſciple as well as Doctour, a practitioner as well as Teacher.

Fourthly, thoſe Miniſters are principally faultie here, whoſe lives are ſcandalous, and converſations impious; who doe not onely no good, but alſo much evill: Theſe weave *Penelopes* web, undoing as much by their evill life, as they doe by their good doctrine; deſtroying as faſt with the left hand, as they build with the right. Thus much for the ſecond generall anſwer to the firſt queſtion: the third and laſt remaines.

Thirdly, ſome expound theſe words, *Let your* Anſw. 3. *light ſhine*, of pietie onely: Thus *Calvin*, moſt truely, as though our Saviour would ſay, as you are the light of doctrine (verſe 14.) ſo ſhine in good workes, that men ſeeing them, may glorifie God.

Who are they that are commanded *to let their* Queſt. 3 *light ſhine*, or to hold forth a good example unto others?

First, this belongs unto all, in regard of all Anſw. 1. thoſe to whom their life may be made knowne; and that for theſe cauſes, First, becauſe all men ought to glorifie God by their workes. Secondly, becauſe there are none, but they may exhibite ſomething in their life, whereby ſome others may either be confirmed or furthered by.

Thirdly,

Thirdly, because all men in their severall states and callings, have some singular occasions of doing some good, which others upon the like occasion offered, ought and may imitate: And therefore every one should labour to shine in the workes of holinesse and uprightnesse, that others thereby might be provoked to the like.

Answ. 2. Secondly, they principally are enjoyned to hold forth the lampe of a pure life, who either in age, gifts, or office, are superiours unto others; that is, old men must be a president unto young, Masters a patterne unto servants; Fathers a copie unto children: Magistrates an example unto people; Ministers as Leaders unto their flocke, and the like. Read 2 *Thessal.* 3.9. and 1 *Tim.* 4.12. and *Titus* 2.4.7. Now the reasons why this dutie of shining unto others, belongs unto all sorts of superiours, are these, First, *because much is required of him, to whom much is given*[w]: and therefore the more God hath honoured any, let them bee the more carefull to honour him; the higher hee hath raysed any, the more are they engaged to strive by the light of a holy life, to advance his glory. Secondly, because the more eminent a man is in place, the more conspicuous is his life, and is the lesse hid: as our Saviour sayth in the former verse save one, *A Citie set on a hill, or a lighted candle put into a candle-sticke, cannot bee hid.* Those who are in any high place, cannot conceale their lives and actions, but they will appeare to those, who are under them, either to their glory or infamy; and therefore it concernes all superiours and Governours, to be carefull, that their light so shine unto others, that God may be glorified by them and in them. Thirdly, because those who in place, degree, or rank, are above others, ought in going before, to shew the right way to others. Fourthly, inferiours depend upon superiours, and therefore for the most part, compose themselves according to their example: *If a Ruler* (sayth *Salomon*) *hearken to lies, all his servants are wicked*[x]. And therefore all Governours had need to be wary, lest they mislead those whom they must answer for; and so their blood bee required at their hands.

[w] Luk. 12 48.

[x] Pro. 29. 12.

Sect. 3. Quest. §. 3. *Before men.*] What is the meaning of these words?

Answ. 1. First, *Musculus* understands it of preaching the word: as though our Saviour should say, you must preach the word to all, without respect of persons, that is, first to all nations and people, whether Jewes or Gentiles. Secondly, to all of what order and degree soever: whether rich or poore, masters or servants, Kings or subjects. Thirdly, to all of what condition, qualitie, or disposition whatsoever: whether wise or simple, ignorant or learned, wicked or righteous, obedient or rebellious: for whether they will heare, or whether they will forbeare, the word must bee preached unto them[y], that those who will not amend, may be left without excuse.

[y] Ezech. 2.4. &c.

Answ. 2. Secondly, these words, *Let your light shine before men*, may be expounded of pietie also as well as preaching; as if Christ should say, you must bee carefull to order your conversation aright, as well in regard of others, as of your selves: For first, they are our brethren; and therefore wee ought to love them: Secondly, by our evill example we may hurt, pervert, debilitate, detain, and keepe them backe from the wayes of grace, and worke of the Lord. Thirdly, by our good example wee may helpe, convert, strengthen, excite, and excourage them to undertake the practise of pietie, and to submit themselves to the obedience of the Lord. And therefore wee must make it our chiefest care so to live, that we be not bridles, to hold any backe from the course of religion, but spurres to quicken them forward, that so the Lord may be glorified both by us and them.

Sect. 4. Quest. 1. §. 4. *That they seeing your good workes.*] Why must the workes of pietie bee so done, that they may be seene?

Answ. 1. First, because wee must so repent as wee have offended: *As wee have formerly yeelded our members servants to uncleannesse, and to iniquity unto iniquitie; even so now yeeld your members servants unto righteousnesse, unto holinesse*[z]. As formerly wee sinned greedily, so now we must repent zealously: as we offended publickly, so we must amend openly; as before our wicked workes were perceived by others, so now our good workes must be seene by them.

[z] Rom. 6. 19.

Answ. 2. Secondly, good examples are gratefull and pleasing unto all: light is delightfull unto all, but those who are blear-eyed; and good workes are gracious unto all, but those who are evill: therefore wee should so shine, that others might see our light.

Answ. 3. Thirdly, if wee doe not so live, that others take notice of our good workes to Gods glory, then wee dishonour him; and the way of truth is evill spoken of through us[a]: he that enjoyes the meanes of grace, and doth not honour God by shewing forth the good fruits thereof, he doth dishonour him.

[a] 2 Pet. 2. 2.

Answ. 4. Fourthly, wee ought to shew unto men, to whom we belong, or whose wee are; whether Gods or the Divels: and therefore if wee desire to manifest unto the world, that we belong unto God, it must bee by our good workes, and unblameable conversation.

Answ. 5. Fiftly, we must shew forth our good workes, that men may see them; because wee ought to procure a good name and reputation unto our selves. *Procure things honest* (sayth the Apostle) *in the sight of men*[b]: for *a good name is better than riches*, Prov. 22.1. yea, *is a precious ointment*, *Eccles.* 7.3.

[b] Rom. 12 17. and 2 Cor. 8.21.

Quest. 2. Are wee to hunt after praise and fame in the performance of good workes? doth not our Saviour teach us the direct contrary, that our *workes must be done secretly*, Matth. 6.3. 6.16.

Answ. 1. First, good workes must bee so frequent, customary, and habituall unto us, that although they shine unto others, yet unto our selves they must not (as it were) be taken notice of.

Answ. 2. Secondly, if we shew forth any good worke, of what nature or qualitie soever, for this end, that we may reape and gaine glory thereby, it is not to be liked or allowed; but if it bee performed

178 med before men, that others may bee edified thereby, and God glorified, then it is not at all disallowed by Christ; who doth not forbid simply our workes to be seene, or to appeare before men; but not to be shewed forth for the praise of men; and therefore we must distinguish betweene these two.

To wit, { To seeke praise, and to boast of our good workes: for this our Saviour prohibites, *Matth. 6.*
To performe good workes evidently; for this is commanded in this place, for the good of our neighbour, and the glory of our God.

Answ. 3. Thirdly, we may distinguish of workes thus, some good workes are { Publicke, these of their owne nature require to bee manifested unto others, and may and ought modestly and warily bee represented unto others.
Private; these ought not to be published or divulged by us, because this would argue in us ambition, of vaine glory.

Quest. 3. Is it necessary then so to live, that others may see and know what we are and doe?

Answ. It is; yea hence Saint *Paul* appeales to the people, *Yee are witnesses, and God also, how holily and justly, and unblameably wee behaved our selves among you*[c]. And therefore they stray from the true path, who neglect fame, credit, and reputation among men; who say they care not what others say or thinke of them; for the Apostle would have us so carefull in this particular, that he admonisheth us to avoid and *abstaine from every appearance of evill*[d], wee must approve our hearts unto the Lord, and our lives unto the world, that so men may see what wee do, and witnesse what we are; we must carefully endeavour so to walke, that we be not evill spoken of by any.

[c] 1 Thess. 2.10.

[d] 1 Thess. 5.22.

Obiect. It will here be objected, many speake evill of men for doing that which is good; and therefore it maters not much, what men say of us.

Answ. Some speak evill of men for { Evill actions, this is to bee reformed.
Doubtfull actions; and this is circumspectly to be avoided, for as much as in us lies, wee must give no such occasions, but eschew all such actions as may be evilly interpreted.
Good actions; and herein we may rejoyce; they speake evill of you (saith Saint *Peter*) because you runne not with them unto sin[e]. And thus we must be careful, that wee give not occasion to bee reproached for evill, or doubtfull actions, but if for good workes, then not to regard their detractions at all.

[e] 1 Pet. 4. 4.

Quest. 4. Is it necessary to hold forth good workes before men? Is it not enough to keepe our hearts unspotted?

Answ. Certainely there is a necessary use of good workes in a threefold regard; namely, First, they doe serve as notable meanes and instruments to set forth Gods glory by, (as in this verse.) Secondly, by them also our faith is shewed, published, and made knowne, for the good example of others[f]. Thirdly, our owne conscience is thereby quieted, and our election daily made more sure unto us[g].

[f] Iam. 2. 18.

[g] 2 Pet. 1. 10.

§. 5. *That they may glorifie your Father.*] The workes that Christ commands his Apostles to shew forth unto men for their edification, and Gods glory, are (as was formerly shewed) either the preaching of the word, or the practise of religion. The first belongs unto Ministers onely, the second to Preachers and people. *Sect. 5.*

First, Preachers must so labour in the preaching of the word, that people may thereby be provoked and stirred up to glorifie God.

Quest. 1. How must wee so preach that the Lord may gaine glory by it?

Answ. It is done 3 manner of wayes, viz. either, { First, by preaching the glorious workes of God.
Secondly, by perswading men to advance and set forth Gods glory in all their actions.
Thirdly, by labouring faithfully in the worke of the Ministerie: in becomming all things to all men, that they may by some meanes winne some: and in preaching the word, *Opportunè Importunè*, in season, and out of season[n].

[n] 1 Tim. 4.2.

Quest. 2. What is here required of people?

Answer. They must so heare the word preached, that God may bee glorified by their hearing, that is, First, in hearing they must learne the ouglinesse of sinne, that 1. seeing how deformed a thing it is, they may hate it, 2. seeing how deformed it makes them in the eyes of God, they may be afraid, and stricken with terrour and trembling of the just judgments of God: and 3. being afraid of the anger of God for sinne, they may the more fervently pray against sinne; and for the pardon of their sinnes, 4. and that thus praying, they may endeavour withall, that they may bee truely converted and turned from sinne. God is glorified by our hearing, when we thus heare.

Secondly, in hearing we must learne the mercy of God; that is, I. consider in the word, how mercifull the Lord is in his owne nature, II. admire the infinite mercy of God unto us and unto all mankinde. III. Labour to be made partakers of this mercy; beg it earnestly at Gods hands, that being sensible thereof, thou maist truely rejoyce: God is glorified by our hearing, when we thus heare.

Thirdly, hearers must learne so to heare, that their lives may bee directed piously, prudently, watchfully, and unblameably, because God is glorified by their thus hearing of his holy word, as followes in the next particular. Thus we have shewed the first work, which Christ requires unto Gods glory, which belongs unto Ministers, namely the preaching of the word.

Secondly, the next worke belongs both unto Preachers

Preachers and people, and that is the practise of religion: For all men must labour so to live, that God may be glorified in them and by them; or wee must labour to abound in those workes, by which glory may redound unto God.

Quest. 3. How is God to be glorified in our lives?

Answ. 1. First, when we being truely by God converted unto himselfe doe give praise, and glory, and honour unto God, our mouths being full of his praises, by reason of his manifold mercies, extended towards us: but of this we have to speake elsewhere.

Answ. 2. Secondly, when the workes themselves which wee doe, doe praise the Lord: that is, when our lives are replenished with those workes which are both pleasing unto God, and gratefull unto men. For the better understanding of this observe that there are three kindes of workes, to wit.

First, some workes are odious and abominable both unto God and man; as Murther, Incest, Treason, Rebellion, Cruelty, and the like; there is no question to bee made of these, for all wil grant that God is not glorified by these, but dishonoured.

Secondly, some workes are odious unto God, but gratefull unto men; as to flatter and sooth up men, to apply themselves to their dispositions. These workes are not to be done, for although they please men, yet they do not glorifie God.

Thirdly, some workes are both acceptable unto God, and gratefull unto men: And in these workes must we principally labour, because all good men will commend them, and give glory unto God for them. And therefore although all good workes are to be wrought, yet principally such as procure praise unto God from men, being approved as pretious both by God and men.

Quest. 4. What workes are these?

Answ. Such workes as have in them these two things; namely, first, those whose goodnes is evident & apparent unto all; viz. a solid observation of the morall Law; a life unblameable, uprightnesse in dealing conjoyned with modesty, a holy life conjoyned with humility, an honest walking in an honest calling with paines and diligence, patience in all crosses, injuries and wrongs conjoyned with prudence, and the like; for the goodnesse of this is questioned neither by Jew nor Gentile, all men by the light of nature approving of them.

Secondly, as their goodnesse must be evident unto al, so they must be profitable also unto men: S. *Paul* distinguisheth between a *righteous man* and a *good man*, telling us that for the former *scarce any would dye*, but for the latter, *some would dare to dye* [p] Rom. 5. 7. Now this is the true good man which some would lay downe their life for, who doth abound in those workes which are beneficiall and commodious unto others, namely; first the workes of pardon towards offenders, laid downe in these places, *Rom.* 12. 14. 17, 19. *Coloss.* 3. 13. and 1 *Cor.* 6. 7. and 1 *Pet.* 3. 9. It is profitable to those who offend to pardon their offences, and it is pleasing unto all to observe, how ready wee are to pardon and passe by wrongs. And therefore Christ prayes for those who crucified him, *Father forgive them*; and *Stephen* for those who stoned him, *Lord lay not this sinne unto their charge*. Secondly, the works of mercy, whereof wee treated largely before, vers. 7. And therefore I conclude, if we desire so to live, that the Lod may be glorified in us and by us, we must abound in every good work, but principally and chiefly in those which are 1. good in themselves 2. gratefull unto the good God. And 3. pleasing and profitable unto men.

§. 7. *Your Father.*] *Sect.* 7.

Why doth not Christ call God, the Lord, or Judge of all the world, or by some of his terrible names; but onely Father? *Quest.*

Because our Saviour by this relative compellation would provoke them unto a greater care, as if he would say, let this move you to shine before others in a holy life, because he is your Father, whose glory I perswade you to seeke; and they are children whom by your good workes you ought to bring unto the Father. And therefore he who neglects to hold forth the light of a holy conversation, doth both neglect the glory of his Father, and the conversion of his brethren. *Answ.*

§. 8. *Which is in Heaven.*] *Sect.* 8.

Why are these words added? *Quest.*

Because by the very mention of Heaven, all earthly impediments are obliterated and extinguished: as if our Saviour would say, bee not hindred from shining before men, by the world, for this is the will of your heavenly Father, that you should doe it. *Answ.*

VERS. 17. *Think not yee that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill.* *Vers.* 17.

In this Sermon preached by our Saviour upon the Mount, there are these three parts.

To wit, the { *Exordium*, wherein our Saviour treats of true blessednesse, chap. 5. 3. unto vers. 13.
Tractate, concerning instructions which direct us in a holy life, unto chap. 7. vers. 24.
Conclusion, which is parabolicall, chap. 7. vers. 24. &c. unto the end of the chapter.

The

180

The Tractate hath a double instruction, whereof the

first is of the preaching the Law, and that both of the

Law preached, and this both in

Preachers, the Apostles, chap. 5. 13. unto verse 17.

Generall, shewing that the Law is to be observed and kept, chap. 5. 17. unto vers. 21.

Particularly correcting some errors about the Law, alledged by the Jewes, either

Truely, but not aright explicated, as of { Murder, chap. 5. 21. unto 27. / Adultery, chap. 5. 27. unto 31.

corruptly, and that either

Indirectly, and that either because

First, it was not a true or positive Law, but onely a toleration, as of Divorce, vers. 31. unto 33.

Secondly, it was not the whole Law, as of swearing, vers. 33. unto 38.

Thirdly, it was not given unto them, as of revenge, vers. 38. unto 43.

Directly, by adding unto the Law, as of love and hatred, vers. 43. &c. unto the end of the chapter.

Second is of the practice of pietie, where Christ followes a double method, namely,

First, hee condemns the evill examples of hypocrites in

Almes-giving, chap. 6. 1. unto vers. 5.

Prayer, where he blames in them two things, { Boasting, 6. 5. 6. / Battologie, 6. 7. unto 16.

Fasting, 6. 16. unto vers. 19.

Secondly, he layes down the good precepts which are to be observed, viz.

First, wordly care is to be avoided, 6. 19. &c. unto the end.

Secondly, our brethren are not to be judged, 7. 1. unto vers. 6.

Thirdly, holy things are not to be prophaned, 7. 6.

Fourthly, prayer is confidently to be made, 7. 7. unto vers. 13.

Fifthly, holines is industriously to be followed, 7. 13. unto 24.

The generall Tractate concerning the law, hath 3. parts, to wit, the

Proposition which is partly { Negative, wherein may be observed { The phrase, Thinke not yee. / The thing, that I am come to destroy the law. } Affirmative, wherein are two things, { The affirmation, Not to destroy, but to fulfil. / The confirmation, where two things are observeable, { The phrase of asseveration, verily. / The certainty where are { The time, until heaven, &c. / The universality { Not one jot, which is meant of precepts. / All shalbe fulfilled, which is meant of punishments.

Generall conclusion unto all men: whosoever shall { Breake, } vers. 19 / { Keepe. }

Particular application unto the Apostles, vers. 20.

Sect. 1. §. 1. *I came not to destroy the Law, &c.*

Wee have in these words two things to observe, { The occasion of them, / The scope, wherein there is two parts, the { First, Negative, wherein are { The phrase. / The thing it selfe. } / Second Affirmative. }

Quest. First, why and upon what occasion doth Christ speake these words?

Answ. 1. First, to confute the Pharisees, who might have accused him, first for an Innovator: Secondly, for a Doctour of liberty; because many did suspect that he was contrary to the *Law*,

[q] Math. 7. 29.

Both by his { Doctrine, because 1. he taught not as the Scribes [q]. 2. He condemned their traditions, *Math.* 15 9. &c. and chap. 23. 3. The legall lotions and purifications and ceremonies he contemned and despised, *Math.* 15. 2. And therefore by these things they thought that he was no friend unto the *Law*. / Conversation, because first he was very seldome amongst the Pharisees and Princes of the Jewes: Secondly, often amongst the Publicans and Harlots.

Answ 2. [r] Luk. 24. 27. 44. Secondly, these words were here added by Christ, to confirme the Doctrine which he had a little before taught unto his Apostles: For they might now have objected unto Christ; What necessity is there to *let our light shine before men*, if now thou put an end to the old *law*? To this our Saviour answers, *I came not to destroy the law*: in which answer he implies two things; viz. First, that he was no Innovator; neither went about to bring in any new thing, but only to fulfill those things which were fore-told by *Moses* and the Prophets [r]. Secondly, that hee went not about to loose the raines of liberty, by making void any part of the morall Law. And therfore the Ministers of the Word should so preach, that it may appeare, they neither 1. affect novelties (for there is no new thing in the true observation of the Law) Nor 2. give any liberty or leave to sinne or licentiousnesse at all.

Sect. 2. §. 2. Secondly, we now consider the phrase here used by our Saviour: *Thinke not yee with your selves.* When

Queſt. 1. When doth Chriſt uſe this phraſe of ſpeech, and why here?

Anſw. It is not an uſuall ſpeech with Chriſt, but uſed by him onely, when and where he condemnes the opinions of others: Thus hee ſpeakes unto the Jewes, *Thinke not yee that I will accuſe you to the Father* [s]. And thus Saint *Paul* ſpeakes unto the Corinthians, *Let no man thinke me a foole* [t]. And ſo in this verſe, *Thinke not ye, that I come to deſtroy the Law*, &c. As if our Saviour would ſay, I know that there are many fooliſh opinions broached againſt the Law of God, but *Ne vos putate, Think not you, &c.* In which phraſe he implyes, that amongſt men there are many things held amiſſe concerning the Law of God.

[s] John 5. 45.
[t] 2 Cor. 11. 16.

Queſt. 2. What errours have beene ſet a foot about the Law?

Anſw. 1. Firſt, ſome have rejected and condemned all Scripture whatſoever: as the *Mirabiliarii*, the Enthuſiaſtes, and the Anabaptiſts, *Danæus de Hæreſ.*

Anſw. 2. Secondly, ſome reject the old Teſtament, the Law and the Prophets, becauſe to them they ſeeme contrary to the Goſpel; thus the Cerdonians (*Danæus* 62.) and the Marcionites, who condemne the whole Old Teſtament (*Danæus* 66.) as doe alſo the Appellites (69.) and the Severians, Tacians, and Manichees, *Danæus* 71.

Anſw. 3 Thirdly, ſome ſlight the Decalogue or ten Commandements; thus did *Simon Magus* (*Danæus ex Epiphanio*) and the Cainani (*Danæus* 55.) and the Manichees, who call it a killing Letter, *Senenſis* 78. 2. c. yea an unjuſt and cruell Law, *Senenſ.* 452. 2. &c.

Anſw. 4. Fourthly, ſome wholly neglect the workes of piety commanded in the Law, and for this cauſe have hated the law, becauſe it requires holineſſe; thus the Origeniſts reject all the Books both of the Old and New Teſtament, which reprove and condemne filthineſſe and uncleanneſſe (*Danæus* 115.) thus the Montaniſts ſlight the Law, becauſe they would have none compelled to live well (*Danæus* 194.) And ſome have given reaſons for the ſtrengthning of this opinion; namely, firſt becauſe the ſoule is not polluted by ſinne, but onely the body; thus the Simonians and the Gnoſticks (*Danæus* 6.) Secondly, becauſe we are ſaved by grace, and therefore it is lawfull to ſinne, if ſo be wee doe but beleeve (*Rom.* 6. 1.) thus the Baſilidians, and Gnoſticks, and *Simon Magus*, and Saturnians, and Manichees, and Ætians, and Eunomians; and hence the Corpocratians taught uncleanneſſe, and the Valentinians derided all goodneſſe. Now leſt ſome ſhould thinke that I revive and give new life to old forgotten and forſaken Hereſies; it will not be amiſſe to obſerve in a word, that there are many ſuch as theſe even at this day, who thinke it is lawfull for them to ſinne (becauſe where there is no Law there is no ſin, *Rom.* 4. 15.) and therefore they reject the Law (*Senenſ.* 79.) The Libertines teach that all ſins are lawfull, and therefore they plainly reject the Old Teſtament (*Prateolus ex Lindano.* 254. & *è Calvino contra libertinos*) Teaching us, that the wiſdome and opinions of the fleſh doe eaſily oppoſe themſelves to the Law and Commandements of God. *Obſerv.*

Why is carnall wiſedome ſo prone to contradict the pure and holy Law of God? *Queſt.* 3.

Firſt, becauſe it is not ſubject to the will of God, and therefore doth oppoſe it. *The carnall minde is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can bee*, Rom. 8. 7. *Anſw.* 1

Secondly, becauſe the Commandements of God are grievous to a corrupt and polluted heart, which cannot ceaſe to ſinne: And therefore doth oppoſe them. *Anſw.* 2.

§. 3. *I came not to deſtroy the Law.* *Sect.* 3.

The Jewes object this place, to prove that the Law ſhall not be abrogated, when the Meſſiah comes, thus; The Chriſtians ſay, that Chriſt was the true Meſſias, and yet he both obeyed and fulfilled the Law himſelfe, and both by example and Doctrine did move others alſo to the obedience thereof: In this verſe he ſaith, *I came not to deſtroy the Law, but to fulfill it*: and afterwards, verſ. 19. he ſaith, *Whoſoever ſhall breake one of theſe leaſt Commandements, and ſhall teach men ſo to doe, he ſhall be called the leaſt in the kingdome of Heaven*. And therefore, ſay the Jewes, that both by the words and deedes of Chriſt it evidently appeares, that the Moſaicall Law ſhall not ceaſe or be abrogated. *Object.* 1.

That we may truely ſee how Chriſt fulfilled the Law and the Prophets, we muſt remember that in the Law and Prophets were principally contained five things, namely, things morall, ceremoniall, judiciall, Sacramentall, and promiſes and threatnings. *Anſw.*

Firſt, in the law and Prophets there are Morall things, to wit, the ten Commandements, which are neceſſarily to bee obeyed unto ſalvation by all thoſe, who are of yeares of diſcretion: and therefore were not to ceaſe at the comming of Chriſt, nor to bee aboliſhed by him, but fulfilled.

Secondly, in the law and Prophets there were Judiciall things, as an eye for an eye, a tooth for a tooth, and divers the like, in theſe there was judgement without mercy, and therefore they were to bee mitigated and allayed by the ſweetneſſe of mercy, at the comming of the Meſſiah.

Thirdly, in the Law and Prophets there were Ceremoniall things, to wit, all the ſacrifices, and many more, which being but figures of things to come, were to vaniſh when Chriſt (unto whom they all pointed) came into the fleſh: now even theſe Chriſt did obey & fulfil literally until the determinate time of their ceſſation, and then by himſelfe, and his Apoſtles, did reduce them unto a ſpirituall and myſticall ſenſe.

Fourthly, in the law and Prophets there were Sacramentall things, as circumciſion, the Paſchall Lambe, and the red Heifer; theſe were figures of Chriſts ſuffering, death, and blood-ſhed and therefore were neceſſarily to ceaſe when Chriſt came: And theſe were fulfilled by him in his death and ſuffering.

Fifthly,

182

Fiftly, in the law and Prophets, there were Promises of the comming of the Messias, and withall of the conversion of the Gentiles, of remission of sinnes, and eternall salvation, and these our Saviour perfectly fulfilled [1].

[1] *Galatinus, lib. 11. cap. 2. fol. 400.*

The Manichees (as was said before) rejecting the law of God, and the Old Testament, are urged (by Saint *Augustine*) to give over their opinion, considering what our blessed Evangelist hath positively avouched in this verse, why doe yee not (O Manichees) receive the law (saith the Father) and the Prophets, which Christ came to fulfill?

Here *Faustus* in the behalfe of them all takes the quarell in hand, disputing thus.

Obiect. 2 Firſt, none make mention of this saying but onely *Matthew*, who followed Christ when he came downe from the mount, and was called to bee an Apostle after this Sermon was preached, namely, Chap. 9. 9. but Saint *Iohn* saith nothing of it, who was alwayes with him.

Answ. Hereunto *Augustine* answers, that though *Matthew* heard it not from Christ upon the Mount, yet hee might either heare it from his owne mouth at some other time, or hee might heare it from *Iohn* who was present.

Obiect. 3 Secondly *Faustus* objects againe, this Gospell was not written by *Matthew*, but by some other, for of *Matthew* it is written in the third person: *Hee seeth a man sitting at the receit of custome, whose name was Matthew, Mat. 9. 9.*

Answ. Hereunto *Augustine* answers, that by the same argument Faustus may as well conclude, that Saint *Iohn* writ not his Gospell, for he speaketh of himselfe saying, *Peter turned him about & saw the other Disciple whom Iesus loved.*

Obiect. 4 Thirdly, *Faustus* objects, to beleeve the new Testament is nothing else but to acknowledge the disanulling of the old, and therfore the law is not now to be observed.

Answ. In the old Testament were figures, which must needs cease, when the things figured out are present, and even herein are the Law and Prophets fulfilled, in which it is written, that God would give a new Testament, *Ieremiah* 31. 31.

Answ. 2. Secondly, in the Morall law we may observe the
- Condition which is either of
  - Death, which is Maledict and a curse, and this Christ tooke away in his crosse, and abolished it, as appeares by these places 2 *Cor.* 3. 7. *Gal.* 3. 10. 13. *Deut.* 27. 26. and 1 *Cor.* 15. 56.
  - Life, which is Justification, and this also is abrogated, *Rom.* 3. 20. *Gal.* 2. 16. and 3. 11. and 5. 4, For Christ is the end of the law for righteousnesse to every one that beleeveth, *Rom.* 10. 4.
- Direction, the rule of good, and this is immutable as God himselfe is; because it is his will.

Answ. 3. Thirdly, wee being in Christ are freed from the law of sinne and of death (*Rom.* 8. 2.) But yet wee are debtours not to the flesh, to live after the flesh; but to the law, to be regulated thereby; for the law is good, holy, just, spirituall, and to be consented unto, Rom. 7. 7. 12. 14. 16. yea to be delighted in, and that in the inward man. Rom. 7. 22. And therefore, although the ceremoniall law be now disanulled, and the conditions of the morall law abrogated; we being freed from the curse and condemning power of the law, and not justified by the law; yet as the law is a rule of direction unto us, so it is to be obeyed, and submitted unto.

Fourthly, when a Jew shall aske thee (saith *Faustus*) why thou dost not keepe the precepts of the Law, which Christ came not to dissolve, thou either 1. must confesse this verse to be false: or 2. deny thy selfe to bee Christs Disciple: or 3. yeeld to observe the ceremonies still. *Obiect. 5*

The faithfull (saith *Augustine*) doe keepe the Law and the Prophets, when truely, cordially, and unfainedly they love God and their neighbour, and as for figures and ceremonies, they know that things shadowed out by them are now fulfilled in Christ. *Augustin. contra Faust. lib. 19. Cap. 7.* *Answer.*

How is the Law destroyed, because our Saviour saith here, *he came not to destroy the Law?* *Quest. 1.*

Answ. 1. Firſt, the Law is destroyed, *Male explicando*, by a wrong interpretation thereof, and thus Christ gives the true sense of the Law, and refutes the impious expositions of the Scribes and Pharisees, vers. 21. &c.

Answ. 2. Secondly, the Law is dissolved, *Male explendo*, by a false fulfilling and accomplishing thereof. And thus Christ doth not teach, that obedience unto the Law is to bee neglected, but rather urgeth it.

Obiect. 6. Either by the comming of Christ the Law is destroyed, or else the Scripture is contrary to it selfe, but the latter is false, therefore the former is true. The necessity of the connexion is proved thus, Saint *Paul* urgeth, first, that by the workes of the law wee cannot be justified, *Rom.* 3. 20. 21. and *Gal.* 2. 16. and *Rom.* 4. 14. 15. Secondly, that it is impossible for the law to save us, *Rom.* 8. 3. *Gal.* 3. 21. Thirdly, that wee are not now under a pedagogue, *Gal.* 3. 24. 25. that is, not under the law, but under grace, *Rom.* 6. 14. we being dead unto the law, *Romans* 7. 4. *Galat.* 2. 19.

Answ. 1. Firſt, the ceremoniall law is abolished; for that was our pedagogue unto Christ, daies, and meats, and moneths, and feasts, and ordinances, and circumcision, were but shadowes of things to come; and therefore the substance and thing typified being come, the types and shadowes vanish out of sight. Read Heb. 10. 1. Gal. 5. 2. and 4. 10. and Ephes. 2. 15. Colos. 2. 16.

Obser. Teaching unto us this necessary instruction, that the Gospell doth not take away the obedience of the morall law: *Blessed are they* (saith *David*) *that are upright in their waies, Ps.* 1. 1. &c. and if wee would enter into life, our Saviour saith, *we must keepe the Commandements. Mat.* 19. 17. &c. whence S. *Paul* saith, that those who are in grace, *are not without law to God, but under the law to Christ* [v]. And againe, *the grace of God which bringeth salvation, teacheth us to deny ungodlinesse* [v] 1 Cor. 9. 21.

and

and worldly lusts, and to live soberly, righteously, and godly in this present world[u]: And therefore both the negative and affirmative part, both of the first and second table, is to be obeyed even of the deare members of Christ, because this he did not by his comming destroy.

u Titus 2. 11. 12.

Quest. 2. Why must the Morall law bee observed in the times and places of the Gospell?

Answ. 1. First, because God is unchangeable, and therefore so is also his will, *Iames* 1. 17. But the Law (as was sayd before) is the will of God.

Answ. 2. Secondly, God requires of all persons, in all times, to live holily, and unblameably, as appeares by these places, *Luk.* 1. 79. and 1 *Thessal.* 4. 4. and *Titus* 2. 11. 14. and *Heb.* 12. 14. and 1 *Pet.* 1. 17. But the rule of holinesse, goodnesse, truth, equitie, and justice, is no where laid down but in the Law, and therefore the Morall Law is perpetuall.

Answ. 3. Thirdly, the Morall law is in force in the times of the Gospell, and must bee obeyed, because disobedience thereunto is severely punished. Hee that sinnes against the law, shall bee judged by the law, although hee live under the Gospell; as we may see in these places, 1 *Cor.* 6. 9. *Ephes.* 5. 3. *Coloss.* 3. 6. And therefore *Bellarmine* is most injurious unto us, in saying, that Protestants affirme, Christian libertie to consist in an absolute freedome from the obedience and subjection of the Morall law: *Quod Moses cum suo Decalogo nihil ad nos pertineat*: and that *Moses* with his Decalogue, belongeth not unto us[w].

w *Bellar. lib. 4. de Iust. cap. 5 initio.*

How false and malicious this is, all the world may know, considering that wee subscribe to the truth of this present Scripture, that *Christ came not to dissolve, but to fulfill the law.* Indeed the Muscovites doe hold, that the Decalogue is abrogated by the Apostles[x]: But Protestants are far off from so grosse an opinion: for we say, That Christian libertie consisteth in these three things, namely,

x *Theolog. Muscovit. cap. 5.*

First, that wee are exempted from the Ceremonies of the Law, and the Judicials, so farre forth as they concerned the politicke state of the Jewes[y].

y Act. 15. 10.

Secondly, wee are freed from the curse and guilt of the law[z], Christ hath redeemed us from the curse of the law, when hee was made a curse for us.

z Galath. 3. 13.

Thirdly, we are delivered from the servitude of sinne: And therefore it is a shamelesse slander, to avouch, that wee hold Christian liberty to consist in a freedome from the obedience of the Law of God.

Sect. 4. *Quest.* *Answ.* §. 4. *The Law.*] What Law is here meant?

There is a two-fold Law,

- First, the Law of the Gentiles, which Saint *Paul* calleth the law of Nature; *They doe by nature the things of the Law*, Rom. 2. 14.
- Secondly, the Law of the Jewes, which is three-fold, viz.
  - First; *Ceremoniall*, which is described and explained in the Bookes of *Moses*, especially in *Leviticus*; and prescribed rites and ceremonies unto the Jewes, to bee observed and performed in the worship of God.
  - Secondly, *Judiciall*, which prescribed ordinances for the government of the common-wealth of the Jewes, and the civill punishment of offenders.
  - Thirdly; Morall, here meant; and wherein 3 things are observeable, viz.
    - First, the *Morall Law* is that which was written at first in the heart of *Adam*, and in all men since by nature, in regard whereof it binds all men.
    - Secondly, it commands perfect obedience, both inward in thought and affection; and outward in speech and action.
    - Thirdly, it bindeth to the curse and punishment, every one that faileth in the least performance of holy duties[a].

a Gal. 3. 10.

Sect. 5. *Quest.* §. 5. *And the Prophets.*] Who are meant here by Prophets?

Prophets are of three sorts, namely, First of the Jewes. Secondly, of the Gentiles, of whom *Paul* sayth, *One of your owne Prophets hath sayd.* Thirdly, of the truth, of whom Christ sayth, *Behold, I send unto you Prophets and wise men.* Now our Saviour meaneth the Prophets that did foretell of him. *Faustus ex August. lib. 19. cap. 7. contr. Faust.*

Sect. 6. §. 6. *But to fulfill it.*] Our Saviour here affirming, that *he came not to destroy the Law, but to fulfill it*, may make some doubt, whether there be any difference betweene the Law and the Gospell, or not; and how they differ.

Answ. 1. The difference betweene the Law and the Gospell stands in five things, namely,

The Law

- First, is Naturall, and was in mans nature before the fall.
- Secondly, sets forth Gods justice in rigour, without mercie.
- Thirdly, requires perfect righteousnesse within us.
- Fourthly, threatneth judgement without mercie, & therefore it is called *the ministery of condemnation*[c].
- Fiftly, promiseth life to the doer[d].

The Gospell.

- Is spirituall, revealed after the fall, in the covenant of grace.
- Sets forth Justice and Mercie, united both in Christ.
- Revealeth our acceptance with God, by imputed righteousnesse.
- Shewes mercie to mans sinne, in and by Christ, if wee doe repent, and believe in him with a lively faith.
- To the believer. *Rom.* 4. 5.

c 2 Cor. 3. 7. 9.

d Rom. 10. 5.

184 How did Christ fulfill the Law?

Queſt. 2. *Anſw. 1.* First, by and in his Doctrine, and that theſe two wayes; Firſt, by reſtoring unto the Law its proper meaning, and true ſence (as *Matth.* 5. verſ. 21 22. 27. 28.) which was depraved by the Phariſees, as appeares plainly in the whole next chapter. Secondly, by revealing the right way, whereby the law may be fulfilled.

Anſw. 2. Secondly, Chriſt fulfilled the Law in his Perſon, and that five wayes: Firſt, by becomming accurſed to the Law, in ſuffering death upon the Croſſe for us: for although the Law could not condemne Chriſt, who was innocent and unſpotted, yet becauſe hee had put on our perſon, which the Law had condemned by a curſe [e], and alſo taken upon him our curſe and malediction, he fulfilled that crying Law, *curſed is every one that doth not abide in all, that is written in the law* [f]. He was made a curſe for us, that we might obtaine and partake the bleſſing of *Abraham* in him. Secondly, hee fulfilled the Law in his perſon, by enduring and undergoing human things, although hard to bee borne, and unjuſtly commanded: Thus hee payes tribute (when it was required) although it were proper unto ſtrangers, the children being free. Thirdly, Chriſt fulfilled the Law in his perſon, by obſerving the ceremonies and ſhadowes of the Law. Fourthly, by fulfilling all the predictions and propheſies of the Law concerning himſelfe; whether they were, I. the Types of the Law: or, II. the promiſes of ſalvation, as for example, *Iacob* ſaith, *The Scepter ſhall not depart from Iudah, &c. untill Shiloh come* [g]. *Moſes* ſayth, *The Lord will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, unto him ſhall yee hearken* [h]. *Iſaias* ſaith, *The Spirit of the Lord is upon mee, therefore the Lord hath anoynted me, and ſent me, &c* [i]. Read further, *Iſai.* 53. 4-6. *Ezech.* 36. 25. 26. *Zach.* 12. 10. *Pſalm.* 110. 1. In all which places, and many more, wee may ſee the Oracles and predictions of the Law and Prophets, concerning the Regall, Sacerdotall, and Propheticall offices of Chriſt, really and verily fulfilled by him: and therefore he doth moſt truely affirme, that hee *came not to diſſolve the law, but to fulfill it*. Fiftly, Chriſt fulfilled the Law in his perſon, by performing perfect obedience unto the Morall law, doing all that was therein required of him, either in regard of God, or man; in which reſpect hee was ſayd to bee made vnder the Law [k]. There was in him ſuch a perfect obedience, and conformitie unto the Law of God, that he did obſerve it fully, and fulfill it without the leaſt defect; yea herein dares challenge his adverſaries the Jewes, *Which of you can reprove mee of ſinne* [l]. And thus Chriſt in his perſon fulfilles the Propheſies, Ceremonies, Types, Shadowes, and Promiſes of the Law; yea, after his reſurrection, telleth the two Diſciples, *that it was neceſſary, that hee ſhould fulfill all things which was written of him in the Law of Moſes, and of the Prophets, and Pſalms*.

Anſw. 3 Thirdly, Chriſt fulfilled the Law in men three wayes, namely,

First, by creating faith in their hearts, whereby they lay hold on Chriſt, who fulfilled the Law for them. Secondly, by writing the Law in their inward man; *Ierem.* 31. 33. *I will write my law in their hearts*. Thirdly, by giving them his owne bleſſed Spirit, which makes them endeavour to fulfill the Law; which endeavour Chriſt accepts for perfect obedience, though it be imperfect: For Chriſt infuſing the grace of his Spirit into us, by the vertue thereof wee are quickned, and begin to fulfill the Law, in performing new obedience unto God, according to all his commandements. And thus we ſee the truth of this aſſertion, or ſentence, *I came not to deſtroy the law, but to fulfill it*.

VERS. 18. *Verily I ſay unto you, till heaven and earth paſſe, one jot, or one tittle, ſhall in no wiſe paſſe from the law, till all be fulfilled.* *Verſ. 18.*

§. 1. *Till heaven and earth paſſe.*] Shall the Law end when heaven and earth doth paſſe away? *Sect. 1.* *Queſt.*

Anſw. 1 Firſt, ſome anſwer, that the written Law and Prophets ſhall paſſe away, but not the Law it ſelfe, thus *Bucer*.

Anſw. 2. Secondly, ſome ſay that the yoake and coaction of the law ſhall paſſe away, but not the rule or truth thereof.

Anſw. 3 Thirdly, ſome ſay the phraſe is figurative, and this I conceive to bee the truth, *They ſhall feare thee Oh Lord* (ſaith *David*) *Donec Sol, ſo long as the Sunne and Moone endure* [m], where *Donec* doth not include a ſet time; ſo our Saviour ſaith unto his Apoſtles, *Lo, I am with you, Donec, even unto the end of the world* [n], that is for ever: Yea Saint *Luke* thus alleadgeth this verſe, *It is eaſier for heaven and earth to paſſe, then one tittle of the law to faile* [o]. Wherefore *Gualter* concludes, *Eſt argumentum ab impoſſibili*: As it is impoſſible for heaven and earth to paſſe, ſo it is impoſſible for any part of the law not to bee fulfilled, or to bee made voide: Teaching us that the Morall law is alwaies to be obſerved, by all men, in all ages, Chriſts word ſhall not paſſe away, Mat. 24. 35. and the word of our God is perpetuall, enduring for ever. That which was ſinne in it ſelfe once, is ſin alwaies, for there is no mutation with God at all, Jam. 1. 17.

[m] Pſal. 72. 5.
[n] Matth. 28. 20.
[o] Luk. 16. 17.

Obſerv.

§. 2. *One jot or one tittle ſhall paſſe.*] *Sect. 2.*

If the ſtudious Reader deſire a learned expoſition of theſe two words, Jot, and Tittle, let him read *Senenſis, Biblioth ſanct. lib. 2. fol. 75. fine. & 76.*

What doth our Saviour meane by theſe words? *Queſt.*

Anſw. Ἰῶτα, Jot is the leaſt letter, κεραία, Tittle, is leſſe then Jota or Jot. *Auguſt.* ſ. by which our Saviour meanes, that there is nothing ſo little in the law that it may bee omitted; hence he ſaith elſewhere that account muſt bee given unto God for idle words, yea for thoughts. God is wiſer then men, and hath commanded no vaine thing, but all things are ſignificant, which are enjoyned in the law, that being altogether juſt [p], God is holy in all his workes, much more in all his lawes, and therefore the leaſt tranſgreſſion of the law, ſhall be puniſhed.

[p] Pſal. 12. 7.

§. 3.

Sect. 3. §. 3. *Vntill all things be fulfilled.*]

Obiect. It may here bee obiected, that many things commanded in the law, are violated and broken, and therefore all things therein, are not fulfilled.

Answ. These words are not to bee referred unto the life of men, but unto the truth of the doctrine: for although many precepts are transgressed, yet all the promises and threatnings shall certainely be accomplished in Gods appointed time.

Vers. 19. VERS. 19. *Whosoever therefore shall breake one of these least commandements, and shall teach men so, he shall be called the least in the kingdome of heaven; but whosoever shall doe and teach them, the same shall bee called great in the kingdome of heaven.*

Sect. 1. §. 1. *Whosoever shall breake one of these.*] λύειν

Observ. The word here used signifies to untie a knot, or to loose a bond or chaine: Teaching us, that the Morall Law is a Bond which binds the conscience; and remaines still as a rule of obedience unto us, as was shewed in the 17. verse.

Quest. 1. Cannot a man obey God aright, except hee acknowledge this obligation unto the Morall Law?

Answ. No: because if we be free from God, wee are the servants of sinne, and slaves unto our owne lusts; and therefore so long as wee have not taken Christs yoake upon us, and yielded up our selves to the service and obedience of God, as bound in conscience to serve him, and him alone and that with all our hearts; wee have not performed any true, faithfull, or acceptable service unto him.

Quest. 2. Have the children of God then under the Gospell no liberty?

Answ. There is a two-fold liberty or freedome, namly. First, *External*. Secondly, *Internall*.

First, there is an *Internall* liberty, when a man will not be taught, or directed, or reproved, or compelled to performe any service unto God. This is not granted unto any, yea all must know, that what they doe is not gratefull unto God, except they pay it as a debt, and do confesse that it is their duety to doe it. There are three sorts of men that obey God. First, some acknowledge the obligation, but are backeward to performe covenants; they confesse it is their duety to obey God, but they doe it unwillingly, these must remember that God loves a cheerfull and ready service. Secondly, some freely and willingly doe that which God requires, but will not acknowledge it as an obligation, they are content to performe holy dueties, but yet will not confesse that they are so obliged to the performance thereof, that they had sinned if they had omitted them, or that they have deserved nothing for the performance of them. These must remember that God requires service of us, and not will-worship. Thirdly, some confesse that it is their duety to serve the Lord, and labour to obey him willingly and cheerfully, readily, and with a willing mind; and the obedience onely of these is acceptable unto God. It is too ordinary with many, because the word is preached by poore and meane men, to disdaine to obey it, yea hence to doe whatsoever they will, and to come to Church when they will; but they must distinguish betweene the Messengers and Message, Embassadour and Embassage, for although the Ministers be poore, or contemptible, yet the word they bring, is not to be despised, because that comes from God [q].

[q] 2 Cor. 5. 19.

Secondly, there is an *Internall* liberty, when the conscience dares not resist the Law of God, and this is twofold. First, Servile, *Oderunt peccare mali, formidine pœnæ*. When a man out of a slavish feare of punishment dare not transgresse the Law of God; this is not praise-worthy in it selfe, but yet these are much better then those, who will not at all obey the Lord.

Secondly, Filiall, when the love and reverence of God are so conjoyned together, that we neither dare commit any evill or omit any thing that is good, but of this elswhere.

Sect. 2. Quest. §. 2. *One of these least commandements, &c.*] Is any sinne small, is not every transgression against an infinite Law, and an infinite God?

Answ. Sinne is esteemed small in a threefold regard: First, in respect of the degree thereof, because all sinnes are not equall; as for example, Incest is a greater sinne than a lascivious word, or wanton thought. Secondly, in respect of Difficulty thereof, because it is more easie to abstaine from some sinne than from other; as for example, a man doth easilier forbeare murder and theft, than lesse sinnes. And hence the Pharisees *tithed Mints*, but left undone *the greater workes of the Law* [r]; that is, they performed easie duties, but those which were hard to bee obeyed, they omitted. Thus some sinnes may bee called lesse than other, because wee can more willingly forbeare, & more easily abstain from some sins, than from other, some being more pleasing unto our nature, and sutable to our dispositions, than others.

[r] Mat. 23. 23.

Thirdly, sinne is said to bee small or little, in regard of our *Estimation*; and thus the Scribes and Pharisees thought it a lesse sinne to violate the commandements of God, then their owne traditions [s]. And this is that which our Saviour meets with, and condemnes in this verse, proving that there is no sinne little, or small, because 1. every sinne is against an infinite law, which is both the rule of true, good honest, and profitable things, 2. because every sinne is against the Majesty of God, the true Lawgiver, and 3. because the least sinne workes death and condemnation: for sinne is ἀνομία, the prevarication of the Law, and the breach of the Law is death: Hence some sinnes which seeme small unto man have beene severly punished by God, as *Adams* eating of an Apple was punished by expulsion out of Paradise; *Achans* preserving the gold and garment out of the fire, was punished with the death of himself & his family: *Sauls* sparing of the best of the Cattle was the cause of his rejection from the Crowne, and for gathering a few stickes upon the Sabbath day the poore man was stoned to death. Numb. 15.32.33.

[s] Mat. 15. 9.

186 §. 3. *He shall be called the least in the Kingdome of heaven.*

Sect. 3. *Quest.* What is the meaning of these words?

Answ. 1. First, they are diversely interpreted; and therefore that wee may attaine unto the true sense of them, observe, that there are three words or voices in them. First, *Vocabitur, hee shall bee called*, that is, he shall bee esteemed, or he shall be indeede the least, &c. as before verse 9. *he shall be called the Sonne of God*, that is, not falsely, but he shall be made Gods sonne. Now in this word all the Interpreters agree.

Secondly, *Minimus, the least*; First, some understand this for *Nullus*; so *Calvin*, and *Stapleton*: *Minimus vocabitur*, that is, *minimè vocabitur* (*Castalio*) *he shall be called the least*, that is, hee shall not bee called at all, one of the kingdome of God. Secondly, some understand by *Minimus, Infimus, he shal be called the least, &c.* that is, he shall be the lowest, and most inferiour in the kingdome of heaven; as if our Saviour would say, he shall bee admitted into the Kingdome, but he shall not be honoured therein, thus the Papists expound generally the words as followes by and by.

Thirdly, *in regno cælorum, in the kingdome of heaven*, this I. some expounds of the kingdome of the Church, and of Grace, as *Calvin* and *Beza*: because thus *Iohn Baptist* was called *the least in the kingdome of heaven. Luke* 7. 28. II. some expound this of life eternall, and so *Aretius* and *Stapleton*.

Answ. 2. Secondly, we may perceive here a difference
Object. 1. then, in this word *Minimus, the least*; For from hence the Papists collect, and hereupon establish their Evangelicall Counsels unto perfection; He (say they) that breakes the least (Counsell not Precept) shall bee called least, (that is, of least esteeme, as the *Laicks*, or *Plebeians*) But he that keepes the least, (that is, the Monkes, and Friers, and Nunnes) shall be highly esteemed, and greatly prized.

Answ. To this I answer first, Christ in this place speakes of Precepts, not of Counsels, as appeares. First from the phrase he uses, calling them *Mandata, Commandements*. Secondly, from the scope of the place: our Saviour principally here prohibiting the violation of the least commandements, and understanding the internall sinne of
Object. 2 the soule. Thirdly, this will appeare by the remoovall of their objections: First the Papists say, they are called *the least sinnes*; and therefore they are not great.

Answ. This followes not, they are called the least, therefore they are little in themselves; but I. because others are greater, all sinnes not beeing equall. II. because the Pharisees thought the sinnes of the heart to be but small.

Object. 3 Secondly, they object, *Minimus erit, hee shall be the least*; he doth not say *exterminabitur* hee shall be destroyed; hee shall not bee cast out of the Church, but hee shall bee lightly regarded, in the Church. To this their owne *Stapleton* answers; *Imò nullus erit*, hee shall
Answ. not all belong unto the Kingdome of heaven. *Non significat gradum inferiorem, sed è cœlo exclusionem.* (*Chrysost. ſ.*) *Least* here doth not signifie an inferiour degree of glory, but a direct expulsion from heaven, as followes in the next verse, *except you bee more righteous then the Scribes and Pharisees, you cannot be saved.*

Thirdly, from what was said in the first answer, we may observe a difference amongst ex- *Answ. 3.*
positors about the meaning of these words, *kingdome of heaven*; I. some understanding them of the kingdome of grace. And II. some of the kingdome of glory: Now I suppose that they may be understood of both; namely, first of the kingdome of grace, because the Church of Christ is ever and anone called the Kingdome of heaven, as *Matt.* 3. 2. and 4. 17. and *Luke* 7. 28. The Church of God is the Kingdom of Christ, and the Church militant and triumphant make up but one and the same kingdome. Secondly, these words may be understood of the kingdom of Glory; *he shall be called the least in the kingdom of heaven*, that is, hee who is disobedient to the least of Gods Commandements, howsoever hee may bee esteemed in the world, yet with God hee shall bee rejected, neither by him allowed a place in the Kingdome of Heaven. The Lord respects no mans person, but judgeth every man according to his workes, and therefore those who give way unto the workes of wickednesse shall receive from him the reward of their iniquitie.

§. 4. *Whosoever shall doe the least of these commandements; and teach them, &c.*] *Sect. 4.*

Our Saviour in these words doth silently point at three sorts of Teachers, namely.

First, those who teach indeede, but by their teaching destroy the law; and therefore neither they themselves fulfill the law, neither by their teaching doe they induce others unto the obedience thereof.

Secondly those who doe not destroy the law by their opinions, but doe truely teach the law unto others, although they doe not practise it in themselves: both these are rejected by Christ.

Thirdly, those who teach the law soundly, and practise it sincerely; that is, who direct by their doctrine and example others unto God, and instruct them in the workes of righteousnesse, and true holinesse; and these are they, whom our Saviour saith here, shall bee called *great in the kingdome of heaven*; which simply is to bee understood of a greater and more eminent degree of glory, according to that of *David*, *They that turne many to righteousnesse, shall shine as the starres for ever and ever* [w]. *Parens sup.*

[w] Daniel 12. 3.

VERS. 20. *For I say unto you, that except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven.* *Vers. 20.*

§. 1. *For I say unto you except, &c.*] *Sect. 1.*

Bellarmine produceth this place, to prove that *Object. 1*
there can bee no certaintie of salvation in this life,

life, arguing thus, if salvation depend upon the condition of workes, then there can bee no certaintie thereof; but the Scripture doth in plaine termes teach us, that salvation depends upon the condition of workes; Therefore none can bee sure of his salvation.

The *Minor* or second proposition he confirmes by this verse, *I say unto you, except your righteousnesse exceede the righteousnes of the Scribes and Pharisees, you cannot enter into the knigdom of heaven*: so chap. 19. *If thou wouldest enter into life, keepe the Commandements.*

Answ. 1. First, the condition of workes doth either simply suppose 1. the necessitie of workes; or 2. over and above the merite of workes: Now in the first sense the Scriptures doth require indeede, that they who desire to bee assured of eternall life and salvation, must labour to abound in the fruits of sanctification: And thus wee grant that salvation doth depend upon the condition of workes.

In the second sense it is signified that this salvation is acquired by the merit of those workes of sanctification: And this we altogether deny, as followes in the following objection, and third answer of this.

Answ. 2. Secondly, although salvation doth depend upon the condition of workes, in the first sense, yet it followes not hence, that therefore there can be no certaintie of salvation; but rather on the contrary wee say, that this condition of workes being supposed, there is a great certaintie of salvation; because none can be faithfull, who doth not give all diligence in good workes; and those who doe, know hereby that they are faithfull.

Answ. 3. Thirdly, in the second sense, wee grant that there can bee no certaintie of Salvation, such a condition of workes being supposed as includes merit: But *Bellarmine* cannot perswade us Protestants, to grant that any such condition of workes is made in the Gospel; neither doth hee prove it, the places alleadged by him being understood of the first condition of workes, which supposeth their necessity, not of the second, which supposeth their *Merit*[x].

[x] *Chamier. tom. 3. de fide li. 13 Cap. 17. Sect. 30. 31. 33. fol. 444.*

It is questioned betwixt us and the Papists, whether the Evangelicall promises have the condition of workes added unto them, not simply, but whether as antecedent or consequent: And *Bellarmine* affirmes the former, we the latter.

Obiect. 2 The Jesuite objects this place for the confirming of his opinion, *Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of heaven.* This is an Evangelicall promise, because it comprehends the kingdome of heaven: and yet it hath the condition of actuall righteousnesse, which consists in a perfect observation of the Commandements.

Answ. 1. First, it may bee doubted, whether this bee an Evangelicall promise or not, considering that Christs scope here is to vindicate the law of workes, from the traditions of the Pharisees: for when he had protested, that he came not destroy the law, but to fulfill it; had & pronounced them to be the least in the kingdome of heaven, who broke one of these Comandements: he doth by and by adde, *Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, yee cannot enter into the kingdome of heaven*; signifying hereby, that this righteousnesse of the law did farre exceede and excell that righteousnesse, which the Pharises did exercise and commend as most perfect.

Answ. 2. Secondly, the reason why the Cardinall perswades himselfe, that this is an Evangelicall promise, is because it comprehends the Kingdome of heaven: But this is nothing, for by the kingdome of heaven is meant life eternall (as all grant:) And life eternall was propounded and promised to legall righteousnesse (as the Papists themselves confesse.) Wherefore, what should hinder, why wee may not say, that the kingdome of heaven is propounded and promised to legall righteousnesse? I confesse that this kingdome is in some sort proper to the Gospel, namely, in a double regard.

First, because the plaine and direct name is in the Gospel, not in the law; this phrase (The kingdome of heaven) being frequent in the New Testament, but not found in the Old.

Secondly, because this kingdome of heaven is obtained by the Gospel, not by the law: Now if these two regards should make the kingdome of heaven not to belong unto the law, the same would make life eternall not to belong unto the law; which is absurd.

Answ. 3. Thirdly, although wee should grant that this is an Evangelicall promise, not a legall, yet the argument is idle, because it doth not prove the antecedent condition of workes (which is the thing in question) but the consequent; that is, that good workes doe not goe before as meritorious causes of justification and salvation, but followe after as fruits of sanctification.

Answ. 4. Fourthly, the last words of the Jesuites objection are as false as the rest, for this consequent righteousnesse is not placed in a perfect observation of the Commandements of God, for this would destroy the remission of sinnes: If wee could perfectly fulfill the law, then wee needed no pardon, but this is grossely absurd and false, as shall else-where be shewed[y].

[y] *Chamier. tom. fol. 521. de neces. oper. lib. 15. cap. 5. Sect. 3. 4. 5. 6. Sect. 2. Quest. 1. Answ. Quest. 2. Answ.*

§. 2. *Your, except your righteousnesse, &c.*] Why doth our Saviour adde this word *Your*?

Because righteousnesse is not acceptable before God except it be *Ours*; we cannot bee helped by another mans righteousnesse, but *every one must be saved by his owne faith, Rom. 10.*

How then are wee saved by the merits of Christ?

Because they are *Ours*: as appeares thus, first they were done for us; Christ fulfilled the law, and performed whatsoever his father required of him, and that for us. Secondly, faith applies Christs active and passive obedience to us; yea Christ himselfe unto us, and with him all things[z]. Thirdly, faith purgeth and sanctifieth; or leadeth unto puritie and sanctitie;

[z] *Rom. 8. 34.*

188 thus ſaith the Apoſtle, *God put no difference betwixt us and them purging and purifying our hearts by faith*[a], and Saint *John* ſaith, hee that hopes to be ſaved by Chriſt, *will purge himſelfe, even as hee is pure*[b]. And thus the righteouſneſſe of Chriſt is imputed unto us, and applied unto us, and ſo made *Ours*:

a Acts 15. 9.
b 1 Iohn 3.3.

Queſt. 3. What may wee thinke of Supererogatory merits, and Church treaſure? doth not that availe others, and pleaſe God, yea ſatisfie his juſtice in the behalfe of others.

Anſw. This is falſe and ridiculous: For firſt a man cannot ſave his owne ſoule by his owne workes, much leſſe then ſave his brother, by his overplus. Secondly, no man can doe more then hee ought to doe for himſelfe, and therefore none can have any overplus of workes whereby others may be bettered. Thirdly, the Scripture plainely affirmes that to redeeme a brother from death, or to ſave a ſoule, is too great a worke for man, and muſt be left wholy unto the Lord, who onely can doe it; and therefore although a man could ſatisfie for himſelfe, yet hee could not for another by his merite.

Queſt. 4. The Papiſts here demand, why our brothers merits may not as well be applied unto us, as the merits of Chriſt are?

Anſw. 1. Firſt, this is little better then blaſphemy thus to compare God and man together: for God owes nothing unto man, and therefore may give, & communicate unto him what he pleaſes, but every mans owes all he can doe (and more) unto God, and therefore hath no good workes or merits to impart unto his brother.

Anſw. 2. Secondly, Faith apprehends the merits of Chriſt, and makes it ours; but what faith can we have in our brothers workes or merits? faith is built upon the promiſes, but where have wee any promiſe, that by other mens workes of ſupererogation we ſhall be ſaved? A Papiſt with his mony may buy of the Prieſts ſome of this Church treaſure, but he can never by faith (enformed and founded upon the word of God) be aſſured, that it will availe him at all.

Anſw. 3 Thirdly, Chriſt was given unto us for a Mediator; now how injurious is it to the office of Chriſt, to make our brother our Mediatour unto God, that he would accept the overplus of their merits for us?

Sect. 3. §. 3. *Righteouſneſſe, except your righteouſneſſe.*] This place is alleadged by one of the preſent pillers of our Church againſt Popiſh equivocation; That doctrine which is leſſe honeſt then the doctrine of Pagans, is intollerable among Chriſtians: But jeſuiticall equivocating is leſſe honeſt then the doctrine of Infidels and Pagans; Therefore ought to bee eſteemed abhominable among Chriſtians. The Major propoſition is taught by our Saviour in this verſe, *Except your righteouſneſſe doe exceede, &c.* ſhewing where there is more knowledge of Chriſt, there the profeſſion muſt be more honeſt: And Saint *Paul* ſaith expreſſly, *There is ſuch fornication among you, as is not among the heathen*[c]: Concluding that it is blaſphemy againſt God, for a Chriſtian to bee more vile in life then a Pagan.

Argum.

c 1 Cor. 5.1.

The Minor is proved from the Jeſuit (*Eman. Sà. Ioſ. Aphor. Tit. Iuramentum*) who telleth us that ſome of the Papiſts hold, that a priſoner unjuſtly detained in priſon, if upon his oath he be licenced to goe forth, is bound according to his oath to returne againe; except hee bee abſolved from his oath by a Biſhop. This is an oath without equivocation; but our Equivocators thinke their equivocation in making an oath better, and of more power then any Biſhop to free them from perjurie in an oath; eſteeming it as good as no oath, wherein they uſe their *Reſervation*, when as yet the very infidels in reſpect of their naturall knowledge of God, kept better fidelity among men. If any deſire an example or further proofe of this, I referre him to Biſhop *Mortons* confutation of *Equivocation*, Chap. 17. part 3. fol. 89.

Sect. 4. §. 4. *Except your righteouſneſſe exceede the righteouſneſſe, &c.*] *Queſt.* 1. What doth our Saviour condemne in the Phariſees and Scribes, that hee here admoniſheth all his to excell them, and not to follow their ſteps, but rather to outſtrip them?

Anſw. There was in the Righteouſneſſe of the Scribes and Phariſees, a fourefold Hypocriſie, which our Saviour juſtly reproves, the firſt conſiſted in externall righteouſneſſe without internall, whereof Chriſt ſpeaketh, ſaying, *yee Phariſees make cleane the outſide of the cup, and of the platter, but the inward part is full of ravening and wickedneſſe. Yee fooles did not he, that made that which is without, make that which is within alſo*[d]? And againe, *Woe be unto you Scribes, Phariſees, Hypocrites, for ye are like unto whited tombs, which appeare beautifull outward, but are within full of dead mens bones, and of all filthineſſe*[e], that is, outwardly ye appeare righteous untomen, but within ye are full of hypocriſie and iniquity.

d Luk 11. 36.
e Mat. 23. 27.

The ſecond conſiſted in an externall holineſſe alſo, but prepoſterous and defective, becauſe they were ſcrupulous in trifles, but negligent in things of weight: hence Chriſt ſaith unto them, *woe be unto you Phariſees, for yee tithe the mint, and rue, and paſſe over judgement and the love of God*[f], *and the weighty matter of the law*[g].

f Luke 11. 42.
g Mat. 23. 23.

The third Hypocriſie of the Phariſees was a verball not a reall, a famed not a true obſervation of Gods commandements, which Chriſt taxed in them, ſaying, *whatſoever they bid you obſerve, that obſerve and doe; but doe not according to their workes, for they ſay and doe not*[h].

h Mat. 23. 3.

The fourth Hypocryſie of the Phariſees was vaine glory, for in all their actions of religion they ſought the glory and praiſe of men; as our Saviour in the next chapter doth plainely prove. Now from this fourefold hypocriſie of the Scribes and Phariſees, Chriſt dehorteth all Chriſtians by a motive of heavenly bliſſe, in this verſe; as if our Saviour would ſay, Labour I. that your righteouſneſſe may be externall and internall: II. that you may be more carefull of the performance of ſubſtantiall and reall things, then of circumſtantiall and rituall: III. That your religion may not conſiſt in a verball profeſſion, but in a reall practiſe. IV. Be not proud or vaine

vaine glorious in the duties which you performe, but seeke the glory of God in all your actions; and then assure your selves that your righteousnesse exceeding the righteousnesse of the Scribes and Pharisees, you shall certainely enter into the Kingdome of heaven, i.

i Copley. observ. doctr. et mor. fol. 101.

What sort of righteousnesse is it, which our Saviour taxeth here in the Scribes and Pharisees?

Quest. 2. *Answ.* There are three kinds of righteousnesse, viz. *Distributive*, *Commutative*, and *Directive* or *Regulative*; now they were faulty in all these: For first they honoured rich men, and despised poore men, and therefore transgressed the lawes of *Distributive righteousnesse*.

Secondly, they did wrong, deceive, and injure their neighbours, by oppression, and fraud, and therefore violated *Commutative righteousnesse*.

Thirdly, they did not governe or regulat their lives aright, making no conscience of the sinnes of the heart, because men saw them not, yea obeying outwardly the Commandements of God, either for feare of punishment, or the praise of men, or the gaine of worldly things, and the like base ends; and therefore sinned against that *Righteousnesse* which the Lord had expressed in his word for them to regulate their lives and conversations by k.

k Anton. Part. 3. Titul. 18. cap. 5. Sect. 4. col. 2.

§. 5. *Of the Scribes and Pharisees.*

Sect. 5. *Quest.* 1. Who were the Scribes and Pharisees?

Answ. 1. First, a Scribe is a name of office, whereof there were two sorts among the Jewes. First, Civill, who were like *publique Notaries*, and did register the affaires of Princes; and such an one was *Shimshai*. *Ezra*. 4. 8. Secondly, Ecclesiastical, who were imployed in the expounding of the Scripture; such an one was *Ezra* himselfe, chap. 7. verse 1. 5. 6. and those who are mentioned. *Mat.* 13. 52. & 23. 2. & such are meant in this place, to wit, men in Eccleſiasticall Office, descending from the Tribe of *Levi*, who expounded the law unto the people: and these were all one with the Priests and Levites under the law, wherefore *Ezra* is called both a Scribe and a Priest. *Nehem.* 8. 1. 2.

Answ. 2. Secondly, the name Pharisee betokeneth a sect not an office; for there were three speciall sects among the Jewes, namely, the *Essenes*, the *Sadnces*, and the *Pharises*: The *Essenes* were like popish Monks and Fryers, which did separate themselves from the people; vowing, and dedicating themselves to live in perpetuall sanctitie. The *Saducès* were a sect who did expound the law according to the letter and syllable, and withall denied the Resurrection and the immortalitie of the soule, as is plaine, *Acts* 23. 8. The *Pharisees* were such as did forsake the common exposition of the Scribes, teaching and framing a more exact and strict exposition of the law, according to the traditions of the Fathers; and these were most holy outwardly, and of chiefe account among the Jewes; and such an one was *Paul*. *Acts* 23. 6. and 26. 5. yea sometimes the Scribes and Pharisees were all one, that is, the Pharisees were also Scribes, as appeares thus, *Iohn* 1. 19. it is said; The Jewes sent Priests and Levites (which were Scribes as was shewed before Answer 1.) unto *Iohn*, and verse 24. *They who were sent unto Iohn were Pharisees.*

Quest. 2. Why doth our Saviour mention onely the Scribes and Pharisees, and not the Publicanes also? must wee not exceede them in righteousnesse also as well as the other, or are the Publicanes better then the Scribes or Pharisees?

Answ. 1. First, the Scribes and Pharisees were not
- Worse then the Publicanes, in regard of their present condition, for they had attained unto a higher degree or measure of holinesse then they: the Pharisees being pure in their outward man, but the Publicanes polluted.
- Better then the Publicanes, in regard of true repentance and conversiō, but rather worse; for the Publicanes confesse they are sinners, but the Scribes & Pharisees think themselves wronged, when they are so called l.

l Ioh. 9. 40

Answ. 2. Secondly, our Saviour names the Scribes and Pharisees, and not the Publicans, for these two causes: First, because he would convince that pride which was not hid, but openly discovered in the Pharisees, but in the poore and contemptible Publicans there was none; and therefore Christ doth not name them. Secondly, because he would admonish his Apostles to take heed that they were not deceived; now they were not so prone to be seduced by the Publicans, as they were to be carried away with the leaven of the Pharisees, and therefore our Saviour names these, and not those.

VERS. 21. *Yee have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgement.* *Vers.* 21.

§. 1. *It was said by them of old time.*

Sect. 1. *Quest.* 1. Why doth our Saviour alledge or recite these words?

Answ. To teach us, that Antiquity is not alwayes true: it may bee said of Old, and yet bee false.

Quest. 2. *Tertullian* saith, *Quod antiquissimum verissimum*, that which is most ancient is most true; And the Prophet directed by the Spirit of God commands us, *To seeke and aske for the old pathes, where is the good way, and walke therein* m. How then doe we say that Antiquitie is not true?

m Ier. 6. 16.

190

Answ. We must distinguish betweene a double Antiquity, namely,

Prima, the first, or *Antiquissimum*: and this we grant (according to *Tertullian*) to be *verissimum*; for what is most ancient is most true.

Secunda, the second; and this is oftentimes false: for thus wee may prove murder from *Caine*, Drunkennesse from *Noah*, ancient religions of the Heathens which were full of superstition, yea sacrifices of humane flesh: all which are of great antiquity: And therefore our Saviour urgeth the Jewes to looke *ad primam*, to the first Antiquity; *from the beginning it was not thus*, Matth. 19. 8.

Quest. 3. Why may wee not assent unto Antiquitie, although it be not most ancient?

Answ. 1. First, because at the best they are but humane authorities, and therefore being subject to error, we must be very wary how wee subscribe unto them: this the Lord admonisheth his people of, in these words, *What is the chaffe to the wheate?* where the Word of God is compared to wheate, and the words or writings of men, to chaffe.

Answ. 2. Secondly, because truth hath beene revealed unto the world by little and little, and not all truths of old time: and therefore neither every ancient opinion is true, nor every recent tenet false: as wee may see by an example or two: The Apostle saith, *The God of this world hath blinded their eyes*[n]; *Irenæus*, *Tertullian*, *Augustine*, yea all before *Hierome* understood this of the Lord, who is blessed for ever; but *Hierome* expounds it of the Divell, who is accursed for ever. Now the first interpretation is more ancient, but the second is more true, as all expositors doe now acknowledge. *Moses* saith[o], *The sonnes of God saw the daughters of men, that they were faire, &c. Iustine*, *Origen*, *Tertullian*, *Philo*, *Iosephus*, and divers others, understood this of the sinne and fall of the Angels: but now all agree that by the sonnes of God are meant not the Angels, but the posterity of *Seth*, who married with daughters of the posterity of *Cain*. Here also the first opinion is more ancient, but the second more true. It was a common errour maintained by all before *Augustines* time, that the Angels were created long before the world; and he holding that they were created within the six dayes, it was called *inventum Augustini*. And yet hee which was later spake more true than those who were long before him.

n 2 Cor. 4. 4.

o Gen. 6. 2

Answ. 3. Thirdly, many of the ancient Fathers were Heretickes, and therefore Antiquitie is not alwayes to be assented unto; *Tertullian* and *Cyprian* were Montanists, wherefore *Hierome* calls them *Hæresiarchæ*, Arch-heretickes. *Irenæus*, *Iustinus*, *Papias*, *Tertullian*, *Lactantius*, were Ghiliasts: *Origen* in many things so faulty, that although he often doth hit the marke, yet where he misseth, none roves so far, or erres so grosselly, as he doth. *In libris doctorum inveniuntur prava* (*Anselmus.*) In the writings of the Ancients are many slips. *Dum errorem destruunt in alterum incidunt* (*Senensis.*) While the Fathers laboured to avoid one errour, they often fell into another.

Answ. 4. Fourthly, the ancient Fathers would not have us embrace their opinions, except we finde them consonant unto the holy Scriptures: And therefore without this tryall, Antiquity is not to be our rule. *Nolo authoritatem meam sequaris*, (*August. epist.* 112. *ad Paulin.*) I would not have thee to follow my directions, or to build thy faith upon my opinions: *Solis Scripturis canonicis, hanc authoritatem, timorem, &c.* (*August. epist.* 19.) but onely respect the authority of the Canonicall Scriptures, and regulate both thy opinions and practise thereby.

Quest. 4. May we not build our faith upon the ancient Fathers?

Answ. 1. First, the Papists sometimes say absolutely yes: thus one of them (*Greg. a Valent. tom.* 3. *pag.* 291. *d*) saith, The Protestants in the questions of faith, should enquire on what side the Fathers stand, that it being knowne, immediately without any other examination, they might embrace that Doctrine which the Fathers of old judged to be true. So another (*Brist. Mot.* 14.) cries out, what the Fathers beleeved I beleeve; what they held, I hold; what they taught, I teach; what they preached, I preach.

Answ. 2. Secondly, some of the Papists are not so lavish as these, but limit their answer thus, that which all the Fathers deliver with one consent, is infallibly true, and a sure Rocke for us to build our faith upon. This seemes reasonable, if it were not a stale to deceive us, and a meere jugling tricke to bleare our eyes; for wee must know, what they meane when they say, *All the Doctors or the Fathers consenting in one, are to be assented unto*: The meaning whereof is not that they know the judgement of all at any time (unlesse it be very rare) but this is it[p]. They are to be counted All the Doctors, whose authority is such, that the circumstances of their learning, piety, and multitude considered, they alone may justly be regarded, and the rest neglected as no body, if they be compared with these. And thus one or more Doctors erring, may be pressed with the authority of the rest. Here wee see one brave device, that although they brag of all the Fathers, and say they will refuse nothing wherein they *all consent*, yet when it commeth to scanning, they have no hope so much as to finde this *consent of all*, but referre it to their owne discretion, wisely to judge by circumstances, who are *all*, and what the *consent* is. Another brave device of theirs is to give soveraigne authority to the Pope over the Fathers, to explain their meaning, to allow them, dis-allow them, purge them, and fit them to their purpose. If the Reader desire to see this clearly confirmed, let him repaire to *White*, his way to the true Church, fol. 328. §. 11.

p *Greg. a Valent. tom.* 3. *f.* 290.

Thirdly, some Papists (of as good credit as the former) answer this question negatively, that

that they care not what the Fathers ſay, neither doth their authoritie move them at all, and therefore they will be ſure not to build their faith upon them; here firſt they ſpeake of the workes and writings of the Fathers in generall, thus *Marſilius*[q] ſaith. He will receive whatſoever they bring conſonant to the Scripture: but what they bring diſſonant from it, he will reject upon the authority of the Scripture, whereto he will leane. *Turrecremata* ſaith[r], The writings of the Fathers binde us not to beleeve them in all their opinions, but we may lawfully contradict them, where they ſpeak againſt the Scripture or the truth. And *Poſſevine* ſaith[s], Some things in the Fathers (wherein they diſſented from the Church) are judged and rejected.

[q] *Def. p. 413.*

[r] *In c. Sancta Romana, d. 15. n. 12.*

[s] *Bibl. ſelect lib. 12. cap. 23.*

Secondly, they reject the Fathers one by one, ordinarily, when they croſſe *Romes* Doctrine: Many examples the Reader may ſee heereof in our fore-named Authour, *White*, pag. 330. §. 13.

Thirdly, the Papiſts baſely ſlight the Fathers, although many of them agree in one and the ſame thing: as for example, in the queſtion touching the cauſe of predeſtination, one[t] ſaith, that *Chryſoſtome, Origen, Ambroſe, Hierome, Auguſtine, Theodoret, Sedulius, Theophilact, Oecumenius*, and *Theodulus*, held the preſcience of merits; the which opinion was condemned in *Pelagius*. And thus he rejects ten Worthies at once.

[t] *Sixt Senenſ. bib. lib. 6. annot. 241.*

Another[u] ſayth, that *Hierome, Auguſtine, Ambroſe, Sedulius, Primaſius, Chryſoſtome, Theodoret, Oecumenius*, and *Theophilact* (which are the chiefeſt of the Fathers) in the queſtion concerning the difference betweene a Prieſt and a Biſhop, held the ſame opinion which *Aerius, the Waldenſes*, and *Wickliffe* did, whom he counteth for Heretickes, and chargeth the Fathers with the ſame hereſie. In the matter touching the baptiſme of *Conſtantine* the great, they[v] reject *Euſebius, Ambroſe, Hierome, Theodoret, Socrates, Sozomen*, and the whole Councell of *Ariminum*, ſaying, they deſerve no credit, becauſe not they (that is, the Fathers) have written the truth, but themſelves (that is, the Papiſts) have truly related, that hee was baptized by *Euſebius* the Biſhop of *Nicomedia*. And thus wee ſee, how the Papiſts eſteeme of the Fathers, or their writings, when they ſute not with their owne Tenets.

[u] *Mich. Medin. orig. ſacr. hom. li. 1. cap. 5.*

[v] *Baron. an. 324. n. 43. & 50. et inde*

Fourthly, the Workes and Writings of the Fathers are purged (I ſhould ſay rather, polluted) by the Papiſts, and adulterated and corrupted, and gelded, and changed; and therefore wee are not now by any meanes to build our faith upon them. I intreat the ſtudious Reader here to peruſe *Perkinſi Problema, pag. 2. &c. ad 44.* And *Cenſura quorundam Scriptorum. Auctore Roberto Coco*, where he ſhall finde this anſwer abundantly confirmed.

Anſw. 4.

Fifthly, the Fathers in many things diſſented among themſelves; and therefore wee cannot build our faith upon them, becauſe the foundation of faith ought to bee firme, and infallible, truth being but one.

Anſw. 5.

Theophilus calleth *Ephiphanius Hereſiarcham*, the grand Captaine, and Father of Heretiques. 191

Gennadius ſaith, that Saint *Auguſtine* was not farre off from being an Heretique.

Saint *Hierome* writing to St. *Auguſtine*, ſayth thus, *In Epiſtola tua quædam hæretica eſſe judicavi*, I conceive that there are ſome hereticall opinions in your Epiſtle.

Saint *Auguſtine* wiſheth Saint *Hierome* to acknowledge his errour and recant[w].

[w] *Jewel Defenſe of the Apolo. f. 378. Anſw 6.*

Sixtly, the Fathers have erred in many things, and therefore are not firme pillars to build our faith upon. This a learned Papiſt doth acknowledge[x] in theſe words; The Canonicall Authors as being directed from above doe alwaies hold a perpetuall and ſtable conſtancie in their writings; but the Fathers being inferiour unto them faile ſometimes, now and then contrary to the courſe of nature, bringing forth a monſter. And another of them ſaith,[y] that in their bookes which the Church readeth, many times are found things corrupt and hereticall. Thus *Hillary* denied that Chriſt in his ſufferings had any ſorrow (*Refert. Bellarm. de Char. l. 4. c. 8.*) *Clemens Alexandrinus* ſaith, that Chriſt did not eate and drinke of any neceſſity, but onely to ſhew that he had a true body; and that hee and his Apoſtles after their death, preached to the damned in hell, and converted many[z]. *Cyprian* held rebaptization; and *Athenagoras* condemned marriage.

[x] *Canus loc. Theol. l. 7 c. 3. concluſ. 2.*

[y] *Anſelm. Comment. in 2 Cor.*

[z] *Strom. l. 6 and l. 3.*

Seventhly, we Proteſtants doe not deny the Fathers, but receive them with all reverence; ſtudying their writings, and accounting their bookes as moſt excellent monuments of antiquitie; but wee dare not make them rules of faith in themſelves, by which doctrines of truth are eſtabliſhed; but allow the Scriptures onely to be judge, whereby wee trie both the Fathers and our ſelves. Faith comes from the word of God, not from the writing of men; *Rom.* 10. 14. and therefore the word, not the Fathers, muſt be the rule of our faith, and by the proportion and Analogie of faith and truth therein contained, all opinions are to be proved. And therefore I thus conclude this queſtion: firſt, that the Fathers may erre. Secondly, that many of them may erre together. Thirdly, that the learned of this preſent age in many things have more underſtanding then the Fathers had: we being (as *Dominicus Bannes* a Doctor of the Church of Rome ſaid pag. 58. 59.) like children ſtanding on the ſhoulders of Gyants, who being lifted up by the talleneſſe of the Giants, ſee further then they themſelves. Fourthly, and laſtly that therefore with reverence they may in ſome things be refuſed.

Anſw. 7.

§. 2. *Thou ſhalt not kill.* *Sect. 2.*

How many degrees are there of murther in the text? *Queſt. 1.*

Five, namely, firſt *Whoſoever is angry with his brother*: by Anger here is meant all the interiour motions in the minde, will, and heart, which are repugnant to brotherly love. The ſecond degree is, to call out brother *Raca*, that is to uſe *Anſw.*

ſome

192 ſome ſignes and geſtures of an angry and malevolent minde, either by the countenance or by ſome diſdainfull words of reproach which breake forth, or by ſome geſture of the body. The third degree is to call our brother *Foole*, that is, when the mind and affections being throughly moved, we breake forth into manifold opprobrious and evill ſpeakings. The fourth is, when by ſome deede which externally we performe, we harme the body, or impaire the health of our brother. The fifth and laſt is *Homicide* it ſelfe; But of all theſe more particularly by and by.

Much might be ſpoken, firſt of the Antiquity of this law, it being given preſently after the flood; *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed*[a]. Secondly, of the *Antiquitie* of the breach of this Law, it being violated, not many yeares after the creation[b], when *Cain* killed *Abell*. Thirdly, of the generality of this Commandement, *Every one that takes the ſword, ſhall periſh with the ſword*[c]. But I here forbeare, referring theſe to another place.

[a] Gen. 9.6

[b] Gen. 4. 11.

[c] Matth. 26. 52.

Queſt. 2. What was our Saviours ſcope in the quoting of this Law, *Thou ſhalt not kill*?

Anſw. To teach them that they did not truely and rightly underſtand it, expounding it onely according to the letter.

Queſt. 3. Why muſt not the Law be reſtrained onely to his literall ſenſe?

Anſw. 1. Firſt, becauſe the words are conciſe, but the ſenſe is prolixe; the formes are ſhort for the helpe of memory, but the matters therein contained are long and many; and that both in the Decalogue, and in the Lords prayer; and therefore if they be extended no further, then the letter of them, they are not ſolidly expounded, as for example. Wee pray, *Give us this day our daily bread*; ſhall wee not therefore pray for health, apparell, life, preſervation, and proſperity, all which are included in this word Bread.

Anſw. 2. Secondly, the Law of God is Spirituall, and therefore it is not onely literally to bee interpreted, Rom. 7.14.

Anſw. 3. Thirdly, God is to be worſhipped in Spirit, and therefore the Law which preſcribes the manner of his worſhip muſt not onely be literally expounded John 4.24. Prov. 23.26. and therefore the excuſes of ſome will never availe them, who tell us, firſt, that blaſphemy is no perjurie, and therefore why may they not ſweare: ſecondly, ſwearing by the creatures doth not prophane the name of God; and therefore thereby that Commandement is not violated: thirdly, fornication is not adulterie; and therefore the law is not tranſgreſſed, and the like. Theſe muſt remember firſt, how pure God the Law-giver is, yea Puritie it ſelfe: ſo glorious, that the heavens are impure in his ſight.

Secondly, the Law is an exemplar of God; and therefore is holy and pure, *Pſal.* 19.7.8.

Againe, there are others worſe than theſe, and that is thoſe who diſtinguiſh the words of the precept: for the former granted onely the words and literall ſenſe, the latter will not allow of all the words according to the letter: as for example, ſome can diſtinguiſh lying, into, firſt, a pernicious lye: and ſecondly, a manifeſt and apparent lye; and theſe they condemne: but if 1. it be an officious lye, whereby ſome profit or benefit may accrew, either to themſelves, or others: or 2. if it bee a palliated lye, then as lawfull we defend it. But, *non diſtinguendum ubi lex non diſtinguit*: wee are no other than Lawyers, who can onely expound the ancient and fundamentall lawes, but not make new lawes, neither by falſe gloſſes pervert the law, or divert it from the true ſence thereof: we muſt not diſtinguiſh where the Law doth not, leſt the Lord will not accept of our diſtinction, and ſo by our quaint ſophiſtry, wee onely cozen and deceive our ſelves.

Queſt. 4. How manifold is Homicide? or what is it which is here forbidden?

Anſw. Homicide or Bloud-ſhed is three-fold, namely, firſt *Juſtum*, juſt: ſecondly, *Impium*, wicked: thirdly, *Immune*, free from puniſhment, or excuſeable.

First, there is a juſt and righteous murder, w^ch is either

- Neceſſarie, *ſe defendendo*, when a man in his owne defence kilies another, beeing not able to free himſelfe out of the hands of his adverſarie, either by flight, or by the ayd and aſſiſtance of others. But here we muſt carefully obſerve, that this is two-fold: Firſt, ſometimes a man ſlayes theeves, and robbers, and enemies, who lye in wayt for his life, becauſe otherwiſe hee cannot eſcape from them: this is lawfull, if the cauſe be reall; but ſome kill, when they need not, but might eſcape by flight, or preſerve their lives by the loſſe of their purſe. Secondly, ſometimes a man is layd in wayt for, or aſſaulted by the Magiſtrate, or the Kings Officers, that they may apprehend him: here it is not lawfull for us (before God) in the defence of our ſelves, to ſhed their bloud; and therefore wee muſt not thus defend our ſelves againſt Arreſts.
- Lawfull, which is acted in a lawfull warre; to wit, either firſt in a defenſive warre, when wee are aſſaulted by ſome forraigne foe: Or ſecondly, in a warre undertaken for the recovery of a due, true, and neceſſarie right, which hath unjuſtly been taken away.

Secondly, there is a wicked murder, which is either
- First of a mans selfe, being done { Violently and wilfully: when a man layes violent hands upon himselfe: Now this is altogether desperate and horrible.
- Secondly, of another, whether done { First, rashly; this the Lord himselfe condemnes for murder: If a man smite his neighbour with any morall or deadly weapons, either of Iron, or stone, or wood, that he dye, hee is a murderer, and shall be put to death. *Numb.* 35.16 17.18.
- 2ly, of malice, whether done by { A mans selfe, whether by lying in wait secretly for the destruction of his brother, or by under-hand poysoning of him: or by an open assault, onset, or force. Read *Exodus* 21. 14. *Numb.* 35. 20. *Deut.* 19. 11.
- By another, & that either { *Imperando*, by commanding; and thus *David* slue *Vriah*, and *Iezabell Naboth*, because they were slain through their commands: *Consulendo*, by counselling; thus *Herodias* slue *Iohn Baptist*, because he was beheaded through the counsell given by her to her daughter, *Mark* 6.24. *Conducendo*, by perswading, provoking, and hiring with a reward, or price: and thus the Scribes and Pharisees were guiltie of the bloud of Christ; because they hired *Iudas* with money to betray him, *Matth.* 26. 15. *Petendo*, by intreating: and thus *Herodias* daughter was the killer of *Iohn Baptist*; because *Herod* beheaded him at her request, *Mark* 6.25. *Consentiendo*, by consenting: and thus *Ahab* was guiltie of *Naboths* bloud, and *Paul* of *Stephens*.
- *Silendo*, by concealing, or not revealing the murder: if this bee done { Before the fact (that is, if a man knowes of a murder intended, and conceale it) it is murder *jure divino*, by Gods law. After the fact is done, hee is condemned, *jure positivo*, by mans law, and that justly, because murder is not to be concealed, neither is such counsell to be kept.

Thirdly, there is an excusable homicide, viz. casuall, and contingent; as when a man is imployed about some honest affaires, and accidentally kills his brother: this homicide is excused; because *the Lord delivered him into his hands*. Read *Exod.* 21.13. and *Numb.* 35. 22. *Deut.* 19. 5. and 4. 42.

Vers. 22. VERS. 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the councell; but whosoever shall say, thou foole, shall be in danger of hell fire.*

Sect. 1. *Quest.* 1. §. 1. *But I say unto you*] To whom doth Christ here oppose himselfe, to the law of God, or to the exposition of the Pharisees?

Answ. 1. First, the Papists say, to the law of God, that hee might make it more perfect (*Stapler. Antidot.*) And hence they deduce two conclusions, the first is concerning Evangelicall Councels: the second is of veniall sinnes, whereof something hath been spoken already, and more followes in this verse to be considered of.

Answ. 2. Secondly, *Stapleton* gives us these reasons, or arguments for his opinion,

Arg. 1. First, Christ is the true Law-giver in the New Testament; and therefore hee doth here oppose the old Law.

Answ. 1. First, *Calvin* answers, that Christ is not a new Law-giver; which answer *Stapleton* derides, not remembring that saying, *There is but one Law-giver, who is able to save and to destroy* [d] Iam. 4. 12.

Secondly, *Stapleton* answers this reason himselfe; or from him we may thus answer it, It is the part of a Law-giver not onely to make new lawes, but to interpret also those that are made. [e] And therefore it followes not, that because Christ is a Law-giver, therefore he must make new lawes, disanulling or opposing the old. *Answ.* 2. [e] *Staplet. Ibid.*

Secondly, Christ saith, *Ego dico*, I say, not as the Prophets were wont to doe, *Hæc dicit Dominus*, Thus sayth the Lord; and therefore Christ here opposeth himselfe to the law of God. *Arg.* 2.

The reason why Christ sayth, I say, is not because hee speakes contrary to that which his Father had spoken formerly by his Prophets, but because whatsoever he speaks from the Father, he speakes from himselfe; which the Prophets did not. *Prophetæ ad conservos, Christus ad servos.* [f] Chrys. sup. *Answ.* 1.

Christ as a Lord speakes unto his servants, and therefore saith, *I say unto you*, the Prophets as the servants of the Lord, speake unto their fellow servants in the Lord, and therefore say, thus saith the Lord.

Thirdly, *Stapleton* proves this from examples; Christ saith he addes new Lawes, and therefore he opposeth the Law of God, he proves the proposition thus. First, Christ saith, *thou shalt not sweare at all*, vers. 34. *Arg.* 3.

Answer; it was never lawfull or allowable by the Law of God to sweare by those things which Christ reproves, wherefore this was no new Law. *Answ.* 1.

Secondly, Christ teacheth that Divorce is never lawfull but for adultery or fornication vers. 31.

I answer

194

I answer, this was an old Law, and no new one. Our Saviour himselfe saying, that from the beginning it was not allowed, for a man upon every occasion to put away his wife [g].

Answ. 2. g Matth. 19.8.

Thirdly, Christ teacheth us under the Gospel to love our enemies, vers. 44.

Answ. 3.

This was an ancient law, *If* (saith the Lord) *thou meet* (not thy friends, but) *thy enemies Oxe, or his Asse going astray, thou shalt surely bring it backe to him againe* [h]. Now none can deny, but this instance doth plainely imply and injoyne love to our enemies. But if any be so blind, that they cannot see it, or so obstinate that they will not acknowledge that it may hence bee deduced or proved, that wee ought to love our enemies, let him listen then to the wise man, *If thine enemy be hungry, give him bread to eate, and if bee bee thirsty, give him water to drinke, &c.* [i]. And therefore that addition which our Saviour speakes of, vers. 44. *Thou shalt hate thine enemy*, is a falsification of the Pharisees, as shall bee shewed afterwards, and was never injoyned by the Law of God.

h Exod. 23.4.

i Pro. 25. 21.

Fourthly, Christ teacheth us to love our brethren, and calleth it his Commandement, John 14. 15. 21. and 15. 10. 12. 17. and John 13. 34. and Saint *Paul* cals it, the Law of Christ. *Galat.* 6. 2.

Answ. 4.

This was no new commandement, but an old given in the Old Testament, *David* expresly commends, and implicitly commands this brotherly love: Oh how good and joyfull a thing it is for brethren to dwell together in amity and unity, Psal. 133. &c. Yea, our Saviour saith the one halfe of the Law is to love our neighbour as our selfe, Mat. 22. 39. which words are taken from Lev. 19. 18. And therefore I may safely (those rubbes removed out of the way) conclude this question, that certainely, Christ doth not here oppose himselfe to the Law of God, but to the expositions of the Pharisees.

Quest. 2.

Why did not Christ (who was the true Messias) ordaine new Lawes for those to walke by who were under the Gospell?

Answ. 1.

First, because the Law of God was perfect, Psal. 19. 7. and wonderfull, 119. 129. and spirituall, Rom. 7. extending it selfe to the inward man as well as the outward, for it forbids covetousnesse, and condemnes the *internall concupiscence of the heart*, (in the tenth Commandement) God is to be worshipped in spirit, and with spirituall worship (Joh. 4. 24.) this also the Law commands, *Salomon* perswades us *to give God our hearts* (*Prov.* 23. 26.) and *Moses, to love and serve God with all our hearts, and with all our soules. Deut.* 6. 5. And therefore there was no need of a new Law, the old being such as hath beene said.

Secondly, whatsoever Christ taught or desired to teach to his Apostles and Disciples, and to all his, dispersed through the whole world, was included, prescribed, and laid down in the Law; and therefore there was no necessity of framing new Commandements. We read of three principal Lawes which Christ commends unto all that are under the Gospell, the first, is to keepe the Commandements, *Mat.* 19. 17. Now this is injoyned in the Old Testament. The second is, to love the brethren, or our brethren, this also was commanded in the Law. The third is, to believe in Christ, but this is the Commandement of the Father [k].

Answ. 2.

k 1 Joh. 3. 23.

§. 2. *But I say unto you.*] The scope of Christ in this place is to oppose his true opinion to the opinion of antiquity; and he doth not endeavour to prove this from the best, most learned, or most ancient Rabbines, but onely from his word; that he might teach us, that the onely fountaine of truth is in his word: Christ doth not say, *It was said of old thou shalt not kill*, &c. but *Rabbi Salomon*, or *Ben-Ezra*, doth not say so: But I say unto you, that hence wee might learne, that the true tryall of antiquity is in the Holy Scriptures; and therefore wee are commanded *to search them, Ioh.* 5. 39. *to repaire to them, Esa.* 8. 20. *because by them we are regenerated. 1 Pet.* 1. 23. *from them we have faith. Rom.* 10. 17. *yea, they are able to make us perfect* [l]. The Church is our Mother, therefore shee must be subject to God our Father, for the wife ought to be so unto the husband: and hence Saint *Paul* would have us to wave the opinion of an Angell, rather then of the word of God [m], much more then of a Father, who is subject to errour, as was shewed in the former verse.

Sect. 2.

Observ.

l 2 Tim. 3. 16.

m Gal. 1. 8.

Is there no use at all to be made of Antiquity, or of the opinions, workes, and writings of the Fathers and Ancients?

Quest.

First, in generall, the true use of the Ancients is not to establish a new way unto heaven, but to facilitate the old, not to teach new opinions, but to expound and explaine the ancient truths, which are couched in holy writ.

Answ. 1

Secondly, more particularly, the true use of the Fathers and ancient writers consists,

Answ. 2

In

In these 4. things, to wit.

First, in the exposition of the Scriptures, which is twofold, namely, either

Positive; as for example, this exposition of Scripture is true, because the Fathers so interpreted it. This followes not.

Privative, this exposition is false, because none of the Fathers so give it: here observe two things namely,

First, this is no certaine or generall rule, because often all the Fathers of some one time, or for a long time have been mistaken, as was shewed in the former verse in the exposition of Gen. 6. 2. and 2 Cor. 4. 4.

Secondly, this is to be reverenced, and doth strongly convince Private spirits, when we can say, none have as yet thought thus besides your selfe.

Secondly, the true use of the ancient writers, is in convincing those adversaries which trust unto them and relie upon them: for although this follow not, the Fathers say thus, therefore it is true; yet this follows; these men pretend to follow the Doctrine of the Fathers; & yet in their opinions varie fro (yea are enemies unto) the Fathers; and therefore they doe but deceive and juggle with the world, making a shew of that which is not: This is the usuall pranke of the Papists, to exclaime that all the Fathers are on their side; and when the matter comes to triall, their Judges condemne them, and the Fathers speake against them.

Thirdly, the use of the Ancients is, for the moving of the affections of their hearers; for certainely modest Christians and ingenious natures will be much moved, and strongly perswaded, when they heare the thing they are exhorted to embrace; not onely to be consonant to Scriptures, but also agreeable to the example, counsell, and resolution of the Fathers.

Fourthly, the use of the Fathers is to direct us in outward things, or to teach us the nature of indifferent things, how farre they may bee used, and how they are abused.

Sect. 3. §. 3. *Whosoever is angry with his brother, &c.*

Quest. 1. What is the meaning of this verse in generall, or of the words distinguished herein, namely, *Anger, Racha, Foole, Iudgement, Counsell, Fire*?

Answ. 1. If the Reader desire full satisfaction herein, I referre him to M. *Weemes*, in the tractate of the Judiciall Law of *Moses*, *lib.* 1. *chap.* 16. and Doctor *Field of the Church*, who will resolve him in this particular [m]; for my own part, I forbeare to transcribe them, they being both in English, and easily to be had.

[m] D. Field of the Church, lib. 3. cap. 9.

Answ. 2. Secondly, because I would not leave my Reader altogether unresolved, I intreat him to take notice that our Saviour here observes three degrees of anger: The first is, in the sudden heat and boyling of the affection inwardly without cause, layd downe in these words, *Whosoever is angry with his brother unadvisedly*. The second is, in shewing of this indignation outwardly, by any disdainfull words, as in calling one *Racha*, that is, idle-head, light-braine: for so (*Rik*) in the Hebrew (to which this Syrian word *Raka* agreeth both in sound and sense) signifieth light, or vaine [n]. This indignation may bee expressed also by other signes, as by grinning, frowning, spitting, and such like. The third degree of anger consists in open railing, as calling one *Foole*, with other tearmes of reviling; which is a weapon fit for the Gyant with three hands, because *Trez quasi uno ictu occidit* [o], it killeth three as it were with one blow; first, himselfe that revileth and raileth. Secondly, him that giveth credit to his reviling and railing. Thirdly, him who is slandered and reviled.

[n] Iuniur. [o] Basting.

Answ. 3. Thirdly, as our Saviour maketh difference of the sinnes: so also hee here sheweth three degrees of punishments, alluding to the publicke forme of judgement used among the Jewes: For first, there was the Session of judgement of three, who judged of small causes. Secondly, there was the Councell of three and twentie, who determined more weighty matters. Thirdly, the great Synedrion, or Judicatorie, which consisted of seventie and two, sixe chosen of every Tribe; who sometimes convented before them the High Priest, and sometimes false Prophets; yea sometimes a whole Tribe, as reverend *Beza* thinkes.

Answ. 4. Fourthly, from these premises I thus conclude and determine the question: First, hee that suffers anger to boyle in his breast, shall be censured in the secret judgement of God. Secondly, hee that bewrayeth his indignation by opprobrious words, shall be held guiltie before all the assembly of heavenly Angels and Saints. Thirdly, he that raileth and revileth, shall bee judged worthy of hell fire, that is, of the greatest punishment. For foure kindes of punishments were practised and exercised among the Jewes, whereby they put malefactors to death: First, strangling: secondly, the sword: thirdly, stoning: fourthly, the fire. Of the which they thought the last to bee the worst, as *Beza* affirmes upon this place. Or if wee looke to the former words, they will helpe us to the true understanding of these: *It was said of old, Thou shalt not kill: and whosoever shall kill, shall be in danger of judgement*, where we see, the Jewes held a murderer to bee guiltie of judgement; and that not onely positively, but privatively: as if our Saviour would say, yee yeeld the homicide to be guiltie of judgement, who really takes away his brothers life; but hee is not called into judgement with you, who sheddes not his brothers bloud, although he hate him in his heart, & revile him with his tongue: but ra-

196 *dico*, I say unto you, *whosoever is angry with his brother without a cause, shall be in danger of judgement*: Where wee see, Christ gives as much to anger, as they to murder[p]. And therefore the true sence and meaning of the words, I take to bee this: Hee that is angry, shall bee guiltie of judgement; that is, at the day of judgement hee shall give account, and answer for that his anger[q]. *Hee that calles his brother Racha, shall bee guiltie of a Councell*; that is, shall bee more severely punished, than the former, as his sinne is greater. *Hee that calles his brother Foole, shall bee guiltie of hell fire*: that is, is condemned already before God[r]. And yet all these three are eternall punishments; and the first may be resembled unto a pettie Sessions: the second unto a generall Assizes: the third to Marshall law.

p Aret. s.

q Math. 12. 36.

r Aug. s.

Quest. 2. Are then some of these mortall sinnes, some veniall? doth it deserve condemnation to call our brother foole, but not to bee angry with him?

Answ. 1. First, the Papists answer here affirmatively, both in generall, that there are some sinnes in their owne nature mortall, and some veniall; and in particular, that the last sinne mentioned in this verse is mortall, the first (to wit, Anger) is but veniall, and therefore of his owne nature deserveth not everlasting condemnation, which is onely due unto the last, to call one *Foole*[s].

s Bellarm. de Purga. lib. 1. c. 4.

Answ. 2. Secondly, *Thomas* of *Aquine* likes the generall allowance of the distinction of mortall and veniall sinnes, but dislikes the particular application thereof unto this place, holding that this Anger which is here spoken of, is a deadly sin, in that Christ saith, *He that is angry with his brother is guilty of judgement*; which words must be understood, *De motu tendente in nocumentum*, &c. of a motion tending to hurt, where there is consent, and so that motion is deadly sinne, *Thom. in opuscul. Ex Lappem.*

Answ. 4. Fourthly, the distinction of sinnes veniall, and not veniall, in their owne nature, in respect of the greatnesse or smallnesse of the sinne, is not to bee admitted, and that for these reasons.

1 In respect of the nature of sinne, which of it selfe deserveth death, *Rom. 6, 23. The wages of sinne is death*: Yea, *sinne is the transgression of the Law*, 1 John 3. 4. And *every transgression of the Law is under the curse*, Gal. 3. 10.

2 In respect of the infinite Majesty of God, which to violate can be no veniall sin of it selfe.

3 In respect of the perfect and absolute righteousnesse of God, which cannot abide the least blemish or imperfection: And therefore in these regards, no sinne committed against God can in it selfe be veniall[t].

t White s. Exod. 20. Constit. 5. Prac. 6. f. 320.

Answ. 5. Fifthly, this motion and passion of anger, even when it is sudden and unadvised, though there be no further purpose nor intendment to hurt, is guilty of judgement; as is plaine in this verse, *Whosoever is angry with his brother without cause, shall be guilty of judgement*, that is, shall be guilty of damnation; for so judgement is taken in Scripture: *David* prayes that the Lord would not enter into *judgement with him*[u]. And *Paul* saith, *Thou that judgest another, condemnest thy selfe*[v], where to *judge* and *condemne* are taken for all one: to be *culpable* then of *judgment* is to be *guilty* of *condemnation*.

u Psa. 143. 2.

v Rom. 2. 1.

Thirdly, we admit this distinction of veniall and mortall sinnes, if it be understood, not in respect of the nature of sinne, but of the quality of the persons: for unto those that beleeve and repent, all sinnes are veniall, and pardonable through the mercy of God (*Rom.* 8. 1.) But to the wicked and impenitent all their sinnes are mortall. *Answ. 3.*

Sixthly, the Fathers side with us in our opinions, holding that all these three sinnes here mentioned are mortall; yea the Papists generally, make anger (whereof the principall question here is) one of the seven deadly and mortall sinnes, as *Canisius*, *Pupilla oculi*, *Manipul. Curatorum*, and the rest. *Chrysostome* upon this verse, saith, *Christus dat ultionem homicidio, irae; supplicium aeternum adulterio, concupiscentiae*, Christ doth not punish murder, and spare anger, or condemne adultery and acquit concupiscence, but condemnes and punishes both the one and the other. St. *Augustine s.* saith, that all these three are to be arraigned before Gods judgement-Seate, where Hell shall be the reward of all: If any object why then are the two former degrees (*Judgement* and *Councell*) named? Hee answers, because there are severall degrees of punishment in hell, according to the degrees of sinne on earth. *Answ. 6.*

Saint *Hierome* condemnes the first degree of anger, to be worse than idle words; but these we must give account for at the day of Judgement, when and where, no sinnes that we must answer for are in their owne nature pardonable[w]. Saint *Hilarie*, *Non minus irarea Evangelio quam homicidium lege*. Anger under the Gospel is no more a veniall sinne, than murder was under the Law. And therefore I shut up this question with this assertion, That to be angry with our brother unadvisedly, to call him Racha, or foole in our anger, are all mortall sinnes, and deserve in their owne nature eternall fire.

w Mat. 11. 36.

Bellarmine (*tom. 3. fol. 113.*) objects, to bee angry with our Brother, or to call him Racha, doth not exclude us from the Kingdome of heaven; and therefore they are not mortall sinnes. The Antecedent he proves thus, That which is not properly a precept, but onely a degree of a precept, cannot exclude us from the Kingdome of Heaven; but to be angry with our Brother, or to call him Racha, is not properly a precept, but onely a degree of that Commandement, *Thou shalt not kill*: Therefore this will not exclude us from the Kingdome of Heaven. *Object.*

First, here is *Petitio principii*, a begging of the question; hee taking it for granted without proofe, that these two, to call our Brother Racha, or to be angry with him, are no precepts, which is the thing questioned. *Answ. 1.*

Secondly,

Secondly, if this were granted, that these two were onely degrees of that Commandement, *Thou shalt not kill*, yet it would not hence follow, that they are veniall sinnes, which will not exclude us out of Heaven; For to call our Brother Foole, is but onely a degree of that Commandement, and yet the Jesuite himselfe doth confesse that to be mortall, and to deserve condemnation, *Bellarm. de Purgat. lib. 1. cap. 4. tom. 1.* 1809.

Answ. 3. Thirdly, because they are degrees of the precept (as is confessed by the Cardinall) therefore it cannot be denied, but they must belong unto the violation and transgression of the Commandement, and consequently deserve death, because *cursed is every one that continueth not in all things, which are written in the Booke of the Law*[y]. There being no transgression so small, but it shall be punished, except it be repented of, and washed away by the Blood of Christ.

y Galath. 3.10.

Answ. 4. Fourthly, the Jesuite doth diametrally oppose Christ, even in the very scope of the place: *Bellarmine* saith, the violation of the Commandement it selfe, according to the letter, excludes us from the Kingdome of Heaven; but not the transgression of the degrees of the Commandement.

Christ here saith plainely, that the Pharisees and Scribes did observe the Letter of the Law, but that was not sufficient to bring them unto Heaven, or to preserve them from Hell; And therefore if we desire to be saved, we must carefully observe the very degrees of the Commandements, and therein *our righteousnesse may exceed the righteousnesse of the Scribes and Pharisees, because otherwise wee cannot enter into the kingdome of God.*

Sect. 4. §. 4. *Whosoever is angry with his Brother.*]

Quest. 1. Why are all Christians forbidden to bee angry?

Answ. 1. First, because Anger comes from the Divell, as the authour thereof; *Give no place to wrath, give no place to the Devill*, Ephes. 4. 27.

Answ. 2. Secondly, because anger comes from our inbred corruption, and pride of heart. *Non ab illius injuria, sed a tua superbia* (*Basil. hom. de ira.*) Anger proceeds not from the injury of others, but from the pride of our selves, that being the moving cause thereof: Many are wronged, and yet but some are provoked, and some are not; Why? because some are patient, and others are proud. Now we should labour not onely to withstand the assaults of Satan, but also to subdue our owne corruptions, and pride, and impatiencie in the suffering of injuries; because these are the causes of Anger.

Answ. 3. Thirdly, Anger is forbidden us, in regard of a three-fold pernicious effect thereof, namely; First, it pleaseth not God (*Iam. 1. 20.*) *Those which are in the flesh cannot please God*, Rom. 8. 8. But Anger is a worke of the flesh, *Gal. 6. 20.* And therefore cannot please God.

Secondly, Anger is dangerous and pernicious to him that is angry; for it hurts the heart, it wounds the conscience, it expels the holy Spirit, and deserves to be punished. *Fructus iræ, lingua effrænis, manus incontinentes, contumelia, accusationes, verbera*[z]; the fruits of anger, are an unbridled tongue, a quarrelling hand, reproaches, accusations, stroakes, and the like, whence our Saviour reputes it murder in this place; how lightly soever *Bellarmine* esteemes it.

z *Basil. hom. de Ira.*

Quest. 2. Doe all the Papists thinke Anger a veniall sinne?

Answ. The more ancient Papists were otherwise minded: *Pomerius* (*dom. 5. Pentec.*) expounds these words thus, *He that is angry shall be guilty of judgement*, that is, he shall be accused before God at the day of Judgement, because hee hath sinned against that Commandement, *Thou shalt love thy neighbour as thy selfe. He that saith to his Brother, Racha, shall be in danger of the Councell*; that is, the whole Congregation of the Saints will approve the sentence of his condemnation.

The same Author doth there for the better clearing of his exposition, observe eight degrees of anger, wherein there are some things amisse which I passe by, because he speakes plainly and abundantly enough for the proofe of what wee affirme against *Bellarmine*.

The first degree of anger is provoked through zeale, either towards God, or against sinne; and this is good, as followes by and by. The second degree is a sudden motion and disturbance of the minde; which (saith he) is not sinne. The third is a deliberated anger, but quickly blowne over: this (saith he) is a veniall sinne in it selfe. Fourthly, Anger joyned with some small desire of revenge, or with a desire of some small revenge; this also (saith hee) is veniall by reason of the smallnesse of the desire of revenge. The fifth degree is, when Anger is accompanied with a will and desire of some great vengeance; but yet is concealed within in the heart, comming no further, neither shewing it selfe in the countenance or actions: this he saith (and that truely) is mortall. The sixth is, when internall anger conceived, and for a while concealed in the heart, doth at length breake out, revealing it selfe by some signes; as for example, either 1. by some frowning, and lowring, and discontented looke. Or 2. by turning away the face from the party we are angry with all. Or 3. by not speaking unto them. Or 4. by not re-saluting them, when by them we are saluted. The seventh degree of anger is conjoyned with some reproachfull words, as Foole or Asse; this also (saith he truely) is a mortall sinne. The eighth and last degree, is Anger accompanied with some reall harme done unto those, with whom we are angry; this is also a mortall sinne. And thus by his sixth, seventh, and eighth degree of Anger, he doth plainly shew, that all the three degrees of anger laid downe in this verse are mortall sinnes: And therefore we should carefully avoid and abstaine from all prohibited Anger.

Quest. 3. By what wayes or meanes may we resist and withstand this passion of anger?

198

Others, that is, not to provoke us, either by opprobrious words, or injurious workes; But this not being meant in this place, I passe it by.

The remedies against Anger are either in

In our selves, wch are these which follow, namely.

First, Premeditation; before thou beginne to bee angry, ponder with thy selfe, I. all the provocations, reproaches, injuries, and wrongs, which may bee offered unto thee, that so thou mayest prepare thy selfe to contemne and despise them, and not to bee exasperated by them. II. Ruminate with thy selfe what thy duty is, and how thou oughtest in patience to possesse thy soule, notwithstanding all crosses and wrongs which may bee offered unto thee; that thus thou maist arme thy selfe against them. III. weigh with thy selfe, what Christ suffered for thee, and with what patience; he suffered contempt, derision, injuries, yea death for thee, and in them all was like a lambe dumbe before the shearer, or as a dove without gall: And therefore remember this, that thou maist imitate thy Master herein. These premeditations being frequently and seriously in our hearts, will be one excellent remedy against Anger.

Secondly suppresse it within; give no place to the water; nor to the fire of wrath: as soone as ever an angry motion ariseth in thy heart, nippe it at the roote, that like *Ionas* his gourd it may suddenly wither.

Thirdly, remember how unprofitable anger is; it hurts thy selfe, it harmes others, but is gainefull to none.

Fourthly, observe the excesse, immoderate rage, and anger of others: marke how ill it becomes them, yea how it doth disgrace them; looke upon angry men, as the *Lacedemonians* made their children behold drunkards, that detesting it in another, thou maiest avoid it in thy selfe.

Fiftly, imploy thy selfe about some honest and lawfull affaires, that thy mind may be taken off from the provocations unto anger. *Otio crescunt patibemata.*

Sixtly, accustome thy selfe to prudence and wisedome: remember how thou oughtest to shew thy selfe to be a wise man, yea a Christian, endued with patience and heavenly wisedome, and cloathed therewith as with a garment *Colos.* 3. 12. *Iames* 3. 17. that so thou maist acquite thy selfe like a wiseman in all provocations, injuries, and wrongs whatsoever.

Sect. 5. §. 5. *Without a cause, or unadvisedly.*

Quest. 1. What is the meaning of these words?

Answ. 1. First, they may be expounded, *subito*. *Hee that is angry with his brother suddenly*, or causually, not willingly incensing himself unto wrath against his brother, but rashly overcome by a sudden passion of anger: Teaching us, that Christ doth not only condemne in us voluntary and deliberated Anger; but also rash, sudden, and harsh anger. *For he that is hasty of Spirit exalteth folly. Pro.* 14. 29.

Observ. 1

Answ. 2. Secondly, they may be expounded *sine causâ*, *Hee that is angry with his brother without a just cause*; as if our Saviour would say, Anger is not to be blamed when it springs from a good root, or is moved and provoked by a good cause. Teaching us, that *Anger* is to be judged according to the moving cause thereof: Or, Anger is commendable if it proceede from a good cause. *Be angry but sinne not, Esay* 4. 26. therefore there is a lawfull anger.

Obser. 2.

Quest. 2. How may we know whether our Anger bee commendable or culpable?

Two

Two things in anger are observable:

First, *Radix* the roote therof, from whence it springs; that is, the internall affection or irascible facultie, as it is naturall, and lawfull, without any hypothesis moved against the sinne committed, without any displicency or hatred of the sinner: of this more plainely by and by.

Secondly, the branches, or the anger it self which is either.

Evill, which is twofold, namely
- First, immoderate, and excessive, of this we spake §. 4.
- Secondly unjust, and is either
  - When wee desire our owne revenge: Or
  - When wee are angry for our owne gaine or losse.

Or

Good; which springeth either from a cause
- Civill, *Ira cos fortitudinis*, I meddle not with this,
- Spirituall which
  - First, is allowable[a], and warrantable; religion not prohibiting all anger: for first, this were impossible. And Secondly, it is sometimes profitable[a], for those who offend. And thirdly, necessary for our selves, because *Non irasci nbi irascendum est peccatum peccato addere*[b], Not to bee angry, when we should, is to adde one sinne unto another. [a] Chrys. sup. [b] Chrys. s.
  - Secondly, is an anger against sin, to wit either against
    - Our owne proper sinnes, or our selves for our sinnes; and thus *Bern. s. 4. Psal. 4. 26. Bee angry and sinne not*; that is, (saith he) bee angry with thy selfe for thy sinnes committed: and sinne no more.
    - Our brothers sinne; *Oportuna est ira quæ increpando convertit*[c], that anger is seasonable and commendable, that reduceth a brother from his evill way. [c] Chrys. s.

Obiect. Against the last particle it may bee objected, He that is angry with his brother for sinning, is angry with his brother; which is here forbidden by Christ.

Answ. To this *Augustine* answers, *Non fratri, qui peccato fratris irascitur*: Hee is not angry with his brother, who is angry with the sinne of his brother: for sinne and the sinner are two distinct things; and therefore a man may hate his brothers sinne, and yet love his brothers person: he may bee angry with the offence committed, and yet not breake the bond of Christian charitie with the offender. *Chrysostome* upon this place, gives us these examples hereof: first, of *Moses*, whose anger waxed hot for the peoples idolatry, and yet hee hated not their persons[d]. And so againe in the matter of *Korah, Dathan*, and *Abiram*, it is sayd, that meeke *Moses* was very wroth[e]. Secondly, of *Paul*, who seemes to reproach the Corinthians, *I speake it to your shame*; and yet through his whole Epistle, he shewes how he loves them[f]. And againe, he calles the Galatians *fooles*[g], but hates them not. Wee may adde, how *his spirit was stirred in him, when he saw the Idolatry of the Athenians*[h]. And thirdly, the example of Christ, who was angry *when he saw the hard-heartednesse of the people*[i]; and scourged some (at another time) out of the Temple[k]. And this *Anger* is called *Zeale*. Yea fourthly, we have an example of Gods anger kindled against a holy man for want of this anger. *Eli* hearing of his sonnes impietie, admonisheth them, *Why doe yee such things? your dealings are evill: and it is no good report I heare of you*[l]: but yet notwithstanding this, what sayth the Lord, *I will judge his house for ever, for the iniquitie which he knoweth: because his sonnes made themselves vile, and he restrained them not*; or (according to the Hebrew,) he frowned not upon them[m]. God did not thus threaten *Eli*, because hee would not hate the persons of his sonnes, (for that had beene unnaturall) but because hee was not zealously moved against their sinnes. And therefore there is a godly anger against our bretherens sinnes.

[d] Exod. 32. 19. [e] Numb. 16. 15. [f] 1 Cor. 6. 5. [g] Gal. 3. 1 [h] Acts 17. 16. [i] Marke 3. 5. [k] Iohn 2. 16. [l] 1 Sam. 2. 23. [m] 1 Sam. 3. 13. כְּהֹרִים

Wherein doth this anger consist which is to be kindled against our brothers sinne? *Quest.* 3.

It consists in foure things, or is it to be moderated according to these foure Rules. *Answ.*

First, let the object of this anger be lawfull, or let it be for a just cause, namely, some publik evil, and not a private; let it bee for the honour of God, of Christ, of the Gospel, of Religion, and of profession; or for something that is hurtfull to the Common-wealth, or for the perverting of Justice, or for the slandring or calumniating of good men, or the oppressing and injuring of the poore and godly. Thou must not be angry with thy brother for thy owne private cause, and patient in a common evill; for it is a vile thing to be provoked unto rage for a private injury, and not to bee moved at all for a publike. *Rule* 1.

Secondly, let thy anger be against Satan, not against thy brother: *Cum Sathan instigat, frater instigatur ad malum, in illum converte iram, in hunc autem mi ericordiam*[n]. When Sathan doth instigate, and thy brother is perswaded by him unto evill, be angry with him that tempted, but mercifull and pitifull unto him that is tempted: Be angry with the Divell, as the cause of thy brothers sinne, but not with thy brother, who is overcome by his subtilitie and strength. *Rule* 2. [n] Basil. hom. de Ira.

Thirdly, this anger must arise from love, not envie or malice; because we love our brother, therefore wee must bee angry with his sinne, it being pernicious unto his precious soule. *Rule* 3.

Fourthly, let this anger never be immode- *Rule* 4.

200

rate or unbridled; anger muſt bee curbed (as a head-ſtrong horſe) with a bridle. *Sit ira inſtrumentum virtutis, non domina mentis, ſed ancilla ad obſequium parata*[o]. Anger muſt be the inſtrument of vertue, not the inſtigator unto vice; it muſt be as a dutifull hand-mayd alwayes prepared to obey; not a miſtreſſe of the minde to dominiere or command. When the cauſe of thy anger is not good, then reſtraine it; when the cauſe is good, then looſe the reines, but doe not caſt the bridle out of thy hands, but ſtill reſtraine it, that ſo thou mayſt never breake forth into intemperate rage.

o Gregor. Mor. 5. 33.

Sect. 4. §. 6. *Shall be in danger of the judgement.*]

Queſt. What is meant here by *Iudgement*?

Anſw. The word being expounded before, §. 3. *queſt.* 1. I here onely adde, that there is a threefold judgement,

Namely,
- Firſt, *Diſcretionis*, of diſcerning or ſeparating the good from the evill, *For judgement* (ſayth Chriſt) *am I come into the world*[p], that is, to divide the good from the bad.
- Secondly, *Punitionis*, of puniſhment, either: Particular, at the houre of death, Or, Generall, at the laſt judgement.
- Thirdly, *Remunerationis*, of reward; when the Lord ſhall judge the Saints.

p Ioh. 9. 39

This verſe neither ſpeakes of the firſt judgement of *Separation*, or of the laſt of *Remuneration*, but of the ſecond, and ſecond particle thereof, the judgement of the laſt day. For theſe words, *Hee ſhall bee in danger of judgement*, do containe the reward and puniſhment of unlawfull anger; as if our Saviour would ſay, anger ſhall not eſcape juſt puniſhment, but ſhall bee arraigned and ſummoned before Gods Tribunall at the dreadfull day of judgement, when the angry man ſhall not be able to anſwer one word of a thouſand.

Sect. 7. §. 7. *Whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the Councell.*

Obiect. *Bellarmine lib.* 1. *de amiſſ. grat. cap.* 9. objects this place to prove, that all ſinnes deſerve not eternall death. Chriſt (ſayth hee) makes three degrees of anger, proportioning alſo three degrees of puniſhment thereunto, to wit, of *Iudgement*, *Counſell*, and *Hell fire*, which is threatned onely to bee inflicted upon him that calles his brother *Foole*: Therefore there are ſome ſinnes which doe not deſerve hell fire.

Anſw. 1. Firſt, this place doth ſhew a difference and degree of everlaſting puniſhment, according to the qualitie and diverſitie of ſinnes: but another kinde of puniſhment beſide eternall it ſheweth not: For *Iudgement*, a *Counſell*, and *Hell fire*, doe but ſignifie three degrees of the ſame puniſhment; Hell fire being due to the reſt, but added onely for diſtinction, to ſhew both the difference of the ſinne and puniſhment.

Anſw. 2. Secondly, *Iudgement*, κρίσις, κρίμα, is taken in Scripture for everlaſting puniſhment, or condemnation, as Roman. 2. 3. *How ſhalt thou eſcape the Iudgement of God?* And therefore *Bellarmines* conſequence is nought, *He that is angry, ſhall be guiltie of judgement*, therefore not of hell fire; for Iudgement ſignifies the puniſhment of ever-burning *Tophet*.

Thirdly, Saint *Paul* ſayth, *No rayler ſhall inherit the kingdome of God*, (1 *Cor.* 6. 10.) But he that ſayth *Racha* to his brother, is a rayler; wherefore hee that ſayth *Racha*, ſhall not inherit the kingdome of heaven. The Minor propoſition is thus proved, *Racha* is an Hebrew Interjection, and is derived from ריק *Raiak*, *evacuare*; and is read by the *Thalmud* ריקא *Inanis*, *vacuus*, that is, a light head, or cock-braine, wide and emptie of wiſedome, or underſtanding. Now hee that thus reviles his brother, railes upon him; and therefore if Saint *Paul* may bee beleeved, hee that calles his brother *Racha*, ſhall not inherit the kingdome of heaven. *Anſw.* 3

Sect. 8. §. 8. *Whoſoever ſhall ſay, thou Foole.*] Is it not lawfull then at all to call any Foole? *Queſt.* 1.

Anſw. 1. Firſt, it is lawfull for God to call wicked men fooles (*Prov.* 12. 6.) and for Chriſt to call the two Diſciples fooliſh (*Luk.* 24. 25.) yea for Saint *Paul*, to brand the Galatians with folly, *Gal.* 3. 1. and plainly to call the Cretians, *Liers* and *Slowbellies*, *Titus* 1. 12.

Anſw. 2. Secondly, this place is to be underſtood of them which charge men with folly, with a mind to reproach them, by way of revenge; we muſt not call any foole in anger, hatred, or contempt, becauſe (as was formerly ſayd) Chriſtians muſt looke upon all men as their brethren; and our Saviour ſayth here plainly, thou muſt not in anger call thy brother foole.

Queſt. 2. Doth the abuſe of the tongue deſerve hel fire, or deſtroy the ſoule?

Anſw. 1. Firſt, *Pomerius* ſaith, *Convitia*, reprochfull words are veniall ſinnes when they are thus qualified: I. When they are given by ſuperiours, by way of correction or reproofe. II. When they proceed not from hatred, but from the levity of the mind. III. When they proceed from a light or ſmall anger, and from unbridled, or immoderate rage. IV. When they proceed from no deſire of diſgrace, that is, although a manuſe ſome reprochfull and diſgracefull words unto his brother in his anger, yet doth it not with a purpoſe or intent to diſgrace him. V. When by the reprochfull words which are given, our brother is not much diſgraced.

Anſw. 2. Secondly, *Pomerius* ſaith, *Maledicta*, evill ſpeeches, and maledictions are but veniall ſins, when thus occaſioned or uttered, viz. I. When they proceed from a good cauſe, or from ſome calling from God. II. When they are pronounced againſt, or reflect upon him onely who hath deſerved to be evill ſpoken of. III. When they are occaſioned for a trifle, a matter of no great moment. IV. When they are from a ſudden undeliberated heat of paſſion. Theſe reſpects thinkes *Pomerius*, doe ſo allay, and qualifie the poyſon of the tongue, that it wil not prove mortall unto us.

Anſw. 3 Thirdly, we have a more ſure word of prophecy to reſolve, and eſtabliſh us in this particular, then the opinion of an erring Papiſt, and that

that is the word of God, which teacheth us what to thinke or judge of rayling, reproachfull, and curſed ſpeeches, by theſe particulars: Firſt, the Scripture commands us, if wee deſire to approve our ſelves to have put on Chriſt, to put on the vertue contrary unto theſe: *Put on therefore as the elect of God, bowels of mercies, kindneſſe,* [p] Coloſſ. 3.12. 13. *humbleneſſe of mind, meekeneſſe, long ſuffering, forbearing one another, and forgiving one another* [p]. All theſe are contrary, or oppoſite, to reproaches and evill ſpeakings, and therefore if the one bee commanded, then is the other forbidden; if one bee an argument of an elect veſſell, the other is of a reprobate, at leaſt for the preſent: And therefore whether ſimply taken, or according to *Pomerius* his qualifications and reſtrictions, they are no veniall ſinnes.

Secondly, the Scripture prohibites theſe *ex conſequenti*, by a neceſſary conſequent: *Let no corrupt communication proceed out of your mouth, but that which is good, &c. That you grieve not the* [q] Epheſ. 4. 21. *Holy Spirit of God* [q]. Now none will deny but that reviling and wicked ſpeeches are corrupt communication, at leaſt tend not to edification, but rather offend God. The Apoſtle ſeemes plainely thus to argue; thoſe ſpeeches which are corrupt, and edifie not the hearers are diſpleaſing to the pure Spirit of God, and become not Chriſtians; but rayling, reviling, and reproachfull ſpeeches, are corrupt, and tend not to edification; and therefore they are unbeſeeming Chriſtians, and diſpleaſing to the Holy Ghoſt, and conſequently (in their owne nature) lethall and not veniall.

Thirdly, the Scripture diſlikes all ſpeeches of this kind, becauſe they argue that there is neither grace in us for the preſent, nor hope of glory for the time to come. I. That man who gives way to theſe abuſive ſpeeches doth thereby teſtifie, that his heart is not ſeaſoned or ſanctified with true grace. *If any man ſeeme religious and* [r] Iam 1. 26. *bridleth not his tongue, he deceiveth his owne heart, and his religion is in vaine* [r]. II. That man is as yet no heire of glory. *Be not deceived; for raylers and revilers ſhall never enter into the kingdome of* [ſ] 1 Cor. 6. 10. *God* [ſ]. I conclude this particular with this plaine ſyllogiſme. That which excludes us both from grace and glory is mortall and not veniall, but rayling, reviling, and reprochfull words (not being repented of) exclude us both from the poſſeſſion of grace, and true hope of glory, therefore they are no veniall ſinnes.

Fourthly, theſe are directly and poſitively forbidden by God in his word; and therefore are no veniall ſinnes in their owne nature. *Lay aſide all malice, envy, and evill ſpeakings*, ſaith [t] 1 Pet. 2. 1. Saint *Iames* [t], and Saint *Paul* moſt plainely, *Let all bitterneſſe, and wrath, and anger, and clamour,* [u] Epheſ. 4. 31. *and evill ſpeaking, be put away from you* [u]. Having ſhewed that rayling and reprochfull words are mortall ſinnes, it may hence be further demanded, Queſt. 3. why the abuſes of the tongue doe deſtroy the ſoule, and muſt bee puniſhed with Hell Fire?

Anſw. 1. Firſt, becauſe the tongue was given unto us for other ends; ſpeech is onely given unto men; and that for this end that thereby they might performe thoſe duties which God requires of them, viz. to wit. Firſt, wee muſt bleſſe and praiſe God with our tongues Jam. 3. 9. Secondly, wee muſt confeſſe Chriſt with our tongues, Rom. 10. Thirdly, wee muſt invocate and ſupplicate the throne of grace for mercy, with our tongues. Fourthly, wee muſt confeſſe our ſinnes unto God with our mouths. Fiftly, wee muſt ſpeake the truth, and hold forth the truth in our words. Sixtly, we muſt edifie our brethren by our ſpeeches and communications [x]. For the performance of theſe holy duties God in mercy hath given us (not as unto the other creatures, dumbe and ſilent tongues, but) ſpeaking tongues: and therefore hee that ſhall thus farre defraud the Lord of his expectation, making this rare member, an inſtrument of wickedneſſe, ſhall be puniſhed by the Lord for this abuſe therof with hell fire. [x] Epheſ. 4. 29. Coloſſ. 4. 6

Secondly, becauſe theſe ſpeeches are evill in themſelves: Hence *Michael* contending with Sathan about the body of *Moſes*, durſt not uſe any reviling ſpeeches, but onely ſaid, *The Lord rebuke thee* [a]. The Lord beſt knowing the impiety of ſuch words, and how prone wee are unto them, hath ſhewed his infinite mercy, and care towards us; in the preventing of them, by the framing, faſhioning, and placing of the tongue: God doth nothing in vain, & therfore he would have the ſons of men to anatomize the tongue, and to read ſome profitable lecture upon every particle thereof: as for example. I. The tongue is placed in the head, in the midſt of the ſenſes; to teach us, that our words muſt bee wiſe, grave, weighty, and diſcreet. II. The tongue is hedged and fenced in with a double wall; namely, of earth, and of ſtone, the lips being as the earthen wall, the teeth as a ſtone wall, to teach us that we muſt ſet a watch over our lips, and keepe our tongues as with a bridle; yea, be cautelous and circumſpect in our words, that nothing may break through the teeth and lips, which is either diſpleaſing unto God, or diſagreeing unto our profeſſion, or diſgracefull unto our brethren. III. The tongue is ſimple, and undivided; men being not like Serpents double or cloven tongued, to teach us, that wee muſt ſpeake the truth alwaies; for truth is but one, and we have but one tongue, and therefore it ſhould alwaies utter the truth. IV. The tongue is tyed below, but hath no ligaments above; to teach us that our tongues muſt bee much more prone and ready to ſpeake of heavenly and celeſtiall things, then of earthly and terreſtriall; frequent in diſcourſing of thoſe things which are above, more ſpare of thoſe which are below. V. It is of a ſoft not of a hard, canly, or tough nature, to teach us that our words muſt be mild, ſoft, gentle, and not proud, reprochfull, cruell, diſdainfull, and the like. Theſe things the Lord would have us to ruminate upon, in our tongues, that ſo it may be a meanes to make us more wary of our words, we being naturally ſo prone to breake forth (upon all occaſions and provocations) unto unchriſtian ſpeeches, which are both diſpleaſing to our Father, [a] Jude 9. verſ. *Anſw.* 2.

202 hurtfull to our brother, and mortall to our ſelves, and therefore if wee would not defile our tongues, provoke our God, extinguiſh grace, grieve the Spirit, enflame and kindle the fire of hell, for the burning of our ſelves, wee ſhould abſtaine from all rayling, reviling, and reprochfull words; not ſaying in our anger to our brother, either *Racha*, or thou *Foole*.

Queſt. 4. Wee are prone to utter what we ought not againſt our brother in our rage (as was truely ſaid before) and therefore what meanes may we uſe for the curbing of this little, troubleſome, and firy member, the tongue, which often ſets on fire the whole courſe of nature?

Anſw. 1. Firſt, ſtudy to anſwer, and learne to ſpeake well: *The righteous ſtudyeth to anſwer, but the mouth of the wicked powreth forth evill things* [b]. Let us not accuſtome our ſelves, to ſpeake whatſoever comes uppermoſt (as the proverbe is) but digeſt, weigh, and ponder the nature, and quality of our words, before we ſpeake.

b Pro. 15. 28.

Anſw. 2. Secondly, ſtrive and endeavour to ſpeake *molliter*, mildly, gently, calmely, that thy anſwers may be ſoft [c], for they will pacifie wrath; that thy tongue may bee ſoft, for that breaketh the bone [d]. *Frangit oſſeum*, that is, *duriſſimum & rigidiſſimum*; gentle and ſoft words wil mollifie the moſt hard, rigide and croſſe natures [e].

c Pro. 15. 1

d Pro. 25. 15.

e Tremel. ſup.

Anſw. 3. Thirdly, learne to ſpeake *ſanctè*, holily and purely: *Let thy words be ſeaſoned with ſalt, fit for edifying, that they may adde grace to the hearers*, *Epheſ.* 4. 28. *Coloſſ.* 4. 6. Let us accuſtome our ſelves to pious diſcourſes, that they may become habituall unto us, and ſo wee ſhall bee the more free from all corrupt and wicked ſpeeches, which our Saviour hath threatned here to puniſh with hell fire.

Sect. 9. §. 9. *Shall be in danger of hell fire.*] What is meant by *Gehenna*, Hell, in this place?

Queſt.

Anſw. 1. Firſt, ſome hereby underſtand, the valley of *Hinnom*, which is mentioned, *Ioſua* 15. 8. And which was abuſed by Idolaters, to barbarous, inhumane, and heathenish Idolatry. Thus *Ahaz* burns incenſe in the valley of *Hinnom*, and burnt his children in the fire, after the abominations of the heathen [f]. Thus *Manaſſes* cauſeth his children to paſſe through the fire in the valley of the ſonne of *Hinnom*, 2 *Chron.* 33, 6. The fire wherein their children were burnt, was called *Tophet*: *They have built the high places* (ſayth *Ieremiah*) of *Tophet*, *which is in the valley of Hinnom*, *to burne their ſonnes and their daughters in the fire* [g]. And the Idoll whereunto they there offered their children, was called *Molech*: *They built the high places in the valley of Hinnom*, *to cauſe their ſonnes and their daughters to paſſe through the fire unto Molech* [h].

f 2 Chro. 28.

g Ierem. 7 31.

h Ier. 32. 35.

Anſw. 2 Secondly, in this valley of *Hinnom*, there was a double fire; Firſt, the fire wherein their children were burnt: our Saviour here by the fire of *Gehenna*, may have reference to this fire, thus; Firſt, this valley of *Hinnom* was a place of miſerie, in regard of thoſe many ſlaughters, that were committed in it through their barbarous idolatry: ſo Hell is a place of miſerie, and infelicitie, wherein there is nothing but ſorrow. Secondly, by the bitter cries, and ejaculations of poore infants, the reſtleſſe torments of hell may be ſhadowed here alſo.

Secondly, in this valley of *Hinnom* was another fire, which was kept continually burning, for the conſuming of dead carkaſſes, and filth, and the garbidge that came out of the Citie. Now our Saviour by the fire of *Gehenna* in this place, hath reference principally to this fire, ſignifying hereby the perpetuitie, and everlaſtingneſſe of helliſh paines.

If my Reader deſire further to learne, how the Kabbaliſts paraphraſe and diſtinguiſh of a ſuperiour and inferiour *Gehenna*, or how they obſerve ſeven manſions or degrees in *Gehenna*, called, 1. *Infernus*, 2. *Perditio*, 3. *Profundum*, 4. *Taciturnitas*, 5. *Vmbra mortis*, 6. *Terra inferior*, 7. *Terra ſitiens*. Let him read *Capnio de Kabala*, *pag.* 644. and *Pet. Galat. lib.* 12. *cap.* 6. & *lib.* 7. *cap.* 7. and *Reuchlin in lib.* 1. *Cabalæ*, *pag.* 456. and *Otho Gualtperſyllog. pag.* 81. 82. 83.

This place is ſtrongly urged by *Peltanus*, and *Bellarmine* (*lib.* 1. *cap.* 1. and *lib.* 2. *cap.* 6. *de Purgatorio*) and divers others for the proofe of Purgatorie: Some of them briefly arguing thus, *Obiect.*

If in the world to come, the firſt and ſecond degrees of anger here expreſſed, ſhall not be puniſhed with hell fire, and yet ſhall bee puniſhed with ſome torments; then it remaines, that they muſt bee puniſhed in Purgatorie, becauſe after this life, there is no other place of puniſhment, but either hell or Purgatorie, *Bellarmine* and *Peltanus* they diſpute thus: Firſt, our Saviour ſpeakes here of puniſhments which are to be enjoyned unto, and inflicted upon ſinners, by the judgement and ſentence of God after this life. Secondly, that there are here diſtinguiſhed by Chriſt three ſorts of ſinnes, and three kindes of puniſhments; and that hell fire, and eternall condemnation is attributed onely to the third kinde: and to the firſt and ſecond, more light puniſhments, that is, temporall. And therefore ſome ſoules ſhall be puniſhed after this life, with temporall puniſhments, to wit, in Purgatory, becauſe there is no other place of puniſhment after death, but either hell or Purgatory.

First, wee grant, that our Saviour ſpeakes here of puniſhments, which ſhall bee inflicted upon ſinners, by the judgement and ſentence of God after this life: But it followes not from hence, that hee ſpeakes of the temporall paines of purgatorie. *Chamier. tom.* 3. *fol.* 1160. *de Purgat. cap.* 6. Sect. 3. *lib.* 26. & *Scharp curſ. Theolog. de Purgat. pag.* 557. *reſp.* 2. *Anſw.* 1.

Secondly, wee deny, that there are three diſtinct ſorts or kindes of ſinnes, or puniſhments; but rather three degrees of puniſhment in hell, which although they bee unequall, yet are all eternall, as evidently appeares by theſe reaſons; Firſt, *every tranſgreſſion of the Law is ſinne*; *and the wages of every ſinne is death*, (Rom. 6. 23. and 1. *Ioh.* 3. 4.) But to be angry raſhly, and to raile, are tranſgreſſions, and conſequently ſins (as was ſhewed before.) And therefore in themſelves are worthy of everlaſting death. *Anſw.* 2.

Secondly, *he that loveth not his brother, abideth*

in

1 1 Ioh. 3. 14. 15. *in death*, that is, hath no eternall life[1]. But hee that is angry with his brother unjustly, loveth him not: therefore he hath no part in eternall life. Thirdly, no raylers shall inherit Gods

† 1 Cor 6. 10. kingdome, that is, without repentance[†]. But he that sayth to his brother, *Racha*, that is idle-braine, or light-head, raileth: therefore this sinne (without repentance) excludeth from heaven: and consequently, in it selfe is worthy of hell. *Willet. Synops.* 408. Fourthly, Christ speaks here of the sinne, not of the punishment; for to bee angry with our brother, and to harme him with some opprobrious words, is the fault of the sinne, not the punishment thereof: but every fault and guilt of sinne not pardoned, doth bring upon the sinner eternall condemnation (as shall elsewhere be shewed.) And therefore all these three degrees of sinne are guiltie of hell fire. Fiftly, Christ concluding this discourse, commands every one to be reconciled unto his brother, lest he be delivered unto the Judge, and by him sent into prison, from whence hee shall not come out, *untill hee have payd the uttermost farthing*, that is, never, as shall bee shewed by and by. And therefore although there be divers unequall degrees of punishment in hell, yet all are equall in regard of the eternitie and perpetuitie thereof. *Chamier. de Purgat. fol.* 1160. §. 5.

Answ. 3. Thirdly, an Argument drawne from a Metaphor, similitude, or a resemblance, is not to be stretched, or urged, beyond the scope or intent of him that propounds it. But Christs scope here was, to correct the false interprerations and expositions of the Decalogue; the Pharisees restraining the transgressions of the Law, onely unto the outward and more weightie commissions and acts: and therefore our Saviour teacheth them, that those sins which they account light and veniall, as to bee angry with their brother, or to reproach him by some disgracefull words, are indeed great and mortall sinnes, deserving hell and damnation it selfe. *Scharp. de Purgat. fol.* 557. *resp.* 2. *&* *Sadeel pag.* 258. *error* 2.

Answ. 4. Fourthly, if our Saviour speake here of Purgatorie, where he represents divers judgements, or jurisdictions of the Jewes, whereof some were superiour, some inferiour; as the Judgement, Councell, and great Synedrion: then it would follow hence, that there are many severall jurisdictions in Purgatorie, and appeales from the inferiour Judges to the superiour, as was in them. But this is so absurd, that I never heard nor read Papist maintaine it; and therefore I could wish, they would thinke Purgatory it selfe as grosse.

Answ. 5. Fifthly, neither of these words, *Judgement* or *Councell*, can in any respect agree, or be applyed to Purgatory; there not being in them the least mention or insinuation of any purging, more than there is in the word *Gehenna*. *Ames. tom.* 2. *pag.* 201.

Answ. 6. Sixtly, from this place they must either prove two distinct Purgatories, or none at all: for *Bellarmine* himselfe observes two kindes of punishments distinct from the eternall torments of hell fire. And therefore if this argument bee worth the owning or maintaining, he must grant two Purgatories distinct in place and situation: For as the Councel is a distinct place and jurisdiction from the place of the fire of Hell (as he saith) so also is the place of Judgment, a distinct place frō the Synedrion or Councell: And therefore if the Papists contend for this, that the Synedrion or Councell differs from the fire of Hell: wee doe no lesse strive for this, that in like manner Judgement differs from Councell; and so cannot be numerically one. Wherefore either they must goe set up a second and new Purgatory from this place, or pull down the old one, which they have so stoutly heretofore maintained from hence, because this Scripture we see must either support two Purgatories or none.

Answ. 7. Seventhly, if this conclusion of the Papists be good, our Saviour speakes of punishments after this life, because mention is made of Hell fire; then this will follow also, that he speakes of the punishments of civill judgements, or Courts in this life, because he makes mention of a Judgement, and a Councel, which belong unto this life, and are not in Purgatory; and therefore if this be absurd and deformed, so is also the former, being both cut by one Last.

Answ. 8. Eightly, what Fathers can they finde who interpret this place, of Purgatory? *Theophilact* upon these words, by councell understands the consent of the Apostles in the great and generall judgement. And Saint *Augustine* (*de serm. Dom. in monte*) from this place concludes, that there are different degrees of punishment in Hell.

Answ. 9. Ninthly, to prove Purgatory from this place cannot stand with some other opinions of the Papists; and therefore if they could prove Purgatory hence, yet they would lose more than they should gaine by the bargaine: As for example, 1. If the words of our Saviour here concerning Judgement and Councell doe belong unto Purgatory; then that is false which the Papists say, *Non culpam sed panam in Purgatorium venire*: that the guilt of our sinnes doth not come into Purgatory, that being washed away in the blood of Christ, but onely the punishment: For in the Judgement and Councell they consulted of the fault: *Judicium dicitur, &c.* saith *Augustine* (*l.* 1. *de ser. in monte cap.* 19.) that is called Judgement where the sentence is not pronounced, that a Councell where the punishment is yet consulted of; but *Gehenna* or *Hell* is that, which hath certaine damnation, &c. 2. If the words of our Saviour here concerning Judgement and Councell, doe belong unto Purgatory, then that is false which the Papists say, that Purgatory is a Tormentory or a place of punishment; for neither the judgement nor the lesser Synedrion were places of punishments, as was shewed before. Lastly, this

Answ. 10. verse which is so vehemently urged by our adversaries for defence of Purgatory, hath beene likewise by their owne learned Doctors, so exactly and particularly answered, that Protestants may well spare all paines of any further confutation thereof. This place is objected by

Bellarm.

204 *Bellarm. Coster, Ecchius, Salmeron, Iesuit. tract. de Purgat.* And is confuted by *Suarez, Iesuit. tom. 4. in Thom. disp. 45. §. 1. num. 13.* And by *Maldonat. Iesuit. in Matth. 5.*

l From B. Morton Appeale. fol. 15 sine

VERS. 23. *Therefore if thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee.*

Vers. 23.

Sect. 1. §. 1. *Therefore if thou bringest thy gift to the Altar.*]

Quest. 1. What is the end, or main scope of our Savior, in this verse, and the three following.

Answ. Christ here implicitely teacheth us, that God desireth not the death of sinners, but rather that they might live, that is, that they would repent, and by faith lay hold upon God, labouring and seeking for reconciliation with him, whom they have offended by their sinnes; And that our Saviour may the easelier prevaile with us herein, he expresseth this Parable, wherein he useth these Arguments to perswade us hereunto. First, he shewes the greatnesse of the debt, which wee owe unto God, and which we are no way able to pay; And therefore if God once call our sinnes unto account, wee must needs be cast into prison. Secondly, he shewes that the Judge before whose Tribunall we must stand, is an omnipotent God, from whose hand and power we cannot escape, he having Ministers and Officers to arrest us, and a prison to hold us. Thirdly, he expresseth the nature and manner of the last judgement, that it shall be according to the severitie and the rigour of the Law, requiring a perfect and exact solution and payment of all our debts, even unto the least farthing; which we being not able to performe, are necessarily to be detained in the prison of hell for ever.

Quest. 2. What is the sense and meaning of this verse?

Answ. 1. First, some understand this literally, thus, *If thou bring thy gift unto the Altar, &c.* that is, if thou beest conscious unto thy selfe, that thou hast done something, whereby thy brother is justly incensed and provoked, then give all diligence with all speed to be reconciled unto him by confessing and acknowledging the wrong thou hast done him (*Wotton* of the Reconcil. of sinners.) Others againe expound these words literally thus, that Christ speakes here onely according to the present state and custome of the Church of the Jewes; thus *Bulling. Aretius, Marlor, Calvin, Muscul. Gualter*, and others, and it is the most safe exposition: *Sic non potest de fratribus absentibus (trans mare) sed præsentibus intelligi* m. But if the words be thus literally interpreted, then they meane our present, and not absent brethren; for if wee have offended some who are in another remote land, we must not then leave our offering untill they come over.

m Aug. de serm. dom. s.

Answ. 2. Secondly, some give a literall sense of these words, but a spirituall application, thus; If thou remembrest that thy brother hath ought against thee, &c. that is, the offence which thou remembrest thou hast done unto thy Brother, acknowledge it, appease it, remove it, and bee reconciled unto him: And thus we must labour to be reconciled unto God, whom wee have offended by our sinnes, either by appeasing his wrath, or by removing away his anger, either by our selves, or by another; now by our selves we cannot, and therefore we must be reconciled and atoned unto him by Christ, who made himselfe a sacrifice for sinne, that thereby he might cleanse us from all our iniquity, and reconcile us unto God by his death n.

n Lubertus contra Socinum.

Thirdly, some expound these words morally, of every good worke which wee performe unto God as a part of his worship o. The Altar is faith upon which we offer Prayers, praises, and spirituall duties, *August.*

Answ. 3. o Staplet. Antidot.

Fourthly, some understand this of the expiatory sacrifice of the Masse. *Necesse est legem de externo sacrificio, &c.* (*Stapleton s.*) Our Saviour here doth certainely speake of some externall sacrifices, therefore that of the Masse: this he proves 1. Because the Fathers did apply this place to the Eucharist, or Lords Supper. 2. Because Christ here prophecieth, what would come to passe.

Answ. 4. Object.

Answ. 1. First, it is true that the Fathers did apply this place to the Supper of the Lord.

Answ. 2. Secondly, they did not onely apply it to the Eucharist, but also unto all religious and spirituall exercises; *Dissidentes mensa illa non suscipiat; Audiant qui cum inimicitiis ad altaris communionem, &c* p. The Table of the Lord will not receive those who will not agree, or be reconciled; and therefore let all those feare and tremble, who bring their dissensions, hatred and discord along with them unto this holy Communion. But hereunto the Father addes, the sacrifices of Prayer and Almes, from *Psal.* 50. 14. 23. and of praise, *Psal.* 107. 22. and of a contrite heart, *Psal.* 51. 17. Yea, *De omni pio opere, ad cultum Dei destinato*, of every good worke which is injoyned as a part of Gods worship, as *Stapleton* himselfe (*Antidot.*) saith, which is *his Explication* of this verse, but rather *our Application.* And therefore how doth this belong unto an expiatorie Sacrifice?

p Chrys. s.

Answ. 3. Thirdly, we willingly confesse that the Eucharist may be called a Sacrifice, and the Table an Altar; but *gratulatorium, non expiatorium*, a gratulatory, not expiatory sacrifice; as may be proved, first by the name of Eucharist, which is given to the Sacrament, which signifies as much as a sacrifice, or a religious exercise of thankesgiving and praise. Secondly, by the exposition of the Holy Ghost; *Wee have* (saith the Apostle) *an Altar* (to wit, Christ) *whereof they have no right to eate* (Heb. 13. 10.) *By him therefore let us offer the sacrifice of praise to God continually*, that is, the fruit of our lips, *giving thankes to his Name*, (Heb. 13. 15.) Thirdly, because the Fathers did conjoyne the Sacrament with other holy exercises of Religion: And therefore this is a palpable perverting of the truth, to wrest this place to an expiatory sacrifice.

§. 2. *That thy Brother hath ought against thee.*] Sect. 2.

Our

Obser. Our Saviour in these words includes the reason, why reconciliation is necessarie, because God doth not tolerate dissensions amongst brethren. Teaching us that by the bond of Christian piety we are all brethren.

Quest. Why are all Christians to be esteemed and loved as brethren?

Answ. 1. First, because we are called unto this fraternitie: *If any bee called a brother*, saith the Apostle 1 *Cor.* 5. 11. hence Christ is called *the first borne amongst brethren*, *Rom.* 8. 29. And therefore all the members of Christ are brethren, and should so be prized and esteemed.

Answ. 2. Secondly, because it is necessary, and that in many regards, that all Christians should be beloved as brethren. First, hence we may know *that we are translated from death unto life if wee love the bethren*[q]. Secondly, hence wee know *that we are borne of God, if we love one another*[r]. Thirdly, because *he that hateth his brother is in darkenesse; but he that loveth his brother abideth in the light, and there is no occasion of stumbling in him*[s]. Fourthly, *he that loveth not his brother is not of God*[t]. Fifthly, *he that loveth not his brother, loveth not Christ*[v], for he that loveth Christ will love those that are his. Sixtly, *hee that loveth not his brethren, loveth not God; and if any say hee loves God and not his brother, he is a lyer*[u].

q 1 Iohn 3. 14.
r 1 Iohn 4. 7.
s 1 Iohn 2. 9. 10.
t 1 Iohn 3. 10.
v 1 Iohn 5. 1.
u 1 Iohn 4. 20.

Answ. 3. Thirdly, wee are to esteeme and love all men as brethren, because the consideration and remembrance of this relation will preserve us from many evills; as for example.

First, this will make us carefull not to offend them: *If meat* (saith the Apostle) *make my brother to offend, I will eate no flesh till the world ſtands*[w]. Secondly, this will make us carefull to speake the truth one to another. *Put away lying, and speake every man truth with his neighbour: for we are members* (that is, brethren) *one of another*[x]. Thirdly, this would appease jarres, and mitigate contentions, and abate suites, and going to law one with another. *Ye are brethren* (saith *Moses* to the two Israelites) *and therfore you must not fight. Brother must not goe to law with Brother* (saith Saint *Paul*) *for that is unseemely.* 1 *Cor.* 6. And therefore they are much to blame who deride this phrase of Brethren, and note Schismatickes by that name; for it is a terme which is proper to the Church of Christ, and not to the Synagogue of Satan, as wee may see. *Acts* 10. 23. and 11. 1. 12. 29. But the new brotherhood of the Separatists excepted against Canon. 9. I speake not, nor allow not off.

w 1 Cor. 8. 13. and Rom. 14.
x Ephes. 4. 25.

Sect. 3. §. 3. *Have ought against thee.*]

Quest. 1. What is the meaning of these words?

Answ. If thou hast injured thy brother at all, if thou hast called him *Racha*, or foole, or beene angry with him, if thou hast wronged him in the least kinde, confesse thy offence, and bee reconciled unto him.

Quest. 2. *Why must we be thus carefull to abstaine from all wronging of our neighbours, and to satisfie the least injury done unto them?*

Answ. 1. First, because God is the avenger of all injuries and wrongs; and therefore out of our feare unto him, we should avoide all doing of wrong, and be ready to satisfie for that which we have done. *Levit.* 25. 17.

Answ. 2. Secondly, charity beginnes at home: and therefore we should doe to others as wee would they should doe unto us: and bee as carefull of wronging of others, as we would have others of injuring us.

Answ. 3. Thirdly, it is the nature of Charity, to doe no evill at all, *Rom.* 13. 10. neither to thinke evill, 1 *Cor.* 13. 5. and therefore where there is true brotherly love, there will be a true care to keepe the bound of charity entire, and to make up all breaches, which occasionally may be made.

Quest. 3. *Must we satisfie our brother, if hee know not the injurie or wrong done unto him?*

Answ. Yes.

Obiect. But against this it may be objected, If our brother be ignorant of the wrong which is done unto him, then we shall hurt him more by satisfying him; for so he will be more provoked and incensed, when he knowes what hath been done, and by whom.

Answ. 1. First, if there were onely in thee a purpose of mischief towards thy brother, or that thou wert onely angry with him in thy heart; then thou mayest conceale it, because the revealing of it may provoke him, and exasperate him more against thee.

Answ. 2. Secondly, if thy brother be truely injured and wronged, in deede, or word, it is necessary that thou shouldest make satisfaction, although hee neither before knew that hee was endangered, nor that he was harmed by thee; lest that the Judge deliver thee to the officer, and thou bee cast into prison.

Quest. 4. What must the party offended doe, if the offender will not make satisfaction, or come and seeke reconciliation.

Answ. 1. First, *Augustine* here answers, *non est opus ad illum pergere*; there is no neede that the offended should goe unto the offender; *non veniam postulabis, sed dimittes*; for it is enough for him to forgive the offence committed against him (and this is his duty to doe) he neede not goe to desire love and reconciliation. Of this opinion in a manner is *Hierome*.

Answ. 2. Secondly, *Chrysostome* answers, that our Saviour speakes here also to the party wronged, that hee must seeke to bee reconciled, if hee that hath done the wrong will not.

Quest. 5. Why must he that is injured seeke amity and reconciliation at his hand, who hath done the wrong?

Answ. 1. First, because thus wee imitate Christ, who seekes first unto us: We have greevously, and gracelesly offended our Christ, and yet hee is graciously pleased to seeke for reconciliation: *We in Christs stead desire you to be reconciled unto God.* 2 *Cor.* 5. 19.

Answ. 2. Secondly, because otherwise it is an argument that there is anger yet remaining in the heart of the offended towards the offender, if he will not seeke for peace and ensue after it.

Answ. 3. Thirdly, without this there can be in the person injured no love unto the soule of the injurious partie. The offended Christian should thus

206 thus consult with himselfe; He that doth wrong, and will not acknowledge it, yea satisfie for it, and bee reconciled unto him whom he hath abused; shall bee delivered unto the Judge and from him by the officers cast into Prison, from whence there is no redemption: But my brother hath injured and abused me, and knowes what I have against him, and yet will not come and seeke reconciliation and attonement; And therefore in love unto his soule I must stoope unto him, and desire betwixt us mutuall and Christian love, that so I may pluck him as a brand out of the fire, or else his obstinacie will at last bring him to eternall misery.

Obie. 11 Some may object here, I have done no wrong unto him, but he unto me; And therefore why should I seeke unto him?

Answ. 1 First, it may bee thou art part in fault, and although the first wrong came from him, yet perhaps it was occasioned by thy provocations; And therefore as halfe faulty thou shouldest seeke reconciliation.

Answ. 2. Secondly, although the wrong came wholy from thy brother, and not at all from thy selfe, yet if thou be provoked, incensed, or disquieted in thy mind, by reason of the injury offered, then it is requisite, that thou shouldst sue for peace, though thy brother will not: because otherwise the Spirit of God (who will not abide in a wrathfull, or angry, or revengfull soule) depart from thee. Now consider whither thou hadst rather loose the company and fellowship of that ever blessed Comforter, by not seeking unto thy brother; or retaine his presence in thy soule by submitting thy selfe to sue for reconciliation at the hands of him, who hath injured and wronged thee.

Answ. 3. Thirdly, although thou be not moved, or incensed against thy brother for the wrong done unto thee; yet it is fit for thee to desire reconciliation at thy brothers hands: And there is nothing hinders thee from it, except it bee thy pride, lofty mind, or stout stomacke: which are things not to bee commended, or connived at, or allowed, or given way unto by Christians, but rather to be withstood and striven against.

Answ. 4. Fourthly, to bee reconciled one unto another is a good worke; and therefore though thy brother bee backward in seeking it, who hath done the wrong unto thee, yet thou must not neglect it; because reconciliation is a Christian duty which God requires of thee as well as him: And therefore strive to outstrip him, for it will bee the greater praise and commendation unto thee.

Answ. 5. Fifthly, because this onely is commended and rewarded by God: *Si confessus ubi offendisti, quid meritus? veniam solam: At si humilies te, ubi tuipse læsus, veniam & præmium*[x]. If thou have offended thy brother, and confesse thy fault unto him, what dost thou deserve? onely pardon from thy brother. If thou be wronged, and art content to pardon thy brother, and to be reconciled unto him, when hee acknowledgeth his offence unto thee, and desireth pardon and reconciliation from thee, what dost thou deserve? the praise of men: If thou bee unjustly injured by thy brother, and as soone as thou knowest the offence and the offender, thou runne unto him, desiring that the bond of love may not bee broken betwixt you, but that you may bee one in Christian love; what deservest thou, or what shalt thou have? praise, pardon, and a reward from God: the Lord will commend thee, whose praise is better then the praise of men: The Lord wil pardon thy offences unto thee, because so freely for his sake thou forgavest others: The Lord will reward thee with eternall honour and glory.

[x] *Chrys. imperfect.*

VERS. 24. *Leave there thy gift before the Altar, and goe thy way, first be reconciled unto thy brother, and then come, and offer thy gift.* *Vers.* 24.

§. 1. *Leave there thy gift before the Altar, &c.* *Sect.* 1.

Why must not the sacrifice bee offered, untill the parties be reconciled? Is it not better first to discharge our duty towards God, and then to be reconciled to our brother? *Quest.* 1.

First, as we must give no place to anger *Ephes.* 4. 26. so Christ will permit no time for the retaining of it: we must not harbour anger in our heart for so long a space, as wee might offer up a sacrifice unto God; but as soone as ever we remember our brother to have any thing against us, presently goe and be reconciled unto him. *Answ.* 1.

Secondly, Christ gives this charge, that thereby he might commend Christian love and unity unto us, yea also shew us, how highly hee loves this mutuall charity. We must rather dispense with the externall worship of God, then leave jarres and dissensions unreconciled; that is, of the two, this must first bee performed according to Christs doctrine in this verse. *Answ.* 2

Thirdly, our Saviour prescribes this injunctiō, that he might shewe the necessity of reconciliation, no sacrifice without that being pleasing or acceptable unto God: Teaching us hereby, that reconciliation with our brethren is the very soule of sacrifices, without which nothing is delightfull in the nostrils of the Lord. *Answ.* 3. *Observ.*

Are the workes of the second Table to bee preferred before those of the first? *Quest.* 2.

No, if the workes of the first bee true, but they can never bee true without those of the second. *Answ.*

Why doe not the exercises of religion please God, when they are performed by him, who is not at peace with his brother? *Quest.* 3.

First, because such duties doe not proceede from the love of God: That which doth not proceede from the love of God, the Lord likes not: but the exercises of religion which are performed by him who is not at peace or in charity with his brother, doe not proceede from the love of God. *Ergo.* This Saint *Iohn* confirmes in these words, *He that saith, he loves God and hates his brother is a lyer, for how can hee love God whom hee hath not seene, and hate his brother whom he hath seene*[y]? *Answ.* 1.

[y] 1 Iohn 4. 20.

Secondly, such duties are no better thē corrupt bribes, whereby we think so to bleare and blinde the eyes of the Lord that he shal not see the injuries *Answ.* 2.

ries and wrongs we have done unto our brethren. And therefore they never shall be gratefull or pleasing unto him.

Answ. 3. Thirdly, the excercises of religion performed by him who hath injured his brother, and not satisfied him, nor hath beene reconciled unto him, cannot bee acceptable unto the Lord, because the cries and complaints of his brother whom he hath offended doth stimulate and provoke the anger of God against him. *Nil prodest orare, dum unus orat pro te, alter contrà*[z]: what doth thy prayers availe thee, when one prayes for thee, another against thee?

[z] *Chrys. imperf.*

Answ. 4. Fourthly, onely Christian love commends our workes unto God, and therefore in whom that is wanting, nothing is pleasing[a].

[a] 1 Cor. 13. 1, 2.

Quest. 4. Whether is it lawfull to offer sacrifices unto God of our substance, that is, to dedicate, and consecrate some part of our estates unto pious uses?

Answ. 1. First, certainely it is, *Si de bene partis*, if it bee a portion of well got goods: If God hath blessed thee in thy honest calling, lawfully discharged; it is then lawfull for thee to returne backe a part thereof unto God againe.

Answ. 2. Secondly, *Si de malè partis*: If thy goods bee evill come by, then satisfaction is to bee made to ~~him that hath beene~~ wronged, not unto God, or the Church, or the poore: for that were to offer unto them a part of a spoyle unjustly acquired: But wee shall have more direct occasion elsse where to cleare this more fully: and therefore I thus here superficially leave it.

Sect. 2. §. 2. *Goe thy way.*]

Object. It may here bee objected, This departure could not be warrantable, being contrary to the expresse law, *Ezech.* 46. 10. where the Prince himselfe might not depart, till all were ended. *The Prince shall goe in, when they goe in, and when they goe forth, he shall goe forth.*

Answ. This rule might be understood of departure out of the outer court of the Temple, whether the people brought their sacrifices soone after they had presented thē, before they were begun to be offered: for untill the Priests had begunne this service, it was lawfull for the people to depart, especially upon this occasion which our Saviour here instanceth in.

Sect. 3. §. 3. *And bee reconciled unto thy brother, and then offer.*

The meaning of this is, compose your jarres, linke your selves together in the chaine and bond of Christian charity, and then offer your sacrifices unto the Lord.

Quest. 1. *Why must we not offer sacrifices unto God untill we bereconciled unto men?*

Answ. 1. First, because God accepteth nothing but that which issues from a pure heart: but wrongs and injuries doe corrupt and defile the Soule; and therefore nothing is gratefull unto God which comes from such men.

Answ. 2. Secondly, anger hinders our prayers, that is, makes us unfit to pray, and the petitions which we powre forth are unpleasing unto God: And therefore it is necessary, that we should be reconciled unto our brethren, before wee offer up the sacrifice of prayer unto God.

Thirdly, God loves concord and unity amongst his, he himselfe not being the authour of confusion, but of peace: yea commands us to love one another, to forgive those who injure us, to blesse those that curse us, to pray for those who persecute us, &c. And therefore both the person offending and offended, should seeke for peace and reconciliation *Answ.* 3.

Fourthly, wee are all brethren, yea, all members of one and the same mysticall body. Now no man ever hated his owne flesh (*Ephes.* 5. 29.) but nourisheth and cherisheth it; yea, though the hand should harme the eye, or foote, the body will not therefore hate the hand, but pardon it, and prize it as highly as ever it did before: Saint *Peter* useth this argument to perswade us to this duty: *Finally, be ye all of one mind, having compassion one of another, love as brethren, bee pitifull, bee courteous.* And therefore before wee can offer any acceptable sacrifice unto God wee must bee reconciled one unto another, that is, both the injurious person, and the party injured. *Answ.* 4.

He who hath beene unjustly injured, and palpably wronged by one who will not acknowledge his offence, neither sue for pardon or reconcilement; will here object, that it is a very hard thing to forgive such an one, but to seeke to him is so difficult, that flesh and blood cannot endure it. *Object.* 1

First, *flesh and blood shall never inherit the kingdome of heaven*, 1 *Cor.* 15. 50. and therefore desperately miserable is that mans condition, who can doe or suffer no more then flesh and blood can. *Answ.* 1

Secondly, all good and holy duties are difficult; and therefore if the difficulty of the worke discourage us, wee must give over working the worke of God, or walking in the waies of religion, for no spirituall duty can be done aright with facility and ease. *Answ.* 2.

Thirdly, the question is not what thy brother doth, or what he is, but what thou oughst to doe, namely, to be obedient to thy Lord and Soveraigne, in whatsoever he requires of thee: Now as hee commands thy brother to seeke peace and atonement at thy hands; so he commands thee to forgive thy brother as often as he offends thee, though it were 70. times 7. times, that is 490. times in a day[b]. *Answ.* 3.

[b] Matth. 18. 22.

Fourthly, suppose Christ should (as hee doth indeed) tell thee, that it is a very hard thing to obtaine or to bee made partakers of him; wouldest thou give him over for the difficulty of the worke; if thou wouldest not, as thou shouldest not, then no more forbeare this Christian duty of pardoning and seeking for reconciliation at thy brothers hands. *Answ.* 4.

Fifthly, the worke indeed is not difficult, because God will enable thee thereunto if thou from thy heart desire it, and with thy heart endeavour it. *Answ.* 5.

Sixtly, it is an excellent signe of a mind truely humbled for the offended to seeke reconciliation and agreement from him, that hath done the offence, Mich. 6. 8. *Answ.* 6.

Seventhly,

Seventhly, and lastly, if thou wilt not pardon thy brother no more will the Lord pardon thee, if thou wilt not seeke unto thy brother, no more will thy Father seeke unto thee, but leave thee unto thy selfe and thy proud perverse will.

Answ. 7.

Obiect. 2. The party who is injured may against this yet object, he hath done me wrong, yea harme, and therefore why should I either seeke to him, or forgive him, if he seeke not to me?

Answ. 1. First, hath he not formerly done thee more good then now hurt? if he have, then ballance the one against the other.

Answ. 2. Secondly, hast not thou wronged some other as much as he hath thee, yea hast thou not formerly beene as injurious unto him, as he is now unto thee? if the former, then think him to be an instrument of Gods anger unto thee for thy correction. If the latter, then there is no reason, but thou shouldest forgive him, as thou wouldest be forgiven by him.

Answ. 3. Thirdly, what evill hast thou done unto Christ; how often hast thou transgressed his Lawes, and thereby incensed his anger against thee; how many talents dost thou owe unto him, which thou art not able to pay? And therefore if thou desirest to be forgiven, and to be received into favour, then doe so to thy brother Mat. 6. 14. and 18. 21.

Obiect. 3 But the unjustly injured person will yet object, I did not deserve this wrong at his hands, for I never did him hurt but good; And therefore he neither deserves to bee pardoned nor sought unto.

Answ. 1 First, if thou hadst deserved those wrongs which are offered unto thee, then thou deservest neither praise nor reward, though thou shouldst pardon them: For if a man doe evill, and being punished for his evill, *take it patiently, what reward shall he have*, Matthew 5. 46. and 1 Peter 3. 16.

Answ. 2. Secondly, what hath Christ deserved at thy hands, that so injuriously thou dost daily and hourely exasperate him; he never deserved such dealing at thy hands, thou never didst so much good unto thy brother, as hee hath done for and unto thee: thy brother never wronged thee so much as thou hast wronged him: thou canst never be so readie to forgive thy brother, as he is to forgive thee. And therefore when thou callest to mind, how unthankfully thy brother deales with thee, reflect upon thy selfe, and remember how ungratfully thou hast dealt with thy deare Saviour, who tooke thy nature upon him, submitting himselfe unto the forme of a servant; yea, even unto death, that he might purchase life and immortality for thee.

Quest. 2. What is required of him that doth wrong unto his neighbour?

Answ. 1. First, he must aggravate, and not extenuate his fault: he must not goe about to excuse it, or lessen it, but rather amplifie it, that it may seeme worse in his eyes then in the sight of his brother.

Answ. 2. Secondly, he must labour to make ample satisfaction for the wrong done: that is, 1. If he have beene angry with his brother in his heart, hee must be heartily sorry for it. 2. If he have injured his brother by his words, hee must with his mouth confesse and acknowledge it. 3. If hee hath wronged his brother in his estate, he must make restitution, as *Zacheus* did.

§. 4. *Then come and offer thy gift.*]

Sect. 4. We see here, that as soone as we are reconciled unto our brethren, our Father is reconciled unto us.

Quest. Why is the Lord appeased towards us, as soone as our brother is pacified; and satisfied?

Answ. 1. First, because herein wee obey God; wee are obsequious unto his will, when we seeke peace, and sue for reconciliation at the hands of our brother whom wee have offended: and therefore the Lord will be appeased towards us.

Answ. 2. Secondly, because he that submits himselfe to his brother, craving pardon for offences done, promising restitution of all wrongs, and purposing to injure him no more either in heart, or word, or deed, doth stoppe the mouth of his brother, who formerly cried unto God for revenge of the wrong done, and therefore his brother being satisfied, his Father passeth it by, and is reconciled.

VERS. 25, 26. *Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison, verily I say unto thee, thou shalt by no meanes come out thence, till thou hast paid the uttermost farthing.*

Vers. 25. 26.

Sect. 1. §. 1. *Agree with thine adversary, (i to quickly.*]

Quest. 1. What is the scope and drift of our Saviour in this word *Quickely*?

Answ. 1. First, he hence would have us to observe the brevity and uncertainty of life: *Agree with him quickely*, because thou dost not know, how quickly thou maist bee taken hence: It is the Divells craft to make us blind, insensible, obdurate, negligent, and full of delaies in the worke of grace: it is through the malice of our adversary, that we put off our repentance, crying, we will repent us in our old age. But our Saviour doth counsell & advise us not to procrastinate our conversion and repentance; because 1. many are dead before they bee sicke, dying suddenly, 2. many when they are sicke unto death, are either so oppressed with bodily paine and anguish, that they have no spare time seriously to call their sinnes to account; or if they doe, it is extorted from them through the paine of the body, not the compunction of the soule. 3. Because wicked men grow worse and worse; and the more they are in yeares the more they are setled upon their lees. Wherefore these things considered, Christ exhorts us, if we love our selves, and soules, to agree with our adversary quickly.

Answ. 2. Secondly, our Saviour hereby would teach us that reconciliation is not to be deferred or delayed: *Agree with thine adversary quickly*, that is procrastinate it not, but be made friends out of hand; and

and seek to be reconciled maturely & betime: remembring I. if thou deferre it, then thou maist seeke it too late. Yea, II. the more quickly thou seekest reconciliation at thy brothers hands, the more pleasing and acceptable thou art unto God: for it argues that wee doe it willingly and readily without compulsion, which the Lord loves.

Obiect. Hee who hath injured his brother, may object against this, I have my whole life to turne me in, and if I bee reconciled unto my neighbour whom I have offended before I die, it is soone enough though it be many yeares hence: and therefore there is no necessity of this hasty and quicke reconciliation.

Answ. 1. First, thou art not certaine, whether thy life shall last untill to morrow or not; and therefore agree quickly, or thou maist deferre it too long.

Answ. 2. Secondly, the proposition is false, that thou hast *totum vitæ spatium*, the whole time of thy life to be reconciled in; for *datur vita sola, non tota*; thy life onely is given thee to be reconciled in, but not thy whole life: that is, there is no reconciliation after this life, and therefore either whilst thou livest or never thou must be atoned unto thy brother: but thou canst not be reconciled unto him at any time, when thou pleasest; Wherfore our Saviour commands thee to agree quickly.

Answ. 3. Thirdly, thou must respect more then thy owne life, to wit, thy brothers: Agree while thou art in the way with him, that is, while you are both alive: for if he die before the breach be made up, thou art in danger to be delivered up by the Judge unto the Officers, and by them to be cast into prison. Death makes a separation between thy brother and thee, and therefore agree quickly; because thou knowest not how quickly he may be taken away.

Quest. 2. Who are faulty in this particular?

Answ. 1. First, those who unwillingly seeke reconciliation; and though they have unjustly wronged their neighbours, yet can hardly bee perswaded by their dearest and best friends to sue for pardon and peace, at their hands whom they have offended.

Answ. 2. Secondly, they who never desire peace and unity, but before Easter, or when they are to come to the Table of the Lord.

Answ. 3 Thirdly, they who will never seeke to be accorded unto their brethren, untill they lie upon their death beds. All these grossely and egregiously erre from this rule of Christ, *agree with thine adversary quickly*.

Answ. 4. Fourthly, they who onely respect their owne lives, & not at all the life of their brethren. I doe not altogether condemne the practise of those who (when death is approaching unto them) seek to be reconciled unto their brethren, because it is better to doe it then, than not at all: but I doe not commend it, for 1. it should be done quickly, as aforesaid, & 2. before the death of thy brother, lest hee should depart hence not being reconciled unto thee, or having forgiven thee.

Quest. 3. But the injurious person may here demand, what danger is there or can there be unto me; although he die before we are reconciled together? For First, in the world my fault shall be hid the better if he be gone to whom the wrong was done: Secondly, if he were a holy and good man, then I know hee would forgive me before he died; for he durst not then harbour vengeance or malice in his heart. Thirdly, if he were a wicked and ungodly man, then 1. hee dares not goe unto God to accuse me: or 2. if he durst, yet God would not heare him, for *he heares not sinners*. And therefore these things considered, what hurt or danger can it be unto me, though he die before our jarres be composed?

Answ. 1. First, what will it availe thee, that the wrong done by thee unto thy brother, should (by his death) be concealed from the world, considering that both God, the Devill, and thy owne conscience sees, knowes and remembers it?

Answ. 2. Secondly, if thy brother were a member of Christ, then certainely he would forgive thee; but it doth not hence follow that thy guilt is washed away, or thy sinnes pardoned by God, for before him thy sinne remaines unblotted out, because thou didst not reconcile thy selfe unto thy brother before hee was taken hence by death.

Answ. 3. Thirdly, if thy neighbour against whom thou hast sinned were a wicked man, then First, hee dares goe unto God more impudently, and cry out unto him for vengeance more enviously, and with a greater and more perfect malice, then a holy man would or durst. Secondly, and although (if he be wicked) God will not heare him when hee praves for some blessing for himselfe, yet he will heare him when he complaines upon thee.

For { That were contrary to Gods justice not to heare the cry of him that is wronged. / This is according to Gods justice to heare the complaints of the oppressed, and to revenge them.

§. 2. *While thou art in the way.*] What is meant by these words? *Sect.* 2. *Quest.* 1.

Some understand them Allegorically; *Dum in via, whileſt thou art in the way*, that is, *in hac vita, whileſt thou liveſt*: Thus *Chryſoſtome oper. imperf.* And all the Fathers. *Answ.*

What doth our Saviour imply in these words, thus Allegorically understood? *Quest.* 2.

First, Christ hereby would teach us, that this life is the way both of good and evill men: of corne and chaffe, of wheate and tares: which God will not as yet separate. *Answ.* 1.

Secondly, our Saviour would teach us, that this life is the way unto Judgement: or that so long as we live here on earth, we are but travellers unto the tribunall seate of God. *It is appointed unto all men once to die, and after death comes judgement* [c], where wee see life brings us to death, and death unto Judgement. *Answ.* 2. [c] Hebr. 9. 27.

Thirdly, Christ would hereby teach us, that the remembrance of the Judgement of God should detaine us from jarres and discord one with another. *Answ.* 3.

The remembrance of the { Reward, will perswade us unto patience in wrongs. / Punishment, will terrifie us from seeking revenge.

What will it helpe a man to revenge himselfe upon his brother, and himselfe therefore to bee judged and condemned by God? and therefore we must so meditate of the severitie and terrour of the last day, that wee may avoid dissensions, and embrace Christian charity.

Quest. 3. From the second answer to the former question, it may bee doubted, why our judgement shall be no longer deferred then death?

Answ. 1. First, there is a double day of Judgement, to wit, first generall of all flesh; this shall not bee untill the end of the world, when all the elect shall be gathered together. Secondly, particular, of every individuall and numericall man, whether righteous or wicked; and this shall bee at their death, when the righteous shall goe unto rest, and the wicked unto woe; poore *Lazarus* as soone as he dieth, is carried into Paradise, but rich *Dives* into the painefull prison of eternall destruction [d].

[d] Luke 16. 22. 23.

Answ. 2. Secondly, this life is the very last period of Gods long suffering; and therefore the night of death being come, God will deferre Judgement no longer.

Answ. 3. Thirdly, the justice of God cannot bee violated; neither shall it ever be made voide: *Iustice and mercy hath kissed each other*, but not crossed, thwarted, or contradicted each other; And therefore mercy at death gives way unto judgement. For the understanding hereof observe.

That there are 2 parts of Gods mercy, viz. { First, to pardon the penitent, and those who are reconciled. And here the suffering of Christ doth satisfie the mercy of God. / Secondly, to expect those who are obstinate, rebellious, and disobedient, that they laying hold upon mercy, and turning unto God, might be saved [e]. And this part of Gods mercy shall bee satisfied at the last dreadfull day. *Rom.* 2. 4. and 2 *Thes.* 1. 8.

[e] 1 Tim. 2. 9. and Pet. 3. 9.

Quest. 4. What must we doe to bee made partakers of everlasting mercies, as well after this life, as in this life?

Answ. Remember seriously, and frequently these three things: First, that wee are strangers and pilgrimes in this life, and altogether uncertaine, how neare we approach unto the gates of death. And though we see not our Judge, yet *hee standeth before the dore* [f].

[f] Iam. 5. 9.

Secondly, remember our life is lent us, not to sinne, or to corrupt our waies; but that wee might be converted [g], because our good and gracious God *desireth not the death of a sinner, but rather that he would repent and live* [h]. Thirdly remember that after death there is no mercy to be expected, by those who have not laid hold upon mercy while they were in the way: as the tree falls so it must lye: wherefore let us spend our lives. I. in striving, wrastling, and fighting against sinne, and our owne innate corruptions, *Heb.* 12. 4. II. In watchfulnesse and circumspection against evill and the occasions thereof, *Ephes.* 5. 15. III. In growing and encreasing in the waies of grace, 1 *Pet.* 2. 2. IV. In redeeming the time by-past of our lives, by being zealous of good workes, devoting our selves wholy and sincerely unto the service of the Lord.

[g] Rom. 2. 4.

[h] Ezech. 33. 11.

§. 3. *He shall not come out, untill he have paid the uttermost farthing.* *Sect.* 3.

Object. The Doway men undertake to prove Purgatory from hence, by the justice of God: because when any dieth penitent, and yet hath not made any full satisfaction, they must suffer for that which remaineth after death, and bee purged before they can enter into rest, which remnant of debt our Saviour calleth *the last farthing*, and saith here it must be paid; and therefore there is a purgatorie, wherein this satisfactorie punishment must be inflicted [i].

[i] Dowey Bible. pag. 33.

Answ. 1. First if a man die truely penitent, all his sinnes are forgiven him in Christ, and none of his transgressi ons shall bee mentioned unto him: Thus the thiefe was received unto mercy upon the crosse, there being no further satisfaction required of him.

Answ. 2. Secondly, the satisfaction to Gods justice is not payed by us, but by Christ, who hath sufficiently satisfied for our sinnes: and unto the remission of sinnes, onely a lively faith in Christ is required of us. Therefore to say, that a man by his owne satisfaction must pay the utmost farthing of his debt unto God, is a blasphemous assertion, and derogatorie to the value of Christs death [k].

[k] Willet. Synops. fol. 410. initio.

Answ. 3. Thirdly, this verse will not serve them to build Purgatory upon, as followes in the next section.

§. 4. *Agree with thine adversary quickly, whiles thou art in the way with him: lest the adversary deliver thee to the Iudge, and he to the officer, by whom thou shalt be cast into prison; and from thence thou shalt not come till thou have paid the uttermost farthing.* *Sect.* 4.

Object. *Bellarmine* strongly urgeth this verse for the proofe of Purgatory, as doe also divers others of the Papists. There is mention say they of a prison, from whence the Captives shall in time come forth, which cannot bee possibly be meant of hell, because *ex inferno nulla redemptio*, from hell there is no redemption. *Bellarmine* more plainely argues thus, By the way is meant this life present; by the adversary is meant the law of God himselfe: by the Judge is meant Christ: by the Officers the good Angels, or the divels: by the Prison hell: by the last farthing, our lesser sinnes, for which wee are to satisfie either in hell or in Purgatorie. *Bellarm. Tom.* 1. *fol.* 1804 *de Purgat. li.* 1. *Cap.* 4.

Answ. 1. First, if we should grant the Cardinall all hee desires, but onely the last particle, wherein hee begs the question (or in Purgatorie) yet he could conclude nothing against us. *Amesius. Tom.* 2. *pag.* 200.

Secondly, this saying of our Saviour may safely be expounded according to the letter of, the affaires of this life, as Saint *Chrysostome* doth expound

expound it, that men to prevent their further danger should be ready to compound their controversies betimes. And such counsell also the Wiseman giveth, *That if a man have given his word, and is become a surety for another, he should not sleepe before he had delivered himselfe*[l]. And this exposition is most agreeable to the Text; for the word is ἀντίδικος an adversary at the Law. And *Luke* 12. 58. where the same sentence of our Saviour is repeated, there is mention made of the Magistrate, and of the Jaylor, which are termes and Offices properly fitting the businesse of this life, *Willet Synops. fol.* 407.

[l] Pro. 6. 3.

Answ. 3. Thirdly, here is in this argumentation a sophisme, called *Figura dictionis*; for *Bellarmine* faines unto himselfe here an allegory (whereas Christ useth plaine, proper, and perspicuous words) especially in Saint *Luke*, where the Magistrate and Jaylor are named) and then from this unnecessary allegoricall sense, he frames an argument for the confirmation of an article of his faith, which is 1. against his owne rule delivered, *lib.* 3. *cap.* 3. *De verbo Dei.* 2. Against the rule delivered both by the ancient and moderne Divines. *Diligenter cavendum esse, ne quæ dicta sunt allegoricè, tanquam propriè dicta intelligamus*[m]. We must take speciall heede, that we expound not those things literally which are onely allegorically meant. Yea III. this practise of the Cardinall is contrary to that Axiome of the Schoolemen which *Thomas* so often repeates, viz. *Symbolicam Theologiam non esse argumentativam*: that is, certaine and necessary arguments cannot bee drawne from Allegories.

[m] Aug. doct. Chri. lib. 3. Cap. 10.

Answ. 4. Fourthly, if this Allegoricall exposition of *Bellarmines* be true, and that men ought to satisfie for their sinnes event unto the *last farthing*; then it will follow that Christ hath in no sort satisfied for our transgressions: for it is well enough knowne, what is meant by this phrase of speech, *I will keepe him in prison, untill hee have paid the last farthing*: But this consequence is ἐτεροδοξον, ἀθεόλογον, false and impious: and therefore so also is the Antecedent. *Sadeel* fol. 250. *adverse. human. satisfac.*

Answ. 5. Fifthly, if we draw these words to a spirituall understanding, by the prison, hell must bee signified, a place of everlasting torment, and not Purgatorie, as appeares thus.

First, because the word φυλακὴ a prison is taken 1 *Pet.* 3. 19. for the place of the disobedient, which is Hell: for they doe not use to send obstinate sinners to purgatorie.

Secondly, *he shall not come out till hee have paid the uttermost farthing*: or as Saint *Luke* saith, *the utmost mite*; that is never: unlesse he dare say that a sinner is able by his punishment to satisfie the utmost mite of his debt, that is, his sinne unto God, which is great blasphemy to affirme, and contrary to the Scriptures: *wee not being able to answer God one thing of a thousand*[n].

[n] Iob 9. 3.

Answ. 6. Sixthly, this place may be expounded by that parable *Mat.* 18. where the unkind servant is cast into prison, till hee should pay all that was due, verse 34. that is, hee should lye there for ever; for the debt was *ten thousand talents*, too much for a Prince, much lesse for a servant to pay: and verse 25. *hee had nothing to pay*: and therefore his Master forgave him the debt, verse 32. Wherefore we see our debt is not payed unto God by us, but forgiven; and where it is not pardoned, it can never be paid. Againe, it followeth, verse 35. *So shall my heavenly father doe unto you, if you forgive not from your hearts one another your trespasses*: What is this, *So shall my father doe unto you*? sent them to *Purgatorie*? No, but unto hell: for uncharitable and malicious men which will not forgive others, I hope they will not ordaine unto a place of temporall punishment: for as Saint *Iohn* saith, *he that hateth his brother, and so is a manslayer cannot have eternall life*[o]. *Chemnit. de Conc. trid. part.* 3. *fol.* 135.

[o] 1 Iohn 3. 15.

Seventhly, although *Bellarmine* brag much of the Fathers, yet they favour not his opinion here, if faithfully dealt withall, as is clearely proved by *Chem. concil. trid. part* 3. *pag.* 135. *a.* *Answ.* 7.

Eightly, by the word Prison *Bellarmine* understands both Hell and Purgatorie, so that *Donec* untill, must signifie both *nunquam, & aliquando*, never, and sometimes, which is grossely absurd. *Answ.* 8

Lastly, although this place be objected by *Bellarm. Coster. Valent.* and others; yet it is sufficiently confuted by their owne *Iansenius*, (*in hanc locum.*) from Bishop *Mortons appeale. fol.* 15. *fine.* *Answ.* 9.

VERS. 27. *Ye have heard that it was said by them of old time, thou shalt not commit adultery.* *Vers.* 27.

§. 1. *Audivistis*, ye have heard.] *Sect.* 1.

From whom did they heare this? *Quæst.* 1.

Not from the Vulgar sort, or common people, but from the Priests, that is, the Pharisees, who taught them, that there was nothing to be considered or looked unto in this Commandement (*Thou shalt not commit adultery*) but onely the actuall sinne: Teaching us, that errours in religion often proceede from the Priests and Pastors of the Church. Hence the Lord complaines, that *the prophets Propheste lies, and the Priests take bribes. Ierim.* 5. 31: yea both Priest and Prophet *have erred through wine. Isay* 28. 7. and by *coveteousnesse, Ier.* 6. 13. and 8. 10. *Answ.* *Observ.*

Why are the shepheards so often the causes of the sheepes going astray? *Quæst.* 2.

First, because they are enemies often unto reformation, although the Church stand in neede thereof. Here are two things to be distinguished, or particularly observed, namely, First, that the Church stands in neede of Reformation, which appeares thus. I. The whole truth is not revealed unto the Church at once, but by little and little: for there is nothing altogether perfect. II. There daily arise new blemishes and staines in the Church, by the corrupt lives of some therein. III. Reformation is like *Sysphus* stone, *Answ.* 1.

212 ſtone alwaies relapſing and falling backe either unto the former errours, or unto worſe. And therefore every particular nationall Church ever and anone ſtands in neede of Reformation. Secondly, the leaders and Rectors of the Church, are often the greateſt enemies unto this reformation: hee that deſires to ſee a true and cleare illuſtration of this, let him reade the Hiſtorie of the Councell of Trent, where hee ſhall ſee amply proved, that the reformation which was ſo carefully, inſtantly, and neceſſarily deſired by many, and for a long time, was ſtill oppoſed & withſtood by the Court of *Rome* & the Clergie. Thus the Phariſees were enemies unto Juſtification by faith in Chriſt, becauſe it was contrary to their eſtimation and credit.

Anſw. 2. Secondly, private ſpirits, by ſome evill ſpirit, have beene ſtill conjured up in the Church, amongſt the Doctours & Teachers, who either by private jarres, diſpleaſures, diſſenſions, ambition, coveteouſneſſe, and pride have diſturbed the peace of the Church. We have many examples hereof in all ages. I. Wee reade how the ſonnes of *Eli* troubled, vexed and diſquieted the Church [o]. II. How the Prieſts in *Ieremias* time ſeduced the people and oppoſed the Prophets [p]. III. How the Phariſees oppoſed Chriſt, *Iohn* 7. 47, &c. and withſtood his Apoſtles, *Acts* 4. 1. and 5. 17. and 7. 51. IV. How great a combuſtion did *Arrius* kindle in the Church becauſe he obtained not a Biſhopricke? ſuch a fire as made the whole world weepe, before it could be quenched. V. What ſhall we ſay of the ring-leaders of the Browniſts and Separatiſts, who have withdrawne many ſubjects from their true Chriſtian obedience, not ſuffering them to pray, heare, or communicate with us. VI. God no ſooner ſowes Wheate, but the devill ſowes tares: The Lord had no ſooner raiſed up *Luther* and *Zwinglius*, but the devill conjured up *Zwenkfeldus*, *Servetus*, *Oſiander*, *David-Georgius*, and divers others. VII. If wee looke upon the Papiſts, wee ſhall behold a Mappe of miſery in this kinde: For firſt, their Prieſts ſeduce the people unto Idolatry, *making them ſay to a ſtocke, thou art my father, and to a ſtone, thou haſt brought me forth* [q]. Secondly, they will not bee reformed in what is amiſſe, holding this opinion, that nothing muſt be changed or altered in their Church or Religion, leſt they ſhould ſeeme formerly to have erred; grounding this their infallibilitie upon that of the Prophet: *The law ſhall not depart from the Prieſt, Ier.* 18. 18. and that ſpeech of our Saviour unto *Peter*; *The gates of hell ſhall never prevaile againſt my Church*; but how falſely they ground this opinion upon theſe places, we ſhall ſee God willing in their proper places. Thirdly, ſuch enemies are the Papiſts unto Reformation, that they perſecute thoſe who are reformed: In Jeruſalem the blood of the juſt was ſhed by the Prieſts and Prophets [r]; and ſo alſo in the Popes juriſdiction; how great was their rage, againſt *Luther*, *Zwinglius*, and all thoſe who were by their Miniſtry reformed both in opinion and practiſe. Fourthly, their principall care is to ſeduce people, and to leade them into errors: As Chriſt ſaid of the Phariſees, ſo wee may ſay juſtly of the Popiſh Clergie, They compaſſe heaven and earth to pervert and divert a ſoule from the waies of truth, ſuch zealots, and zealous factors are they for the devill: what nation is there where true religion is profeſſed; but ſome of their Jeſuites, and Seminaries, or Secular Prieſts, are ſent thither privately, to ſeduce and corrupt ſimple ſoules, bringing them from light unto darkeneſſe: How our land hath long groaned under theſe ſoule-devouring locuſts is well knowne, who creepe into mens houſes, polluting and defiling both the bodies and ſoules of poore credulous, and ignorant women. The Prophet *Hoſea* threatnes the Prieſts, that God will power vengeance upon them, *Becauſe they were a ſnare on Mizpah, and a net ſpread upon Tabor*: And therefore let the ſeducing Prieſts of the Romiſh Church conſider, how by this their wickedneſſe they provoke God unto anger, who will require the blood of all thoſe, whom they have corrupted, at their hands. Hoſe. 5. 1.

Queſt. 3. If errours and hereſies begin ſo often at the Prieſts and Paſtors of the Church, then how may or can the people be preſerved from erring, and being miſ-lead?

Anſw. 1. They muſt not be toſſed to and fro with every blaſt of doctrine (*Epheſ.* 4. 14.) like the waves of the ſea (*Iam.* 1. 6.) but walke wiſely and circumſpectly, according to theſe enſuing rules:

Rule 1. Firſt, labour for a ſure foundation; that is, firſt, hearken unto the pure, unſpotted, and infallible word and truth of God; that thereby yee may grow up (1 *Pet.* 2. 2) in grace, ſtrength, and knowledge: that thereby you may be made perfect (2 *Tim.* 3. 16.) that being the true light by which we muſt walke, 2 *Pet.* 1. 20. Secondly, adde nothing unto the word of God, neither 1. the chaffe of ſuperſtition with the Papiſts [s]: for what hath the chaffe to doe with the corne? neither 2. new opinions, as the Sectaries, who daily beget and breed new *Minervaes* in their owne braine: but remember, God and Dagon will not dwell together; and therefore adde nothing unto the true and pure word of God. [s] Ierem. 23. 28.

Rule 2. Secondly take heede of all ſeducings; that is, Firſt love not to heare Invectives, novelties, and ſtrange doctrines; for although this be pleaſing to our corrupt nature, and delightfull to itching eares, yet it is not profitable for the edifying of our ſoules: wherefore Saint *Paul* exhorts holy *Timothy* to bee inſtant in Preaching the pure word of God: for the time will come when men will not endure ſound doctrine, but having itching eares, will turne away their eares from the truth unto fables [t]. Secondly, never embrace wreſted, conſtrained, and forced interpretations of the word; which will not agree with the proportion of faith, or good manners, or the ſcope of the place. [t] 2 Tim. 4. 2. 3.

Rule 3. Thirdly, let us love and labour for the peace of Syon; that is, firſt let us eſteeme the Church to be our Mother, obeying her in thoſe injunctions which are not contrary to the Mandates of God our Father; for otherwiſe wee are not the true

[o] 1 Sam. 2. 12.

[p] Ierem. 1. 18. and 20. 1. and 28. 1. and 26. 11.

[q] Ier. 2. 27

[r] Lament. 4. 13.

true children of God. Children must bee obedient unto Parents, & therefore when the Mother injoynes that which the Father doth not forbid, the child must subscribe to the practise of it: Here observe that there are three Churches. I. The Primitive Church. II. The Moderne Churches, where our religion is professed; And these two we reverence and submit unto, where they doe not oppose the law of God. III. The Popish Church; Now this we doe not so hate, that we will refuse to embrace things worthy to bee received, because they used them. They have the Word, Sacraments, Ministers, and a Ministerie, yea and use all these; shall we therefore refuse them?

Secondly, for the peace of the Church, let us be of the same mind with Saint *Paul*, to become all things to all men (in lawfull and indifferent things) that thereby wee might winne some. Wee should not rend Christs seamelesse coate in twaine, or breake a gap in the hedge of the Church for Adiophorall things, lest in avoyding the use of them, we fall into a direct breach of the fifth commandement.

Sect. 2. §. 2. *That it hath beene said.*]

The Pharisees here alleadge and urge the words of the precept, for the confirming of an errour, namely, that no man sinneth against the seventh Commandement, but hee that actually committeth the sinne of uncleanesse.

Quest. 1. Can errour be founded upon Scriptures?

Answ. 1. First, it may by wresting and wrong expounding of them: *Many* (saith Saint *Peter*) *pervert the Scriptures to their owne damnation*, 2 *Pet.* 3. 16.

Answ. 2. Secondly, although the Scriptures speake alwaies the truth, yet they doe not utter this truth alwaies one and the same way: For I. sometimes they speake Allegorically, sometimes literally. II. Sometimes they barely and historically recite a thing: sometimes they command and injoyne a thing; sometimes they counsell and advise unto a thing. III. Sometimes they speake indefinitely and generally to all men; sometimes particularly to some certaine time, people, and persons. And therefore if these should not rightly bee applyed according to the sense and meaning of the Blessed Spirit, wee should quickly runne into an errour.

Quest. 2. If the Scripture speake so many waies unto us, doe not the Papists (*Pighius* and *Perresius*) then say truely, that they are like a nose of wax, which a man may tutne which way hee list; or like a shipmans drawers, which will fit any person; yea the causes of heresies, because they may bee expounded according to every mans judgement, opinion, and affection?

Answ. 1. First, it is maliciously and wickedly spoken of *Pighius*, for the Scriptures in themselves are not such: but onely are perverted by wicked men unto their destruction.

Answ. 2. Secondly, *Perresius*, from a true proposition collects a false conclusion: Heresies (saith hee) are founded upon the Scriptures: men still alleadging Scripture for the proofe of their opinions, whether true or false (this is true). Therefore (he concludes) the Scripture is not to be reade by the laicks; this is false; as was shewed before verse 7. Chap. 4. Wee must not refuse to sucke hony out of the sweet flowers, because the spider from thence extracts poison; wee must not forbeare the use of Scriptures, because wicked men abuse them, but reade them, study them, and learne to understand them.

Quest 3. How may we bee enabled to understand the Scriptures, and to learne their true sense and meaning?

Answ. Interpret them according to these few plaine rules: to wit,

Rule 1. First, hold fast the Analogie of faith, this is a great and principall rule: for that exposition of the word which doth overthrow any Article of our faith, is not sound, solide, or orthodoxe.

Quest. 1. Which is the Analogie of faith? are the principles of Catechisme? or the three Creedes, namely, the Apostles, *Nicene*, and *Athanasius*, or any of them?

Answ. 1. First, wee must wade warily through this ford, because otherwise wee may fall into a gulfe.

Answ. 2. Secondly, the grounds and principales of Catechisme are certaine truthes, and true rudiments: because they are agreeable unto the holy Scriptures.

Answ. 3. Thirdly, but yet the grounds and principles of Catechisme are not fit foundations of our faith; because then the holy Scriptures should be judged by them: *Cujus contrarium est verum*, that is, the principles and grounds of Catechisme are to bee judged by the Scriptures, not the word by them.

Answ. 4. Fourthly, wee say therefore, that there is no undoubted analogie, ἀυτόπιστον, which is of it selfe to bee beleeved, but onely the harmony of the sacred Scriptures in themselves.

Answ. 5. Fiftly, two things are here therefore to be observed, viz. First the true expositor, of Scripture is Scripture onely: for the understanding hereof take notice of foure Interpreters, namely, I. The opinion of some one private man: this is not much to be regarded. II. The judgement of the Moderne Church; this is venerable, but is to be assented unto no further then the Scripture will allow: for the Church was once an Arrian; yea the East Churches, and Popish Church are in many things false and erroneous. III. There is the consent of Antiquitie; this is much to bee revereniced, but yet with some reservations and cautions; because all things were not revealed at once. IV. The exposition and consent of other places in Scripture.

Rule 2. Secondly, we must not so ground any opinion upon one place of Scripture, that wee overthrow another: for that is no true sense of Scripture, which doth make any sentence in Scripture false.

Secondly, attend diligently to the scope of the Holy Ghost, that thou extend and stretch the place no further then was meant by him: In this rule many things are carefully to bee attended unto; namely, First whether is the place Allegoricall or literall? For I. to wring Allego-

214 ries out of plaine and cleare truthes, is both ridiculous, and impious: and inſtead of that ſincere milke which is therein truely contained for our nouriſhment, is preſented unto us the unwholſome blood of mans perverting braine. This is the fault of the *Origeniſtes* and *Anabaptiſts*. II. If the place bee literall, then let the expoſition thereof accord with the analogie of faith, and ſeeke not for Allegories. III. To exact a literall expoſition or interpretation of every place, is full of danger, yea more perillous then the former:

For if the place bee
- Literall, then he who expounds it Allegorically doth onely looſe the true ſenſe, and overthrow the germane and genuine meaning of the words; but not eſtabliſh untruthes. As for example, we reade in *Geneſis*, that when *Abraham was old, and it ceaſed to bee with Sarah after the manner of women*, that unto them *was borne Iſaac*: *Origen* expounds this thus; By *Abraham* is meant a *Wiſeman*, and by *Sarah*, *Vertue*; to whom is borne *Iſacke*, that is *pleaſure*, when *it ceaſed to be with her after the manner of women*, that is, when all carnall affections and deſires, were mortified in her: And hence he concludes, *Vera voluptas ex virtute naſcitur*. The fruits of true joy ſpring from the roote of vertue; which concluſion is true, although the true ſenſe of the place be loſt.
- Allegoricall, then hee who expounds it literally, doth not onely pervert the true ſenſe and meaning of the place, but doth alſo eſtabliſh a falſehood and untruth; for thus a man might prove Chriſt to be bread, yea to be a ſtone, which none are ſo ſtony or blockiſh to beleeve.

Secondly, obſerve whether is it a rule or an hiſtoricall narration; we reade of *Iephtah* who offered his daughter; of the Midwives who lied unto *Pharaoh*, of the adulterie, and ſubornation to drunkenneſſe and murder in *David*; of *Noahs* drunkenneſſe, and *Lots* inceſt: Now if theſe hiſtoricall narrations ſhould bee by ſome underſtood to bee rules of directions, how diabolicall would their lives and converſations become? And therefore we muſt not drawe a rule *A facto ad jus*; from a deede done to the equitie thereof, for by that rule all things were lawfull.

Thirdly, obſerve, if it be a Rule, then whether is it given as a Command and Precept, or as a counſell and advice? *Paul* would have all to live unmarried, [t] but this he ſpeakes by permiſſion onely (that is by way of counſell and advice) not by a poſitive command from God. Verſe 6. For concerning Virginity, he had no commandement from the Lord; but onely ſuppoſed it to be good for the preſent diſtreſſe to remaine unmarried. Verſe 25. 26.

[t] 1 Cor. 7.7.8.

Fourthly, conſider, if it bee a precept and a command, then whether is it generall or particular? That is, I. Whether was it given to one man onely, or to all? Thus God commands *Abraham* to ſlay *Iſaac*, and this precept is not to bee extended further then to him. II. Whether doth the precept reſpect ſome one particular action, which is onely once to be performed; or a worke which is frequently to be practiſed? Thus the *Iſraelites* were commanded to ſpoile the *Egyptians*; which precept was neither to bee ſtretched unto any other, nor unto them at another time: that is, by this command, no other perſons were allowed to robbe the *Egyptians*, neither were the *Iſraelits* warranted to do it at any other time. III. Whether were the Precepts given onely unto ſome one particular people, or unto all nations? Thus the judiciall Law was given unto the *Iewes* onely, and not unto the *Gentiles*. IV. Whether did the Command concerne ſome certaine time onely, or was it to be extended alſo unto all times? Thus Circumciſion, Sacrifices, and the Ceremoniall law are not now to be urged, becauſe they were to continue but unto the death of Chriſt. Thus we muſt carefully obſerve the ſcope of the Holy Spirit, and urge nothing beyond that.

Rule 3. Thirdly in the reading and expounding of the Scripture take heede of all groſſe conſequences; which are very frequent with the erroneous. I. ſome thus expound *poſitiva*; *privativè*, poſitive things privatively. Thou maiſt hate thy enemie becauſe thou muſt love thy brother. *Mat.* 5.43.

Secondly, ſome expound *Confutativa*, *confirmativè*, thoſe things which are ſpoken by way of Confutation, as though they were ſpoken by way of confirmation; as for example, Saint *Paul* ſaith, *The doers of the Law ſhall be juſtified*. [u] Rom. 2.13.

From whence
- The Apoſtle concludes, that none ſhall be juſtified by the workes of the law.
- The Papiſts conclude that we may bee juſtified by the workes of the law.

Thirdly, ſome expound Scriptures ſo, as that there is no conſequence at all; but a palpable *non ſequitur*: Thus *Hooker* obſerves the Separatiſts and Browniſts to doe daily: And thus the Papiſts doe hourely, *I have prayed for thee Peter* (ſaith Chriſt) therefore the Pope cannot erre. *Maſter* (ſaith *Peter*) *here are two ſwords*: therefore the Pope hath both Eccleſiaſticall and Civill juriſdiction; both over King and People, and many the like. But wee muſt take heede of theſe ſophiſmes, and of this begging the queſtion.

Rule 4. Fourthly, be never obſtinate in thy owne opinion: but let *the ſpirits of the Prophets bee ſubject to the Prophets*. [v] 1 Cor. 14.32. Great is the errour here of the Papiſts, who will change nothing, retract nothing, leſt they ſhould ſeeme formerly to have erred. Great are the blemiſhes hereof of the *Lutherans* with the *Zwinglians*, concerning the corporeall Concomitancie; who rather then they

they will recant or confeſſe their errour, will (which is too greate) confeſſe the Ubiquitie of Chriſts humanity.

Certainely, this obſtinacie in opinion in generall doth hinder the progreſſe of faith, and of religion: and therefore all Chriſtians ſhould be carefull to obſerve this rule, not to bee too ſtiffe in their owne tenets, or obſtinate in their owne opinions.

Rule 5. Fiftly, adde to the reading a frequent meditation of the word thou readeſt; reade, ſtudie, and contemplate the Scripture night and day: be not a ſtranger in Iſrael: he that frequenteth a path daily, will not lightly goe wrong or erre therein. *David* became wiſer then his teachers, becauſe hee had reſpect unto the Teſtimonies of the Lord [w]. And therefore if any thing be difficult, ſuſpend thy judgement, reade it over againe, turne unto other places like unto it, and compare them together, and haply God will reveale it unto thee at the laſt [x].

[w] Pſal. 119.99.

[x] Phil. 3. 15.

Rule 6. Sixtly, to reading and meditation adjoyne prayer: this was the Prophet *Davids* frequent practiſe: *Shew me thy waies, oh Lord: teach mee thy pathes: leade me in thy truth, and teach mee*; *Pſal.* 25.4 5. Againe, *Teach me O Lord the way of thy ſtatutes, yea give thou me underſtanding, and I ſhall keepe thy law, Pſal.* 119. 33. 34. And againe, *Make thou me to underſtand the way of thy precepts* verſe 27. yea *Make thy face to ſhine upon thy ſervant, and teach me thy ſtatutes*, verſe 135. *for my lips ſhall utter praiſe, when thou haſt taught me thy precepts*, verſe 171. Thus pray fervently unto the Lord, to enlighten thy underſtanding, to anoint thy blind eyes with the true eye-ſalve of the bleſſed Spirit; and to leade thee in his truth: and then reſt certainely aſſured, that faithfull is hee who hath promiſed, who will at length reveale himſelfe and his truth, to him who doth his endeavour, to know the Lord, and the way, and truth whereby he may be brought unto him, by reading, hearing, meditating, and a willing ſubjecting of his opinion and judgement to the word of God.

Sect. 3. Argum. §. 3. *Of old time.*]

The Papiſts ſay the conſent of the Fathers is the true rule of interpreting the Scriptures; or the word is to bee expounded according to the minde and judgement of the Ancients. Againſt this *Chamierus* [y] urgeth this place thus: If the conſent of the Fathers were a certaine rule of interpreting the Scriptures, then it ſhould never be reprooved and blamed (this is manifeſt by it ſelfe) But the conſent of the Ancients in the expounding and opening of Scripture, hath beene reprehended and refuſed. Therefore their conſent and agreement is not the true rule of interpretation. The Minor propoſition is proved from this verſe 21 31.33.38.43. where our Saviour doth plainely and directly oppoſe himſelfe againſt the expoſitions of the Ancients, *It hath beene ſaid of old thus, but I ſay thus unto you.*

[y] *Tom. 1. de interp ſcript lib. 16 Cap. 11 Sect 1, f. 601.*

Sect. 4. Queſt. 1. §. 4. *Thou ſhalt not commit adultery.*]

Whether did the Law of *Moſes* only reſtraine and forbid the outward act of ſinne?

Anſw. The law did not onely reſtraine the body but the mind alſo; not onely the outward action, but alſo the inward affection.

Obiect. Againſt this, it is obiected, our Saviour ſaith here *it was ſaid unto you of old, Thou ſhalt not commit adultery*; *But I ſay, &c.* ſo that it appeareth the law onely reſtrained the outward act, but Chriſt doth forbid more, even the inward affection and deſire.

Anſw. 1. Firſt, our bleſſed Saviour ſpeaketh according to their opinion, becauſe they thought they were onely obliged and tied to the outward act, and therefore he doth deliver the law from their corrupt interpretations, not giving a new expoſition, as appeareth plainely, verſe 43. *ye have heard that it hath beene ſaid, thou ſhalt love thy neighbour and hate thy enemie*: but in all the old Teſtament there is no ſuch precept given by God, or liberty for any to hate their enemie: our Saviour then meaneth not ſuch ſayings as were found in the law, but ſuch expoſitions as they made among themſelves.

Anſw. 2 Secondly, the law of *Moſes* did bind not only the hand and externall act, but alſo the inward will and deſire, as appeares thus.

Firſt, none are ſaid to repent but of that which is evill: but they under the law were to repent, and to ſhew themſelves contrite, even for the internall acts of their minde: as appeares, Pſalme 4.4. *Tremble and ſinne not, examine your hearts upon your bed, &c.* Therefore the law did reſtraine the inward will and deſire.

Secondly, it is directly forbidden. *Thou ſhalt not hate thy brother in thy heart* [z]: which was an internall act; and many other ſuch like ſinnes of the heart are reprooved by the Prophets, *Ierem.* 14.4.

[z] Levit. 19.17.

Thirdly the Law doth not juſtifie that which is naturally unjuſt but forbiddeth it. Therfore the extends law it ſelfe to the hidden man of the heart, not only tying mens hands. The aſſumptiõ is proved thus; Firſt, he that coveteth his Neighbours wife, faileth in the end, coveting her onely out of luſt, not for procreation, which was the principall end of the inſtitution and ordination of marriage. Secondly, Matrimonie is grounded even upon the law of nature: if then to breake and violate matrimonie bee againſt the law of nature; then to will, and purpoſe ſo to doe, is againſt nature alſo: yea the will and purpoſe is rather ſinne then the act it ſelfe; for it may fall out that the externall act is ſometime without ſinne. as when a man ignorantly lieth with another woman, taking her to be his wife, as *Iacob* tooke *Leah* for *Rachel*: but the will and deſire is never without ſinne; as ſaith *Toſtatus* himſelfe. *ſ. exod.* 20. *præc.* 7.

Fourthly, our Saviour ſaith that this precept, *Thou ſhalt not kill*, is tranſgreſſed by the anger and hatred of the heart, verſe 22. Therefore the law intendeth even by the externall act to forbid the internall alſo.

Queſt. 2 How doth Chriſt oppoſe himſelfe to this precept, *Thou ſhalt not commit adultery*?

Anſw. Not by denying it, but by adding ſomething unto it; not by retracting it, or by adding a bridle unto luſt and uncleanneſſe; but by ſpurring

216 ring them forward to a ſpirituall ſenſe, which is to be extended beyond the literall: as if our Saviour would ſay; *It was ſaid of old. Thou ſhalt not commit adultery*; and this is true, but this is not the whole truth, for there is more then this here meant.

What uncleaneneſſe is here meant? *Queſt.3.*

Vncleannes is twofold, either
- Internall in the heart,
- Externall, which is either
  - Circumſtantiall, in geſture, and voice.
  - Subſtantiall, which is
    - Indirect.
    - Direct, viz.
      - Againſt, or contrary to nature, namely Sodomy, either with
        - Brute beaſts, called τετραποδα πης.
        - Men, that is ἀρσενοκοίτης.
        - Males, called παιδεραστης.
      - According to nature & is committed either
        - Violently, and is called a Rape.
        - Voluntarily and is either
          - Cõplicata, because it is
            - With a kinſewoman & is called Inceſt,
            - With a married woman and is called Adultery.
          - Simple and that either
            - With a ſtrumpet, called πορνεια.
            - With a Virgin, called Stuprum.

I will not here ſpeake at all, either I. of the Internall uncleanneſſe; or II of the Circumſtantiall; or III. of the Indirect, becauſe I will underſtand the place as the Phariſees underſtood it, namely onely of actuall uncleanneſſe: and for the horrour & odiouſneſſe of the name, I will omit Sodomy.

Thou ſhalt not commit adultery.]

Queſt.4. Why muſt Chriſtians hate, avoide and ſhun fornication and adultery?

Anſw. Becauſe God hath forbidden it. Reade *Exod.* 20.14. *Deut.*23.17. *Prov.*5.8. *Heb.*13.4.

Obie.1. It may be objected, ſimple fornication is no ſuch great matter; Adultery indeede is a great ſinne, but fornication is but a ſwall evill: yea this the heathens could ſee by the light of na-

Anſw.1. ture. Firſt, certainely, fornication is a moſt greevous ſinne in it ſelfe, although not ſo great

Anſw.2. as adultery, if therewith compared. Secondly, true it is, fornication by no poſitive law of God was puniſhed with temporall death; but what was that, ſeeing by the word of God it ſhall bee puniſhed with eternall. *Bee not deceived* (ſaith the Apoſtle) *for neither fornicators nor adulterers ſhall ever enter into the kingdome of heaven.*

Anſw.3. Thirdly, although ſimple fornication with an harlot (whereof the former anſwer ſpeakes) were not by any poſitive law adjudged to bee puniſhed with temporall death; yet there was a ſimple fornication which was: *If a damoſell play the whore in her Fathers houſe; they ſhall bring her out to the doore of her fathers dwelling, and the men of her citie ſhall ſtone her with ſtones that ſhee die, becauſe ſhee hath wrought folly in Iſrael*[a].

a Deut. 22.21.

Anſw.4 Fourthly, although by no poſitive law God commandeth *Moſes* to puniſh πορνια, fornication with a ſtrumpet with death; yet the Lord himſelfe doth; cutting off foure and twenty thouſand in one plague for this ſimple fornication. *Numb.*25.1. and 1 *Cor.*10.8. And therefore wee ſhould not thinke that a light thing, which the Lord (who is juſt in all his judgements) puniſheth ſo ſeverely.

Obiect.2 Harding objects here, that it is no great matter to permit ſtewes or brothell houſes, or to goe unto them; for they had better doe that then deflower virgins: yea their countrey of Italy being hot, there is a certaine neceſſitie of ſuffering them.

Anſw.1 Firſt, certainely it is moſt falſe that the permitting of thoſe publique places of uncleanneſſe doth prevent greater miſchiefes; for experience teacheth, that it makes men more prone unto fornication; it makes ſinne ſeeme the leſſe: it takes away the ſenſe of ſinne, it hardens the conſcience, it is an allurement unto matrons and wives: yea if wee may give credit to the report of travellers, married wives are no where more unchaſt, and more eaſily drawne unto adultery, then there wher thoſe ungodly houſes are tolerated, or not ſuppreſſed.

Anſw.2. Secondly, if Hardings argument were true, that their countrey is hot, and that it prevents Stuprum, the defiling of maids; yet it would not hence follow that they were to bee ſuffered there, or in any other countrey; *For wee muſt not doe evill, that good may come of it*[b]. No neceſſitie of health or life can or ought perſwade hereunto: *Ludovicus* the King of France undertaking a long pilgrimage, and his Queene not being with him, his health begunne to impaire; which his Phyſitians obſerving, and knowing the reaſon of it, perſwaded him in the abſence of the Queene, to take unto him another woman, becauſe his health and ſafety required it: which he did utterly refuſe, proteſting hee had rather die, then have his life preſerved by ſuch an ungodly meanes: But wee ſee our Harding would never have ſtucke at this. I will relate here one remarkable example. The inhabitants of the city *Baſil* in Germany, embracing the Goſpell of Chriſt, for the ſpace of foure yeares expelled the harlots out of the city, and pulled downe all their Stewes: afterwards ſome perſwade to erect and new build them up againe, for the redreſſing and allaying of thoſe private adulteries, fornications, and uncleanneſſes which were obſerved to abound more then formerly: *Oecolam padius* reſiſts a long time, but in vain; for they build and reedifie one faire publique houſe for that lewd and wicked purpoſe: The houſe being finiſhed, and the aire very cleare, a cloud not to be ſeene, thunder frõ heaven falles upon a tower adjoyning to the new brothell houſe, fires

b Rom. 3.8.

certaine

certaine barrels of Gunpowder, which were kept therein, ruins and razeth the Caſtle from the very foundation, and layes flat with the ground alſo the new ſtewes: which ſtrang and remarkeable accident the Magiſtrates obſerving, and being ſtrucke with a great feare and amazement, embraced the Apoſtles counſell: *That it was not good to doe evill, that good might come of it.* [c]

[c] *Theatr. hum. vite. vol. 7. lib. 3. fol. 1270.*

Queſt. 5. What are the effects and fruites of fornication and adultery?

Anſw. The effects are either to be conſidered of in regard of the perſon thus offending (whereof in the next queſtion) or in regard of others; where wee muſt obſerve, that beſides the Lord, who is offended by the tranſgreſſion of his Law, the adulterer and uncleane perſon offends many others, namely:

First, he ſinnes againſt and offends his owne wife, he not having power over his owne body, but his wife, [d] yea if a man may not abſtaine from the naturall uſe of the wife, except it be I. for a time onely. And II. with a mutuall conſent of both parties: And III. for faſting and prayer, that they might give themſelves thereunto: [e] Then much leſſe hath a man power over himſelfe to uſe his body unto adultery. And therefore the adulterer is a thiefe unto his wife; and the adultereſſe a thiefe unto her husband; giving that unto another, which is not theirs to give.

[d] 1 Cor. 7. 4.

[e] *Verſ. 5.*

Secondly, the adulterer ſinnes againſt his neighbour, whoſe wife he defiles: and that three manner of wayes. First, hee injures him in the higheſt degree, this being a wrong which cannot be borne: *Iealouſie is the rage of a man; therefore hee will not ſpare in the day of vengeance* [f]. Secondly, he wrongs him in his fame, reputation and credite. Thirdly, he doth injure him in his children, making them to be ſuppoſed by others to bee baſtards: It is obſerved, that the cuckow never ſits upō her own eggs, but deſtroys the eggs of another bird, and then layes eggs of her owne in the neaſt, which the other ſuppoſing to be her owne, ſits upon them, hatcheth them, and feeds them as her owne: And hence it is that men whoſe wives violate their conjugall love, oath, and bond; carry that reprochfull name, becauſe they educate, nouriſh, feede, give portions, yea, leave their inheritances often to other mens children, ſuppoſing them to bee their owne. And thus as the adulterer is a thiefe to his wife, ſo he is alſo to his neighbour, robbing him of his inheritance.

[f] Pro. 6. 34.

Thirdly, the adulterer ſinnes againſt his neighbours wife whom he allures; thus tempting her unto condemnation; and hereby proving himſelfe to be the worſt enemie ſhee hath: unto his brother and his children hee is a thiefe, but unto his brothers wife he is a plaine divell, a direct Tempter: the great Dragon drawes ſtarres from Heaven; and the adulterer drawes ſoules to Hell. This is worſe then Rape, Homicide, Theft, to ſteale and murder a poore ſoule; they doe rejoyce and have cauſe to be glad, who gaine ſoules, [g] but they that deſtroy them have cauſe to mourne, becauſe they will b required at their hands. Yea, in other ſinnes true and unfaigned repentance doth cure the whole ſinne, and heales the whole wound; but not in this: For the woman being partaker of the ſinne, it is not wholy healed or ſalvede, xcept both the parties repent.

[g] Heb. 13. 17.

Lam. 5. 20.

Fourthly, the uncleane perſon ſinnes againſt the children he begets, making them baſtards; from whence, First followes infamie, ignominie, and reproach, yea ſuch a diſgrace, that the name of *Baſtard* will beare an action in our law, where many other opprobrious names will not. Secondly, from hence followes a curſe upon the children unlawfully begotten: *Baſtard ſlips ſhall take no deepe roote* [h] *but ſhall quickly bee rooted out.* (Wiſdom. 3. 16) Hence the ſeede of the uncleane bed were to bee rejected and caſt out (Ezra. 10. 44. compared with 1. Eſdras. 9. 36.) And the children of Iſrael (that is, which were lawfully begotten) muſt bee ſeparated from ſtrange children, that is, the fruite of fornication: [i] yea this is founded upon the direct law of God; who hath ſaid: *A Baſtard ſhall not enter into the congregation of the Lord, even to his tenth generation.* [k] And therefore, I. We may hence ſee the greatneſſe of the ſinne, that brings a puniſhment upon the innocent partie; as wee ſee in *Davids* childe. [l] II. We may ſee the crueltie of adulterers and fornicators, who ſow their ſeede, that they may bring up fruite, and ſet plants, for the divell; who labour that their iſſue may bee briars and thornes, and ſo fit fuell for the fire of Gods wrath. And therefore all luſtfull and laſcivious perſons ſhould here remember, how many ill ſounding, and unpleaſing peales, will daily be rung in their eares in Hell, by the divell, by their owne conſciences, by the ſoules of the parties whom they have defiled, by the children which unlawfully they have begotten, and whom they have addicted unto death and deſtruction, as much as in them lieth.

[h] Wiſd. 4. 3.

[i] Nehem. 9. 2.

[k] Deut. 23. 2.

[l] 2 Sam. 12. 14.

Fifthly, the uncleane perſon ſinneth againſt the Church and Common-wealth wherein hee lives; becauſe hee corrupts it by his example: as did *Zimri*, Numb. 25. 6. And thus we ſee, how woefull the effects of adultery and fornication are, both in regard of God, the wife of the partie offending, the neighbour, whoſe wife is abuſed, the neighbours wife who is defiled, the children that are begotten in a polluted bed, and the Church and Common-wealth, wherein the offender lives.

Queſt. 6. What puniſhments are due vnto the violaters of this precept: Thou ſhalt not commit adultery?

Anſw.

The puniſhments are either { Humane. / Divine, which are either { Corporall, which are either { Ordinarie. / Extraordinarie. } / Spirituall. }

First, there are Humane puniſhments, which are inflicted by the lawes of the Gentiles, or by the Civill law, or by the Canon law. First by the lawes of the Gentiles a three-fold puniſhment was inflicted upon ſuch offenders. I. Some

of

of them punished it with death: thus did the *Arabians*, (*Eusebius*) and the *Parthians*[m], and the ancient *Saxons*, who hanged both parties[n]. *Plato*, *leg.* 3. ordained also death for such transgressors: *Charles* of *Burgundy* caused an Earle, first to marry a countrey wench whom hee had forced, and then made him to be beheaded[o]. *Sesostres*, King of the Egyptians, caused many uncleane & adulterous women to be taken and shut up in a little village, & then burnt the village and them together[p]. II. Some of them inflicted corporall punishment, but not death: Thus *Zaleuchus* ordained, that hee who was taken with a married woman should loose both his eyes, and after in part inflicted the same law upon his owne sonne taken tardie in that sinne[q]. The *Egyptians* in this case appointed, that the man should have a thousand stripes, and the woman her nose cut off, that wanting the chiefe grace and ornament of her face, shee might enflame and allure no more[r]. The *Germans* were accustomed to shave the mans head, to strip him out of his garments, and then to scourge him through the streets[s]. *Mahomet* himselfe commanded, that an adulterer should receive an hundred lashes in a great assembly, forbidding any man so much as to pitty him. III. Some of the Gentiles punished this sinne with infamie and shame. The *Cumani*, set such as were either taken in the act of uncleannesse, or were convicted of it, upon a stone in the market-place, and after they had sitten there a while to be a spectacle unto all, they were set upon an Asse, and carried up and downe the market place, and some chiefe streets that they might bee a laughing stocke unto all; and then afterwards were set upon the stone againe, and held as infamous varlets all their lives after; whereupon it was called *lapis detestabilis*[t], the abominable stone. The *Ostregothes*, caused the man to be drawne about the market by the privie parts, and then banished him[u]. If any desire to know the customes of divers other nations in this particular, let him reade *Rhodingius*, 27. 4. and *Alexander ab Ales.* 4. 1. and *Stobæus*. Thus wee see how adultery and fornication was punished by the Gentiles, either with death, or some other corporall punishment, or disgrace.

Secondly, the Civill law punisheth this crime thus. The *Iulian* law punished it with death: *Aurelian* hanged those that were herein guilty[v]. *P. Attilius* slew his owne Daughter, because she had suffered her selfe to bee defiled[w]. *Augustus* banished for this his daughter *Iulia*. *Tacit. & Dion.*

Thirdly *Canon Law* punished it thus: first with seven yeares Penance, *Concil. Ancyranum. I. Can.* 20. and *Concil. Wormacience. Can.* 9. Secondly, others *Concil. Elibertinum. can.* 64. & 69. punished it thus, I. if the woman committed adultery but once, shee was to doe penance five yeares. II. If she continued long in adultery, but left it at length; shee was injoyned ten yeares penance. III. If she continued in her sinne, she was never to be admitted to the communion, nor injoyned any penance.

Secondly, there are besides these *Humane* Punishments, others which are called Divine; and these are either Corporall or Spirituall; and the Corporall are either Ordinary, or Extraordinary. The Ordinary punishments are those which are injoyned by the law of God: as for example, I. Adultery was punished by the death of both parties, *Levit.* 20. 10. II. Vncleannesse committed with one that was espoused or contracted unto a husband, but not as yet knowne by him, was punished with the death of both parties also. *Deut.* 22. 24. III. He that lay with a woman in her monethes must die and she also. *Levit.* 20. 18. IV. He that defiled the daughter of a Priest must die. V. The damosell that workes folly in her fathers house, and is afterwards married unto another must die, *Deuter.* 22. 21. Thus wee see how the law of God punished this sinne with death.

Thirdly, there are Extraordinarie punishments, here observe I. God approves sometimes of severe punishment which is inflicted by others upon this sinne: thus he approues of *Phineas* Act who slew that couple, *Zimry* and *Cozbi*. *Numb.* 25. 10. By which it appeares how odious and detestable this sinne of uncleannesse is unto God. II. Sometimes God shewes and reveales his severe anger against this sinne by inflicting many severall punishments upon the transgressors thereby: and that either in regard of the estate or of the credite, or of the body.

First, God punisheth uncleane persons in their estates; *for it rooteth out all the encrease of our substance*[x], *it brings a man to a crust of bread, Prov.* 6. 26. and 23. 27. because *he that keepeth company with harlots spendeth his substance, Pro.* 29. 3. Strumpets for the most part are costly, and therefore quickly consume and waste those, who maintaine them: And againe God by a just vengance doth not blesse any thing that such a person takes in hand: And therefore those who desire to be blessed in their estates, let them take heede of Adultery and fornication.

Secondly, the Lord punisheth such in their good name, credite, and reputation; whence the Apostle entreats both the *Corinthians* and the *Ephesians*, *not to be companions of fornicators*[y], because that would be a blemish to their reputations: this evidently appeares thus. I. none can endure to be called Adulterers, or Adulteresses, whatsoever they are; shewing thereby that it is a disgrace to be such. II. Whatsoever men are, yet they would not be knowne to be such; thus they that are wicked in this kinde, doe yet desire that their sinne might be concealed from others, because it were a shame for them to bee knowne to be such. III. Those are chast will not associate themselves with such, yea though they be but suspected to be such. IV. Except it be those who are obdurate in wickednes, all men are ashamed publiquely to frequent the familiarity & society of harlots: all which shewes that it is a blemish & staine to reputation of any to be tainted with uncleannesse: and therefore those who are charie of their credit, and desire fame amongst men, let them take heede of fornication and adultery.

Thirdly,

m *Alex. ab Ales.* 4.

n *Carion. and Nauclerus.*

o *Spandenberg.*

p *Diodor Sic.* 1.

q *Valer.*

r *Dioder. Sic.* 1. 6.

s *Alex. ab Al.* 4. 1.

t *Erasm. chil.*

u *Olaus. Magn.* 14. 16.

v *Rhoding.* 10. 6.

w *Valer. max.* 6. 1.

x Iob 31. 12.

y 1 Cor. 5. 9. and Ephes. 5. 7.

Thirdly, God puniſheth the breakers of this ſeventh Commandement in their bodies: as for example.

First, Fornication and Adultery ſpiritually pollutes and defileth the body [z]. Secondly, it ſubjects the body often to many impure and loathſome diſeaſes, which conſume the fleſh [a].

Thirdly, hence it brings a man more quickly to his end. Wherein wee may ſee the remarkable Juſtice of God. I. Thoſe who would have their lives unlawfully pleaſant and ſweete, ſhall be cut off the ſooner. II. Thoſe who give themſelves to theſe ſecret ſinnes ſhall bee unmasked and diſcloſed by ſome loathſome ſickneſſe or diſeaſe. III. They who leade lewd and filthy lives, ſhall be branded with filthy markes, and the French or *Neapolitane* diſeaſe, which makes them odious (almoſt) unto all men: IV. It brings a man often in danger of death and deſtruction: *Hee that goeth after the ſtrange woman goeth as an oxe to the ſlaughter* [b], *ſhee being as a deepe ditch, and a narrow pit* [c]. We ſee how the luſt of *Hamor* brought the city to deſtruction, *Gen.* 34. and the proſtituting of the *Levites* wife coſt the *Benjamites* full deare, *Iudg.* 20. And therefore if a man neither regard God nor the devill; heaven nor hell, yet hee ſhould regard his owne life, calling to mind how many have periſhed through Adultery and fornication: ſometimes by thoſe whom they have violently abuſed, as often in warre: ſometimes by the parents of thoſe who ſecretly have beene ſeduced: ſometimes by their corrivals: ſometimes by the husband, whoſe wife hath beene defiled: infinite are the examples that might bee ſhewed in all theſe, but I forbeare it. V. God ſometimes puniſheth this ſinne himſelfe; thus he plagued the *Iſraelites* for their fornication, ſo that foure and twenty thouſand of them periſhed at once. 1 *Cor.* 10. 8.

Fourthly, God puniſheth adultery and fornication with ſpirituall evils: and that foure manner of waies.

First, *Permittendo*, by not reſtraining them from evill; but giving them over to a reprobate ſenſe to worke all manner of uncleanneſſe [e]. This is a grievous puniſhment, becauſe men being left unto themſelves, doe runne headlong to evill: committing ſinne even with greedineſſe, yea juſtifying their wicked doings, and boaſting of their ſinnes.

Secondly, *Dementando*, by ſuffering them to be beſotted, and bewitched with their ſinnes: this followes from the former: for whoredome takes away the heart [d], and therefore hee who goes after the ſtrange woman is called *a foole* [e]; wee ſay love is blinde, becauſe luſt puts out the eye of reaſon. *Auguſtine* propounds this Quere, why in uncleanneſſe men not fearing the puniſhment thereof, doe yet notwithſtanding deſire to be more ſecret in the committing of that ſinne, then in others, and are more aſhamed to be taken in that ſinne then in others? And hee anſwers, *Quia appetitus regit, ratio erubeſcit ſe captivam fieri.* Becauſe the carnall apperite doth rule and beare ſway, and reaſon is aſhamed to confeſſe that ſhee is captivated and overcome by affection. Experience teacheth us, that there are many, who are prudent, wiſe, and of underſtanding enough in other things; and here mere fooles and ſots; neither reſpecting their eſtates, good name, or lawfull iſſue. This is a greevous puniſhment, for a man to bee ſo beſotted that although hee ſeeth his danger, yet hee cannot avoid it, but runneth headlong thereinto.

Thirdly, *Captivando*, by ſuffering the laſcivious perſon to bee taken captive of his luſt; this followes from the former; for when we are beſotted upon beauty, we willingly yeeld our ſelves thereunto, and ſo come to that height, that wee cannot ceaſe to ſinne, 2 *Pet.* 2. 14. Cuſtome of evill taking away the ſenſe thereof. And this evill given way unto doth more and more envaſſaile us, getting dayly more ſtrength in us, and power over us, while in the meane time we grow weaker and weaker.

Fourthly, *Damnando*, by puniſhing theſe ſins with eternall death and condemnation. Reade 1 *Cor.* 6. 9. *Epheſ.* 5. 5. and *Heb.* 13. 4 and *Apoc.* 21. 8. and 22. 15. and *Iob* 31. 12. and *Prov* 6. 29. and 7. 27. and 5. 5. and 9. 18. And thus we ſee how the Lord puniſheth this ſinne of uncleanneſſe ſpiritually. I. He leaves us unto our ſelves. II. Wee being thus left are preſently beſotted with the face of beautie, and pleaſures of ſinne. III. Being thus bewitched with the love of harlots, we are eaſily ſeduced by them, and captivated. IV. Being thus linked, wrapped, and buried in the grave of luſt, and chaines of uncleanneſſe, that we will not ceaſe to ſinne, the juſtice of God requires that we ſhould bee eternally puniſhed.

Queſt. 7. What are the remedies againſt theſe ſinnes? *Anſw.* The remedies are either θεραπευτικὰ. *Medicative.* or φυλακτικὰ. *Preſervativa.*

First, there are *remedia Medicative*; Phyſicall, or Medicinable remedies: namely, to leave and forſake all manner of uncleanneſſe; this is the onely healing plaiſter, and curing potion; this if thou canſt doe, *Captivum te redimis*, thou haſt freed thy ſelfe from the fetters of ſinne, and bondage of Sathan.

Queſt. 8. How may wee bee enabled to doe this? by which way may we beſt leave luſt and uncleanneſſe?

Anſw. Uſe carefully, diligently, and conſtantly theſe enſuing meanes; namely.

First, liſten more to reaſon, leſſe to affection: ſtrengthen and backe thy reaſon with religion, and the Commandement of the Lord: when thou art tempted unto laſciviouſneſſe, ſay thus unto thy ſelfe, ſhall I preferre a fooliſh deſire and corrupt appetite of nature before reaſon, and religion? If I doe thus, I ſhall ſhew my ſelfe to be but weake, not able to moderate, rule, governe, and ſubdue my owne affections; yea herein ſhew my ſelfe more like a beaſt then a man, for they are led onely by their ſenſitive appetites: Thus conſider with thy ſelfe, what a ſhame it will be for thee, to let thy luſt overbeare both religion and reaſon.

Secondly

[z] 1 Cor. 6. 16. 1 Theſ. 4. 4.
[a] Prov. 5. 11.
[b] Prov. 7. 22.
[c] Prov 23 27.
[d] Oſe 4. 11.
[e] Prov. 7. and 9. 16.
[e] Rom. 1. 24. 26. 29.

220 Secondly, learne to hate fornication and Adultery: ſo long as thou loveſt them, thou wilt be ready to turne with the dogge to his vomit; and they are never truely hated ſo long as they are followed.

Thirdly, doe this by and by, while the yron is hot, give no ſleepe unto thy eyes, nor ſlumber unto thy eye-lids, untill thou have ſued a divorce from thy ſinnes: luſt gets ſtrength, the longer it remaines, and therefore labour to ſubdue it at firſt.

Fourthly, ordaine and appoint unto thy ſelfe certaine Law-daies; wherein thou maieſt examine thy conſcience, viſite thy ſelfe, thy heart, thy body; and ſee how they accord with the law of God. For ſinne cannot take deepe roote in our heart, ſo long as we are thus carefull daily to prevent it.

Secondly, there are *Remedia Præſervativa*, meanes to preſerve us from uncleanneſſe; and theſe are firſt in order of nature: that which is uſually diſtinguiſhed by the Phyſitians in their Preſervatives, neede not here bee diſtinguiſhed by us: they ſay there is a double preſervation, the firſt is of thoſe who are ſound, ſtrong, and healthy, that they may bee preſerved in that healthfull and good conſtitution: the ſecond is of thoſe who are inclining and dropping into ſome ſickneſſe and maladie, if it bee not prevented by ſome medicinable helpes. We (I ſay) forbeare this diſtinction, becauſe I ſuppoſe that all are in ſome ſort inclining, or inclinable unto this evill, there beeing a concupiſcible facultie in all. Now concupiſcence is a fire, and therefore the onely preſervative remedie here will bee to quench, ſtint, and put out this fire. Here then obſerve

The fire of Concupiſcence is extinguiſhed, three manner of waies, namely either
- First, by throwing on water, to wit, either
  - Meditation, namely
    - First of the brevitie of the pleaſure; which is ſhort and momentarie:
    - Secondly, of the place, where thou commits folly: to wit, in the ſight of an infinite pure God; remember here, an adulterous thought condemnes, becauſe God ſeeth it; how dareſt thou then act uncleanneſſe in Gods preſence.
    - Thirdly, of the evills which proceede from hence, to wit either
      - Of the Effects, both *Ab*
        - *Extrà*, in regard of others; remember how thou hurteſt. I. The Church of Chriſt. II. Thy owne wife. III. Thy neighbour. IV. Thy children. V. Thy neighbours wife.
        - *Intrà*: in regard of thy ſelfe; conſider how lamentably thou injureſt and harme:
          - eſt, thy ſelfe, both in thy
            - Eſtate.
            - Credit.
            - Body, and that both
              - Spiritually, by contamminating it.
              - Temporally, and that either
                - Violently, by expoſing thy ſelfe unto ſome violent death.
                - Naturally causing
                  - Either ſome ſickneſſe. Or
                  - Some untimely death. Or
                  - Some odious contagion.
            - Spirit becauſe
              - First, thou doſt beſot thy ſpirit.
              - Secondly, thou doſt captivate, & enthrall thy ſpirit.
      - Of the punishments, either
        - Humane; which are inflicted either. I. by the lawes of the Gentiles; or II. by the Civill law: or III. by the Canon law.
        - Divine which are either
          - Corporall, which are either
            - Ordinarie: appointed in the law of God.
            - Extraordinarie which are either
              - Inflicted or Approved
              - by God.
          - Spirituall, w^ch^ either concerne
            - The Minde, by leaving and forſaking it.
            - The Soule, by damning it.
  - Or Devotion; namely prayers and teares: certainely, this water is very effectuall for the qualifing of this fire: for the conſcience being truely elevated by prayer unto God, cannot cloſe with ſuch baſe luſts; Fornication and Adultery is frequent, becauſe prayers and ſtrong cries are very rare.
  - Or an holy converſation; to wit 1. the ſociety of thoſe who are good, godly, and zealous: make choiſe of thoſe for thy companions who are ſober, grave, and auſter; not thoſe who are jocund and light. This is a hard ſaying to fleſh and blood, but unto him whoſe blood is inflamed through the luſts of the fleſh, it is better to goe into the houſe of mourning then of mirth, Eccleſ. 5. 2. Confeſſe and make knowne thy temptations to ſome pious and faithfull friend, or rather ſome pious, prudent, and grave Miniſter; Then this benefit and commoditie would be reaped from it: 1. He would gaine holy, wholeſome and ſound counſell, for his direction. 2. The participation of the prayers of him to whom he makes his griefe knowne, for his ſupportation. Yea 3. this will increaſe

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in him a greater hatred of sinne, a greater shame to sinne, and a greater desire to repent of all sinnes committed.

Secondly by abating the fewell, namely both

The nourisher of the flame in the concupiscence: to wit, idlenesse, which begets impure cogitations. *Otia si tollas*: and therefore we should take in hand some honest calling, and imployment, which might preserve us from all evill occasions.

The nourishers of the heate in the flesh, which are

First, Gluttony, which is to be tamed by frequent fasting, which is an excellent remedy against it. Concupiscence is a Devill which is not cast out but by fasting and prayer: and therefore it may justly be suspected, that fornication and adultery is more frequent, because fasting is so rare: As in the Church of Rome, ever since their fasting from all meats, was turned into a fasting with junkets, wine, and dainties; the fire of lust hath extreamely raged amongst them.

e Hose. 4. 11. 18 and Esa. 5. 11.

Secondly, Drunkennesse; wine is the tinder of lust, which presently enflames and sets it on fire e, as we see an example in *Lot*, who being overtaken with wine, was overcome with incest f. And therefore the wise man gives the intemperate man this counsell, *looke not thou upon the wine; for then thine eyes shall behold strange women* g.

f Gen. 19. 33.

g Pro. 23. 33.

Thirdly separate thy selfe from the fire by avoiding carefully,

First, the societie of women: whereof there are three sorts,

First, Harlots, and suspected women; from these thou must altogether estrange thy selfe; for they are crafty to allure.

Secondly, chast Matrons; these are to be highly esteemed, and valued; but their companies are to bee frequented warily and circumspectly; *Non sæpe visitandæ* (*Hier*) neither are they too often to be visited.

Thirdly, weake vessels, or young women, whose beauties may enflame thee; The society of these also thou must eschew.

Secondly, all allurements, of sight, hearing, meditation, and the like; of which afterwards.

Quest. 9. Some here may say, lewde, lascivious, and wanton persons, finde a great deale of joy and delight in wallowing in these filthie puddles of pollution. But what joy have those who are chast, and pure, here in this life; what consolations have they whereby they may be supported in the way of vertue, and chastity? They have many causes of rejoycing even in this life: *Answ.* Namely, First, they shall be cloathed in white rayments in the kingdome of God (*Revel.* 3. 4.) For this white garment is, I. Sometimes a type of Martyrdome. (*Revel.* 7. 11. 13.) And II. Sometimes a type of chastitie. (*Revel.* 14. 4.) Secondly those who are pure shall bee presented unto Christ. h Thirdly, they are the members of Christ. i Fourthly, they are the vessels of the Holy Ghost, and the Temple of God. *Esa.* 52. 11. and 1. *Corinth.* 6. 19. Fifthly, they shall be like unto the Angels in the kingdom of God. k Sixthly, they shall be like unto God himselfe, who is puritie it selfe: Thus happy and blessed is hee that is chaste, pure and unspotted; but with the adulterer and uncleane person, it shall not be thus.

h 2 Cor. 11. 2

i 1 Cor. 6. 15.

k Mat. 22. 30.

VERS. 28. *But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her alreadie in his heart.*

Vers. 28.

§. 1. *Whosoever looketh on a woman.*

Is it a sinne *to looke upon a woman*?

Sect. 1. *Quest.* 1. *Answ.* Simply to behold a woman is not a sinne, but curiously and with a sinfull eye to looke after a woman, and lust after her, that is a sinne: as appeares by this verse. The Apostle saith, *looke not at things which are seene, but at things which are not seene.* l Where wee may observe, that σκοπέω, is so to looke as the Archer looketh to the marke; hee that beholdeth a woman thus, hath an adulterous eye; yea the word here used βλέπειν) is not onely to looke with the eye, but with the heart, signifying more then ὁρᾶν for this onely signifies the beholding of an object simply, which way a man may behold a woman without sinne; but that signifies the intention of the minde, which goes along with the eye; and thus to behold a woman, with the sight of the eye, and the lust of the heart, as evill is here forbidden. If the sight of the eye be thus dangerous, and readie to convcye lust unto the heart; is it not then good to plucke out, or put out our eyes?

l 2 Cor. 4. 18.

Quest. 2.

First, some of the Heathen knowing how unruly the eye was, have pulled out their eyes, thinking them most happy who were so blinde: of which minde was *Seneca* when he said, *Nonne intelligis partem felicitatis nostræ esse cæcitatem*: It addes no small deale unto our happinesse that wee are blinde. *Answ.* 1.

Secondly, these were mistaken, for Christ requireth not this of us, to plucke out our bodily seeing eyes; but to pull out our *sinfull eye* (in the next verse) that is, to take lust from our eye, which is a Member of our sinfull body, and then the eye of it selfe is a good member of the body. *Answ.* 2.

222

§. 2. *He that looketh upon a woman, to lust after, hath committed adulterie with her already in his heart.*]

Sect. 2.

Queſt. It is queſtioned here by many: Whether the uncleane deſires of the heart bee a breach of this Commandement, *thou ſhalt not commit adultery*; or of the laſt: *Thou ſhalt not covet*?

Anſw. 1. Firſt, ſome of the Fathers have thought, that the uncleanneſſe of the heart doth not belong unto this ſeaventh Precept: God doth not by this Commandement cut off the ſinfull thoughts; but the ſinfull act; ſaid *Gregor.* in *Ezech. hom* 13. Yea, *Auguſtine* alſo is of this opinion: That in this ſeaventh Commandement the worke of uncleanneſſe onely is noted; but in the tenth, the very concupiſcence. [m]

m Aug. in. qu 71. *in* Exod.

Anſw. 2. Secondly, the inward *ſanctimonie* and puiity of the minde is here commanded, and the contrary forbidden, as appeares by theſe particulars. Firſt, by the definition of puritie and chaſtitie, which is to be holy both in body and ſpirit; thus Saint *Paul* deſcribeth a true Virgin. [n] And thus he exhorts us to bee. [o] Secondly, both the ſoules and bodies of the faithfull are the Temples of the Holy Ghoſt, and therefore ought to be kept holy. [p] Thirdly, *Chryſoſtome* urgeth theſe foure reaſons; I. From the interpretation of our bleſſed Saviour, who ſheweth that this Commandement is broken in the very inward luſt and concupiſcence, in this verſe. II. From the analogie and correſpondencie, which it hath with other Commandements: To bee angry with our brother without a cauſe, is a breach of the precedent Commandement: *Thou ſhalt not kill*; So to deſire a ſtrange woman, though the act of concupiſcence follow not, is againſt this Precept. III. In reſpect of God, who doth not ſo much looke to the worke of man as to his heart. IV. Becauſe concupiſcence is the cauſe of adulterie: all adultery proceeding from concupiſcence. [q] *Chryſoſtom. hom.* 12. *in Mat.* And therefore ſeeing the effect, that is, adultery, and outward uncleanneſſe is forbidden in this Precept, it followeth alſo that the very cauſe thereof, which is concupiſcence, ſhould be reſtrained.

n 1 Cor. 7 34.
o 1 Theſ. 5. 23.
p 1 Cor. 3 16.
q Mark. 7. 21.

Sect. 3. §. III. *Whoſoever ſhall looke upon a woman, &c. hath committed adultery with her.*]

Queſt. 1 Why doth our Saviour here aſcribe Adultery to the eye, and a wanton looke?

Anſw. 1. Firſt, becauſe the ſence provokes unto act: as the Apoſtle ſaith, he plants, and Apollo waters unto good. (1 Cor. 3. 6.) So we may ſay the eye plants, and the tongue and ſpeech waters, unto impurity and uncleanneſſe.

Anſw. 2. Secondly, becauſe the eye is the moſt quick ſenſe, *ut vidi ut pery*; ſometimes a *glade* of the *eye* brings a *glance* to the *heart*, which ſets on fire the whole courſe of nature. Obſerve here that a man hath two eyes, to wit: I. *Oculus informans*, the right eye whereby ſometimes he caſually beholds a woman; this is not ſimply condemned, as was ſhewed before. §. 1. II. There is *Oculus depaſcens*, the left eye, which delights in the beholding of beauty, and is never glutted therewith; this is faultie and here forbidden, as was ſhewed before. Indeede the firſt ſight is ſometimes a baite, and proves at laſt mortall; as we ſee in *Evah*, whoſe ſight of the Apple coſt the world deare, [r] afterwards the ſight of women cauſed thoſe ſinnes, that at length brought the Dleuge: [ſ] The ſight of *Dinah* coſt the *Shechemites* their lives. [t] And the ſight of *Joſeph* unto his Miſtreſſe brought her to forget all woman-hood. [u] And *Davids* eye firſt caſually beholding *Bathſheba*, occaſioned adultery, ſubornation to drunkenneſſe and murder.

r Gen. 3. 6
ſ Gen. 6. 2
t Gen. 34. 2
u Gen 39. 7

Thirdly, becauſe the beholding of beautie is evill, and doth pollute in it ſelfe, if it be with delight and deſire after it: And hence in the law, the brother and ſiſter were to be cut off, if they ſaw, and did contemplate (that is, willingly and with delight) one anothers nakedneſſe. [v] And therefore with *Iob* we ſhould make a covenant with our eyes, and not give way to alaſcivious looke. *Anſw.* 3

v Levit. 20. 17

What lookes muſt we principally avoide? *Queſt.* 2.

There is a three-fold aſpect of women, namely, Firſt there is, *Viſus ſolicitans*; a ſight which perſwadeth and counſelleth unto evill; and this is wicked: *Solomon* ſaith; *He winketh with his eyes*, [w] that is, he laboures by wanton lookes, winkes, ſmiles, and the like to ſeduce and allure. Theſe as abſolutely wicked, are to bee avoided. Secondly, there is *Viſus ruminans*, a pleaſing and delightfull looke; this *Solomon* forbids: *Let not thine eyes behold ſtrange women.* [x] And his father *David* telleth us, it is a vanitie, and therefore we ſhould turne our face from it. [y] This is βλέπειν not ὁρᾶν the very thing which is here forbidden. *Noli aſpicere quod non licet concupiſcere*: Doe not looke earneſtly upon that which it is not lawfull for thee at all to covet. (*Bern.*) *Oculus impudicus impudici cordis nuntius* (*Auguſtin.*) Such lookes are often the fore-runners of unchaſte actions, and doe preſage an unchaſte heart. *Anſw.*

w Pro. 6. 13.
x Pro. 23. 33
y Pſal. 119. 37

Thirdly, there is *Viſus caſualis*, an accidentall or caſuall aſpect; this is not evill in it ſelfe, yet even in this wee muſt be warie, and watchfull, and not let our heart goe along with our eye.

§. 4. *To luſt after her in his heart, hath committed adultery*:] *Sect.* 4.

Is the concupiſcence of the heart ſinne? *Queſt.* 1.

Firſt, the Papiſts ſay the ſecond Concupiſcence is ſinne, but not the firſt: ſee before, *Math.* 4. 1. §. 3. *Object.* 1. 2. *Anſw.* 1.

Secondly, the Father ſaith; *Non quicunque concupiſcit, ſed qui aſpicit ad concupiſcentiam.* (*Auguſt.*) It is not every one who luſteth or deſireth his neighbours wife, that commits adultery, but he that therefore lookes upon her, that he may luſt after her: And here *Auguſtine* makes three degrees, namely, I. Suggeſtion. II. Delectation. III. Conſent: reſembling theſe three to the Serpent, *Evah* and *Adam*; or 1. to the motion of the fleſh; 2. to the delight of the minde; 3. to the conſent of reaſon, and here it is perfect; as Saint *Iames* ſayth: *Concupiſcence brings forth ſinne.* [z] Suggeſtion is the temptation of the Serpent, *ye ſhall not die, but bee like God.* [a] This was not ſinne unto *Eve*. Delectation reſembles *Anſw.* 2.

z Iam. 1. 15.
a Gen. 3. 4.

sembles *Evahs* listening unto the Serpent, and beleeving him, *Shee saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to bee desired to make one wise*: [b] neither was this sinne unto her. Consent resembles *Adam* and *Eves* eating of the Apple, which was a sinne unto them: And thus the Father seemes to meane. That, I. the motion of the flesh unto sinne, is not sinne. II. That the delight of the minde, is not sinne neither. But onely the III. the Consent of reason. And Saint *Hierome* differs not much from him (upon this verse) saying, that there is a difference between πάθος & προπάθεια, *passio & propassio*, the first being a sin, the second not.

b Gen. 3. 6.

Answ. 3. Thirdly, it is most certaine that it is a sin, as may thus be evidenced:

First, the Scripture forbids it in the Morall law: *Thou shalt not covet.* Exod. 20. 17. which Prohibition makes *Paul* know that it is a sinne, which otherwise he had not understood. (Rom. 7. 7.) *I had not knowne lust*, (that is, to have beene sinne,) *except the law had said: Thou shalt not covet.*

Secondly, Saint *Iames* speakes of sinne accomplished, that is, of externall and actuall sinne.

Thirdly, the Fathers above mentioned, imply as much: For (with *Hierome*) *Passio* is a sin, and *Propassio* hath the guilt and staine of sin in it, although it bee not simply esteemed a sin in it selfe: Now this *Propassio* he calles *Titillationem carnis, cum delectatione mentis*; The motion of the flesh accompanied with the delight of the minde: Now is not this sinne? Againe, Saint *Augustine* hath three degrees of sinne; but wee must here observe as hee himselfe doth there: [c] That every suggestion doth not arise from Sathan, but sometimes from the memorie, sometimes from the senses: Now, as it comes from Sathan it is not ours, and so is not sinne; but as it springs either from our memorie, or senses, so it is ours, and proceeds from the Originall corruption of our nature, and is sinne unto us. Yea, *Augustine* himselfe condemnes all Concupiscence, *Quis dubitat omnem malam concupiscentiam reatè, vocari fornicationem*. Who makes question but all evill Concupiscence may justly bee called Fornication? And another [d] most plainly, *In evangelicis motus oculi adæquatur adulterio, & illecebrosa affectio visus transcurrentis cum opere fornicationis punitur*. In the Gospell the lascivious motion of the eye is resembled and equalled with adultery: And the enticing affection of a glancing looke equally punished with actuall fornication.

c de serm. Dom. s.

d Hylar. s.

Fourthly, it appeares that Concupiscence is sinne by this reason, because sinne is not in the eye, but in the heart, or the motion, or mover unto sinne: Yea more plainly; because our Saviour doth not here say, hee hath committed adultery with a woman in his heart, who lookes upon a woman, that he may commit adultery, but that lookes and lusts after her: Teaching this unto us, that the concupiscence of the heart, makes us guilty of the violation of the law, and eternall death.

Obser.

Why is the lust of the heart sinne before God? and how doth it more evidently appeare to bee such? 223

Quest. 2.

First, because God requires the heart (*Prov.* 23. 26.) and commands that the heart be circumcised (*Deut.* 10. 16. and 30. 6.) yea he requires the heart as his owne right, because hee hath bought it, 1 *Cor.* 6. 20. and therefore hee will be glorified therewith, 1 *Cor.* 7. 34. *Answ.* 1.

Secondly, the lust of the heart is sinne, although it be resisted: for the concupiscence of the flesh is condemned and reproved, where the spirit strives against it; [e] yea we hence argue against the Papists: It is praise-worthy strongly to resist concupiscence and the first motions unto sinne; therefore that is evill which thus wee resist. *Answ.* 2. e Gal. 5. 16.

Thirdly, originall concupiscence is sinne in the unregenerate (as the Papists themselves confesse) therefore in the regenerate it hath the same nature, although it shall not bee imputed unto them as it shall unto the former. *Answ.* 3.

Fourthly, this appeares by the example of *Paul*, who cryes out, *Oh wretched man, who shall deliver me from this body of death, and this law of my members*, Rom. 7. 24. and yet hee solemnly protests, that he would not sinne, nor give way unto these corruptions, vers. 16. 19. yea it appeares he would not, because when he is assaulted he prayes many times against it, 2 Cor. 12. 7. And therefore give no place unto lust at all, but remember that not onely they who consent unto sinne, and commit it actually, are guilty before God, but also those who ruminate, meditate, and delight in the thoughts thereof. *Answ.* 4.

How must we resist this internall lust? or by what meanes must we withstand it? *Quest.* 3.

First, remember, that it is the root of all sin: for from the heart proceed adulteries, &c. *Mat.* 15. 19. These thoughts and suggestions are the seeds of all manner of evill, and therefore if thou wouldest not have thy life over-spread with the weeds of wickednesse, root out and destroy this seed. *Answ.* 1.

Secondly, remember all is nothing thou dost, so long as thy heart is not upright; it is to no purpose to serve God outwardly, or to draw neere unto him with thy mouth, if thy heart be farre from him: to what end serves a pure life and a polluted heart? God cares not for painted Tombes, although they be gorgeous without, because they are within but filth and rottennesse: Man cares not for *Sodomes* fruit, although they be faire and pleasant to the eye, because they are but ashes within: And therefore if we desire that any thing we doe may be acceptable unto God, we must be carefull to purge and purifie our hearts. *Answ.* 2.

Thirdly, remember that all thy thoughts are conspicuous unto God, and when thou giv'st way unto any wicked thought, hee stands by, sees it, observes it, frownes at it, and prepares the arrowes of vengeance against thee for it. Reade Psal. 94 11. Jerem. 17. 9, 10. and 11. 20. Psal. 7. 9. and 1 Sam. 16 7. Consider how miserable thy condition is, if thou be careless or *Answ.* 3.

224 feareleſſe of theſe thoughts; for it argues that thou feareſt the Devill more than God, and man more than both: thou dareſt not commit the act of uncleanneſſe before men, but thou dareſt ruminate and delight in unclean thoughts before the preſence of God. Read 1 Chron. 28.9. and Apoc. 2.23.

Anſw. 4. Fourthly, be watchfull over thy wayes, and ſober (1 Pet. 5.8.) wee muſt be very carefull and circumſpect, both in regard of the allurements of the world, and the aſſaults of Satan, and the corruption of our actions, and the deceit of wicked occaſions, but principally in regard of our affections: for as by the ſenſe tentation enters, ſo by affection ſin breakes forth.

Anſw. 5. Fifthly, let us acknowledge the pollution and evill of internall luſt by and by, out of hand, and ſpeedily reſiſt it: Sometimes theſe thoughts come veiled with the veile of honeſty and lawfulneſſe; but let us acknowledge them to be no other than the Divels baites, and his fiery darts, that ſo we may the better reſiſt them. A wiſe man will be ready alwayes to ſuſpect a knowne flatterer, and therefore wee had much more neede ſuſpect the Divell and our corrupt nature, which are knowne Traytors. Wee may be aſſured that they are no better becauſe there is in Our concupiſcence, a certain ſweetneſſe and delight. Our mind, a certaine pronneſſe to give way thereunto, *Non poſſum adverſari meis*. And therefore withſtand it betime.

Sixthly, accuſtome thy ſelfe to contrary meditations and thoughts; fill thy mind with ſpirituall animativerſions; for a full veſſell can hold no more. *Anſw.* 6. I will for the inſtruction of the ordinary Reader lay downe ſome few.

We ſhould meditate of ſome things in Generall, where wee muſt remember both our Naturall eſtate and condition wherein we are: namely, firſt wee are now ſold under ſinne, and the captives of Satan. Secondly, wee are altogether by nature barren of grace, and deſtitute of every good thing; we are like fruitfull fields unto evill, abounding with weeds, and therefore we are neere unto a curſe [d]. Thirdly, our underſtanding is prone to be ſeduced: That wee may be thorowly convinced of this truth, let us obſerve how many there are every where who erre and goe aſtray: either 1. through curioſity, as many doe. Or 2. through ſuperſtition, as more doe. Or 3. through profaneneſſe, as the moſt doe: And therefore we had need be ſober and watchfull. Fourthly, remember, how naturally our deſire and will are averſe from every thing that is good, and violently carried after every thing which is evill. Fifthly, conſider, although our preſent eſtate and condition be ſo miſerable, that we cannot but ſee it and know it, yet we are not able to redreſſe it.

d Heb. 6 8

Danger, and that both in Life, wherein all things are ſnares to intrap us, and ſtumbling ſtones to cauſe us to fall: our actions, words, ſociety, friends, and the evill examples of others, are all of them as ſo many baites of ſinne, and allurements unto iniquitie, yea impediments from good. The world gives and affords temptations, Satan urges and perſwades us to bite at thoſe ſugred baites, and our owne corrupt nature doth long after them, and luſt for them: Thus we have enemies within us and without us, never being ſafe: and therefore we had not need be ſecure, but watchfull and ſober.

Death, the time thereof being altogether unknowne unto us: we know not how ſuddenly we may be arreſted, and caſt into the priſon of the grave, and the dungeon of death: we know not how ſhort the time is which wee have to live unto the Lord; and therefore wee muſt bee carefull to redeeme the time.

After death, here remember, 1. How ſuddenly we may be plunged into perpetuall paine, as *Iob* ſaith the wicked doe, *who ſpend their dayes in good things, and in a moment goe downe into the pit* [e]. 2. How impoſſible it is for us there to repent or finde mercy; yea though with *Eſau* we ſeek it with ſighes and teares.

e Job. 21. 13.

In

The mercie of God, who hath

- First, created us after his owne image, making us (next unto the Angels) the beſt of his creatures: And why? That we might glorifie him. And therefore fruſtrate him not of his aime, defraud him not of his right.
- Secondly, redeemed us, and that with a wonderfull price: to wit, *by the precious Blood of his moſt deare Son*[f]. And why? that we might ſhew our ſelves to be the ſons of God; that we might joyne our ſelves unto the Society of the Saints; that we might learne to live on earth as though we were in Heaven: And therefore wee had need be extraordinarily carefull over our wayes.
- Thirdly, prepared a Kingdome for thee[g], which is incorruptible, immortall, and eternall[h]; and for which wee ſhould neglect all other things: And therefore let us not preferre baſe luſts, and worldly delights, and the momentary pleaſures of ſinne, before this Crowne and weight of glory.

[f] John 3. 16. and 1 Pet. 1. 21.
[g] Luk. 12. 32.
[h] 1 Pet. 1. 4.

In particular, to wit,

First, meditate upon thy preſent eſtate and condition; examining carefully theſe three things, namely, Firſt, whether art thou in the ſtate of nature or of grace; whether art thou rooted in faith, and built upon the true Rocke Chriſt Jeſus, or as yet a member of old *Adam*? Secondly, whether haſt thou ſtrictly obliged thy ſelfe to the ſervice of God, and a courſe of piety, reſolving with thy ſelfe that henceforth thou wilt ſerve ſinne no more, becauſe thou wert borne, created, redeemed, inſtructed, and enlightned for the glory of God? Or whether doſt thou trifle away thy precious time, in and for thoſe things which will not benefit thee at all? Thirdly, art thou daily carefull to ſowe the ſeeds of piety in thy heart, that the fruites of Religion may ſhew themſelves in thy life and converſation? Or doſt thou ſowe wicked thoughts and impure deſires in thy ſoule, which will bring forth nothing but bryers and thiſtles the fruits of corruption? Or doſt thou ſtrive to weed all wicked, wanton, idle, and carnall deſires, luſts, and thoughts out of thy ſoule, that ſo the ſeed of grace and godlineſſe may thrive the better?

Secondly, examine thy daily life & therin theſe particulars:

- First, whether haſt thou the Spirit of God or not, to bee thy guide and conducter? 1. If thou haſt him not, tremble, feare, and labour for him. 2. If thou haſt him, then grieve him not, but be willingly obedient unto him.
- Secondly, whether doſt thou daily increaſe in grace, repentance and faith?
- Thirdly, which are the principall errours of thy life, and the chiefeſt enemies which warre within thee?
- Fourthly, how are thy corruptions and luſts wont to deceive thee, and overcome thee? that is, 1. How often doe they prevaile againſt thee? 2. By what wayes and meanes doe they overcome thee?
- Fifthly, how ſhalt thou overcome thy enemies? whoſe helpe, what meanes ſtandeſt thou in need of for the conquering of them?
- Sixthly, whether haſt thou beene accuſtomed to examine the errours of every day, or weeke, or month?
- Seventhly, whether doſt thou daily pray unto God for ſtrength againſt ſinne, and carefully reconcile thy ſoule unto him for thy daily offences?

Thirdly, whatſoever tentation doth aſſault thee, reſiſt it ſtill with the Sword of the Spirit. 1. Art thou tempted unto wantonneſſe, and fornication? then ſay, *Oh but fornicatours and uncleane perſons ſhall never enter into the Kingdome of Heaven*[i]. 2. Art thou tempted to contemne and ſleight the Word of God? then ſay, *Oh but the fire of the Lords anger ſhall burne and conſume all thoſe who deſpiſe the Law of the Lord, or ſet at nought the Word of the Holy one of Iſrael*[k]. 3. Art thou weary with abſtaining from ſinne, or is the perſeverance which is required of thee in the ſervice of the Lord tedious unto thee? reſiſt this, by remembring how ſhort mans life is, how much of thy time is paſt, how little is to come, and how great the reward is of thoſe who continue unto the end?

[i] 1 Cor. 6. 9.
[k] Eſa. 5. 24.

226

Thus much for the sixt answer, and remedie against the internall lust and concupiscence of the heart.

Answ. 7. Seventhly, and lastly, pray fervently and frequently unto God for pardon of all thy private sinnes, and sinfull thoughts already committed; and for strength against them for the time to come: Here by the way observe a difference betweene a carnall man, an Hypocrite, and a godly man.

First, the Carnall man prayes earnestly for temporall things, for his corne, cattell, ships, faire weather and the like. Secondly, the Hypocrite prayes that hee may bee kept and preserved from the infamie and disgrace of the world, and all grosse and enormious sinnes. Thirdly, the truely religious man sends forth strong cryes unto God to forgive him his secret sinnes [l], to create in him a cleane heart [m], yea to search and know his heart, to try and know his thoughts [n]. And this is an approved remedie against internall lust.

[l] Psal. 19. 12.
[m] Psal. 51 10.
[n] Psal. 139. 23.

Vers. 29. 30. VERS. 29. 30. *And if thy right eye offend thee, plucke it out, and cast it from thee: for it is profitable for thee, that one of thy members should perish, and not that thy whole body should bee cast into hell. And if thy right hand offend thee cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell.*

Sect. 1. *Obiec.* §. 1. *And if thy right eye offend thee.*] The Papists to prove their Evangelicall counsels to perfection, gives us this distinction.

There are some things which are
- Contrary to love, charity, and purity; and concerning these, Precepts are to bee given, and not Counsels.
- Onely impediments unto love, puritie, and religion; and concerning these Counsels are to be given, and not Precepts.

But against this we hold out these two verses as a buckler to defend us withall; wherein wee see our Saviour doth give a direct precept against the impediments of sinne: *If thy eye bee unto thee an occasion of falling, then pluck it out, &c.*

Answ.

§. 2. *Pluck it out, &c.*] It is a rule given by Divines, That that cannot be the true literall sense of Scripture which is contrary to the analogie of faith, either in *credendis*, in those things which are *to bee beleeved*, or in *faciendis*, in those things which are *to bee done*; that is, if it be contrary to the Articles of our faith, or any of the Commandements, then that cannot be the literall sense, as for example, *If thy right eye offend thee, plucke it out and cast it from thee*; Here the words are not to bee taken literally (for this were contrary to the sixt *commandement*, *Thou shalt not kill*) but figuratively.

Sect. 2.

§. 3. *If thy right hand offend thee cut it off: If thy right eye offend thee plucke it out &c.*] Here observe that our Saviour speakes not of the *eye* and *hand Electivè*, as though this precept were not to bee extended to any other part of the body; but he names them *vice omnium*, as we say one or two for all; for not onely the *hand* and *eye* are unto us occasions of sinning, but also the *tongue*, and *eare*, and *foote*, and the rest [o]. Now these two are only named, because they are most profitable and most worthy of all the externall parts of the body.

Sect. 3.

[o] Mat. 18. 8. and Marke 9. 47.

Quest. 1. What is the meaning of these words, *If thy hand and eye offend thee, &c.*

Answ. 1 First, some understand by *hand* and *eye* our friends, because we are all members of the same mysticall body, *Rom.* 12. 5. and 1 *Cor.* 12. 27. as if our Saviour would say, if thy nearest neighbours, or thy dearest friends should seduce thee unto evill, cast of their acquaintance, and leave their societie.

Answ. 2. Secondly, *Augustine* more particularly understands
- By *eyes*, friends who counsell and advise, that is, by
  - *Right eyes*, those who counsell and advise us in divine things.
  - *Left eyes*, those who counsell and advise us in humane things.
- By *Hands*, friends who ayd & assist viz. by
  - *Right hand*, those who helpe us in spirituall things.
  - *Left hands*, those who succour and assist us in temporall things.

Answ. 3 Thirdly, some understand the first motions of the affections and will (so *Hierom. ſ.*) that if these cause us to offend, we must bee carefull to subdue them.

Answ. 4. Fourthly, some understand these of the use of the senses, that they must be bridled, curbed, and restrained (*Calvin. ſ.*) by setting a watch over our eares, hands, eyes, tongues, and the rest.

Answ. 5. Fifthly, some understand by these the externall occasions of sinne, which solicite us unto evill. (*Muscul. ſ.*)

Answ. 6. Sixthly, some understand all these; that we must flie from, leave, and avoid whatsoever may be an occasion of stumbling unto us though it be unto us never so deare. Thus *Aug. Beza, Aret.*

Quest. 2. Why doth our Saviour here command us onely to *plucke out the right eye*; and *cut off the right hand*, if they cause us to sinne? must we not doe thus also with the left upon the like occasion?

Answ. 1. First, our Saviour doth not speake this onely of the *right*, but also of the *left*, and that much more: if wee must forsake those things which are more deare, profitable, and better, then much more those things which are lesse deare, or commodious unto us.

Answ. 2. Secondly, our Saviour names onely the *Right hand* and *eye*, and not the *Left*, for these causes.

First,

First, some say because the *right* is more prone unto evill: but this holds onely in the *hand*, not in the *eye*.

Secondly, some say, because the *right hand* and *eye* are more dearely beloved of us then the *left*. [p] *p August. Beza. Muscul. f.*

Thirdly, some say, because the *right* are more profitable, and more apt to use, then the *left*.

Fourthly, Christ names these two, to teach two things unto us, namely, I. That we must leave the most deareſt things for God, of which else where. II. That the most profitable things, may bee unto us impediments of religion. *Observ.*

How can those things which are profitable unto us hinder us from Religion? *Quest. 3.*

First sometimes as occasions unto evill, either by blinding the minde, or by alluring our affections: *Premit afflictio dum timetur, prosperitas dum amatur.* (*Gregor.*) Adversitie sometimes drives us to murmuring and despaire; Prosperitie, sometimes to pride and the love of the world. *Answ. 1.*

Secondly, sometimes as Tempters unto evill; and thus friends sometimes by their counsell tempt hereunto: Christ foretelleth that he must goe to *Ierusalem* and suffer there; but *Peter* perswadeth him rather to stay where he was, and not goe thither: [q] although hee was sent by his death to purchase our redemption. *Answ. 2.* *q Mat. 16. 22.*

Whence comes it that those things which are good for us in themselves, become unto us impediments, and lets unto religion? *Quest. 4*

This comes from the craft and subtiltie of the Divell, who like a crafty fisher, baites the hooke with that meate which the fish loves best: The Divell tempts us in all things, by all meanes; I. Sometimes he tempts us to abuse the good creatures of God unto excesse. II. Sometimes unto revenge. III. Sometimes hee bewitcheth us with the love of them. IV. Sometimes through feare of our lives, estates, or the like, hee labours to hinder us from the profession and practise of religion. *Answ.*

How may we avoide this? *Quest. 5*

First, in thy actions doe not propound thy owne Pleasure, or Profit, or Gaine; but let the glory and honour of God, be the maine scope in all things whatsoever thou dost. *Answ. 1.*

Secondly, love nothing too much, but enjoy the world as if thou possessedst it not. (1 *Cor.* 7. 30.) If the Lord so blesse and prosper thee, that thy riches encrease; yet set not thy heart upon them [r]. Take heede thou dost not love thy friends too much, lest thou be drawne to say, as they say, and doe, as they doe, and that in evill: Set not thy heart upon thy Children, lest thy affections oversway thy judgement: Neither set thy heart upon thy Wife, lest she turne it from God; as *Salomons* wife did. *Answ. 2.* [r] *Psal. 62. 10.*

VERS. 31. 32. *It hath beene said, whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication; causeth her to commit adultery: And whosoever shall marry her that is divorced, committeth adultery.* *Vers. 31. 32.*

§. 1. *It hath beene said:*] *Sect. 1.*

Our Saviour here changeth his former forme of speech; for hee neither saith: *Audivisti is, yee have heard that it hath beene said*: neither *ab antiquis, that it hath beene said of old*; but onely ἐρρέθη *Dictum autem fuit, but it hath beene said*; where *Sed, But* doth shew that these words doe belong unto those which went before; as if our Saviour would say, *It hath beene said by you, Thou shalt not commit adultery, but thou maiest give a bill of divorcement to thy wife and send her away, and then lawfully marry another*, and so under a pretext of marriage, thou maiest doe what thy heart lusts after. Thus said the Scribes and Pharisees, but this Christ taxeth, and denies; shewing that notwithstanding these, pretences their fact was no other then adultery. *Quest. 1.*

Why doth our Saviour condemne every pretence of impuritie to be adultery? *Quest. 1.*

First, in generall; because deceit doth not loose but binde perjurie: Pretextes makes all things worse; because men thus thinke that they can deceive and mocke God. *Answ. 1.*

Secondly, in particular, because God expects and requires exact puritie at our hands; we being the vessels of the holy Ghost, ordained and called unto holinesse: and therefore all impuritie is esteemed as adultery in his sight. Reade *Esay* 52. 11. and 1 *Thes.* 4. 4. and *Ephes.* 5. 3. *&c.* and 4. 29. *Answ. 2.*

Is hee an Adulterer before God, who under a pretence of marriage doth commit fornication, and afterwards marrieth her whom hee hath so defiled? *Quest. 2.*

He is; It was not *Shechems* marrying of *Dina*, that could make him guiltlesse before God. *Gen.* 34. as we may gather by that heavie judgement which fell presently after upon him and all his people for it. *Answ.*

Is it not good to satisfie the partie who hath beene deflowred by marrying of her? *Quest. 3.*

First, this is good, but that was evill; the end was good, but the beginning starke naught; it is good to marry the partie defiled, but it is evill first to use her as an harlot. *Answ. 1.*

Secondly, wee here may further distinguish the point thus. *Answ. 2.*

Some

228

Betweene their contracting and the consummation of their marriage; without doubt this is sinne in Gods sight.

Some commit fornication — Without any contract where consider — Firſt, the purpoſe, which is manifold: 1. Some pretend and intend marriage: Theſe are much to blame to begin thus prepoſterouſly, viz. at fornication; for thus they firſt celebrate their Eſpouſals with the Divell, and then afterwards with God, and therefore cannot expect that God ſhould bleſſe it at all, or give them joy in that eſtate. 2. Some pretend marriage, if the woman abuſed and enticed prove with child, but not otherwiſe: theſe are worſe than the former. 3. Some intend to abuſe a woman unto fornication, but not to marry her at all, though ſhe ſhould bee with child: Theſe are by much the worſt of all.

Secondly, the end; here obſerve, — Some refuſe to marry thoſe whom they have committed fornication withall, and theſe (as was ſaid) are the worſt of all. Some conſent and agree to marry thoſe whom they have defiled, but yet this doth not ſatisfie for the fornication committed; and therefore thou muſt yet acknowledge thy ſelfe to be impure.

Queſt. 4. Who are guilty of adultery before God by reaſon of theſe falſe pretences? or what pretexts of uncleanneſſe doe the ſonnes of *Belial* make unto themſelves, who ſhall notwithſtanding be condemned by God for adultery?

Anſw. 1. Firſt, thoſe who marry in unlawfull and prohibited degrees, as they are not linked by God, but againſt his Lawes, ſo they cannot expect any other verdict then the doome of Adulterers.

Anſw. 2. Secondly, thoſe who being in other Lands marry wives, having wives alive in their owne Nations; theſe are direct Adulterers by this Text.

Anſw. 3. Thirdly, thoſe who pretend a certaine neceſſitie of thus ſinning; as for example, Firſt, ſome pretend a neceſſity of committing fornication or adultery for iſſues ſake: thus *Lots* daughters cauſe their father to commit inceſt that they might have children[r]; and therefore they who rather deſire to have baſtards than to be childeleſſe, are adulterers before God. Secondly, ſome pretend a neceſsity of uncleanneſſe for the preſerving of life. Here obſerve, women ſometimes pretend a neceſsity of committing fornication or adultery, for the ſaving of a three-fold life; namely, 1. Of themſelves, becauſe being aſſaulted, they were neceſsitated either to ſatisfie the luſt of ſome uncleane adulterer, or to be ſlaine by him: Many have rather ſlaine themſelves, then they would ſuffer themſelves to be thus diſtained, as did *Pelagia*, *Sophronia*, two Virgins, with their mother, whom *Ambroſe* commends for it[s]. And *Hieronme* (*ſ. Ionam.*) thinkes that they ſhould doe thus, but *Auguſtine* (*de Civ. Dei. l.* 1.) doth piouſly confute it, *Seneſſ. ibid.* True it is, they muſt not to avoid one ſin, runne into another, by killing themſelves; but yet they muſt rather ſuffer themſelves to bee murdered, than willingly proſtitute themſelves for the ſafety of their lives; for the life of the body is ill ſaved with the deſtruction of the ſoule.

[r] Gen. 19. 31.

[s] *Senenſ.* 416.

II. Sometimes women pretend a neceſſity of adultery, for the ſaving of the life of ſome laſcivious perſon, becauſe he ſware to kill himſelfe, except they yeelded unto his luſt: this they muſt not doe, becauſe if they proſtitute themſelves, that is their ſinne; but if the other murder himſelfe, being enraged for their conſtant and unmoveable chaſtity, that is none of their ſinne: And therefore they muſt not redeeme the life of an adulterers body with the death of their owne ſoule.

III. Some pretend a neceſſity for the preſerving of their husbands life, becauſe hee was threatned to be murdered, except ſhee yeelded unto adultery: *Auguſtine* (upon this verſe) here ſtaggers in his judgement, not knowing how to reſolve this queſtion; and ſeemes to incline unto this; That if a man and his wife were laid in wait for and were betrayed, and the man threatned to be murdered, except his wife ſuffer her ſelfe to be defiled; ſhee may lawfully doe it, if her husband will permit and conſent thereunto, or command her to doe it, becauſe the man hath power over his wife; but the man hath not the whole and ſole power, and therefore neither husband nor wife hath power lawfully to doe that which God forbids: And a curſe hangs over the heads of all thoſe, who doe evill that good may come of it.

§. 2. *Whoſoever ſhall put away his wife.* — *Sect.* 2.

Queſt. 1. Whether was this Law enacted and ordained by *Moſes*, or not, for a man upon any diſlike to put away his wife, and to give her a bill of divorcement?

Anſw. 1. Firſt, ſome abſolutely deny, that ever *Moſes* eſtabliſhed any ſuch thing as a Law unto the Jewes; but we reade that it was injoyned, *If a man hate his wife becauſe hee hath found ſome uncleanneſſe in her, then let him write her a bill of divorcement and ſend her away* (Deut. 24. 1.) And this our Saviour calls ἐντολὴ a precept (*Mark.* 10. 5.)

Anſw. 2. Secondly, ſome urge this as a poſitive Law commanded unto all, as not lawfull for a man to retaine a wife, whom hee hath found to commit adultery: But the Phariſees themſelves ſay, *Moſes permiſit, Moſes ſuffered or permitted to write a bill of divorcement*[t], not *Moſes commanded, &c.*

[t] Mar. 10. 4.

Anſw. 3. Thirdly,

Answ.3. Thirdly, it is the safest walking in a middle path, and therefore I distinguish betweene *Divortium* and *Libellum*. 1. There is *divortium*, a separation, or a putting away of the wife, this is no where commanded by *Moses* at all. 2. There is *libellus*, a bill of divorcement, and this is commanded: Thus the Pharisees say, *Moses imperavit libellum, Moses commanded to give a writing of divorcement*[u]. And Christ saith, *Permisit* (*non imperavit*) *divortium, Moses suffered* (not *commanded*) *you to put away your wives*. 3. And this Commandement was but politicall and civill, not morall, and therefore did not binde all.

[u] Mat.19. 7.

Quest.2. Wherein did the Jewes offend concerning this putting away of wives?

Answ. They erred herein, that which *Moses* suffered for the hardnesse of their hearts, they take

Observ. for a morall precept: That which *Moses* permitted, they thinke ought to be done as a thing good in the court of conscience: Teaching us, that many things are tolerated by humane and civill Lawes, which are neither religious nor warrantable before God: Men respect the greater evill and therefore tolerate the lesse for the avoiding of the greater, according to that vulgar saying, *Ex duobus malis minus malum est eligendum*, of two evils we must chuse the least.

Quest.3. Is this lawfull? is it not forbidden *to doe evill, that good may come of it*? Rom.3.8.

Answ.1. First, that is a certaine rule, wee must not doe that which is evill, that some good may spring from thence: we must not lye to save our brothers life.

Answ.2. Secondly, we may distinguish between a command and a connivence: no evill is to be commanded to be done by man or by humane and civill Lawes, but a lesse evill may be winked at: Although Magistrates in generall be commanded to punish sinners and transgressors, yet it is lawfull for them sometimes to connive at some things, and to spare the punishing of some degrees of sinne.

Quest.4. Whether is usury lawfull or not, for wee see the Lawes permit it, and punish it not, except it be above eight in the hundred?

Answ. I will here only conferre usury with the Jewes putting away of their wives. First, this was suffered and tolerated for the hardnesse of their hearts (*Matth.* 19.8.) lest otherwise in their hatred unto their wives, they should kill them. So I. Because men are so hard-hearted, that they will rather see their brother suffer, yea perish, then lend him *gratis* to supply his want: And II. because a Land could not subsist, not trading flourish without borrowing and lending sometimes; therefore the Lawes of Nations do permit Usury.

Secondly, from the beginning it was not lawfull for a man to put away his wife[w]. And this is the case of Usury also; as appeares thus. 1. it was directly forbidden, *Thou shalt not lay usury upon thy brother, neither shalt thou bite him as an usurer*: Read *Exod.* 22. 25. *Deut.* 23. 19. *Nehem.* 5. 7, 8. 2. He is promised a place in the Lords Tabernacle, *who putteth not out his money to usury*[x]; as if the Kingly Prophet would say, usurers shall never come unto Gods holy Hill. 3. He is pronounced *a just man who taketh not usury* (Ezech. 18. 8, 9.) and *an unjust, who giveth forth his money upon usury*, vers.13. 4. The Lord severely threatens *to punish usurers*, Ezech. 22. 12. &c. All these shewe that usury was not from the beginning, neither was ever lawfull by Gods Law among brethren, as all Christians now are; wherefore it is a great shame, that the Jewes should refuse to take usury one of another, and yet Christians hereby eate out the bowels one of another.

[w] Mat.19. 8.

[x] Psal.15. 5.

Thirdly, Christ crosseth their ancient opinion concerning the putting away of their wives, telling them it is not lawfull to doe it, except it be for fornication: So also in this our Saviour saith; *Lend, looking for nothing againe*[y]: and verses 39.42. of this chapter.

[y] Luke 6. 35.

§. 3. *Let him give her a bill of divorcement.*] *Sect.3.*

What was the use of this Bill? *Quest.*

First, it was a remedy of a greater evill, as was shewed before. *Answ.1.*

Secondly, it was to terrifie them from separation, or putting of their wives away, because if once they had given them that Bill of divorcement, it was then never lawfull afterwards to take them againe. *Answ.2.*

§. 4. *But I say unto you*] *Sect.4.*

Whether doth Christ here oppose *Moses* or the Pharisees? *Quest.*

First, some say that *Moses* commanded these things, but not from God: It was *Hominis consilium, non Dei imperium* (*Hier. ſ. Matth.* 19.) the counsell of man, not the command of God, as that Father saith: but *Moses* was faithfull in all Gods house, and therefore I dare not subscribe to *Hieromes* opinion. *Answ.1.*

Secondly, Christ doth not deny that this came from *Moses*, but denies that it was a true rule of direction, being indeede but a bare permission, as was shewed before. *Answ.2.*

§. 5. *Whosoever shall put away his wife.*] *Sect.5.*

Bellarmine (*de Matrim. lib.1. cap.14.*) saith that it is lawfull for the parties married to bee dismissed each from other, for divers causes besides fornication, as for heresie, for avoiding of offence, and for the vow of continencie: Christ here saith plainly the contrary, *Whosoever doth put away his wife, except it be for fornication, causeth her to commit adultery*: And therefore whether Christ or the Cardinall deserve better to be beleeved, *sub judice lis est*, let the world judge.

§. 6. *Except it be for fornication.*] *Sect.6.*

Is it lawfull for a man to be divorced from his wife for adultery? *Quest.1.*

It is of this more amply by and by. *Answ.*

How many causes were there of this separation among the Jewes? *Quest.2.*

Three, namely first, there was *Causa levis*, a light cause, when the wife did not like nor please her husband; this was altogether unlawfull. Secondly, there was *Causa necessaria*, a necessary cause, and that in case of murder; when the hatred of the man grew so extreme that the woman *Answ.*

230 man ſtood in feare or perill of her life: then a divorce was permitted. Thirdly, there was *cauſa legitima*, a lawfull cauſe of divorce, and that was fornication and adultery; which was lawful unto the Jewes in the old Teſtament, and is allowable unto us in the new.

Queſt. 3. For what cauſes are married perſons now to be divorced?

Anſw. 2. Secondly, ſome things diſſolve mariage.
- *Annihilando*, by diſanulling of it: to wit,
  - First, error which is two-fold.
    - First, of the ſexe, if a man marry a man, or a woman a woman, being deceived by the habit, this marriage is void.
    - Secondly, of the perſon, if a man marry in the darke one for another, as *Iacob* did *Leah* for *Rachel*, the marriage is annihilated, if the error be perceived before carnall knowledge.
  - Secondly, affinity and kindred: Thus the marriage of King *Henry* the 8 with Queene *Katharine*, was juſtly diſanulled, becauſe it was not lawfull for him to take to wife, her who had beene married to his brother *Philip*, *Mark.* 6. 18.
  - Thirdly, a precontract, or former marriage with carnall knowledge, makes void the ſecond marriage.
- *Diſrumpendo*, by breaking of it, viz.
  - First Religion, *If the unbeleever will depart, let him depart*, ſaith Saint *Paul*, 1 *Cor.* 7. 15.
  - Secondly, fornication, as in this verſe and *Mat.* 19. 9. where for adultery and fornication, it is lawfull for a man to put away his wife: *Cum illa carnem unam fornicando ſeparavit, non debet teneri, &c.* ‡ *Gualter* here includes all greater things, as poyſon, offering to ſtab, and the like: but this is doubtfull, and the Scripture herein ſilent, and therefore *Pet. Mart.* (2. 10. §.) holds the contrary.

‡ *Hier. ſ. Matth.* 19. 9.

Queſt. 4. Whether is metaphoricall and ſpirituall fornication, namely, idolatry and covetouſneſſe here underſtood? yea is not internall fornication and adultery, the luſt of the heart, and the wanton lookes of the eyes, a juſt cauſe of divorce and ſeparation?

Anſw. Chriſt here ſpeakes onely of literall fornication, and of the breach and diſſolution of an actuall bond, wherefore the breach muſt be actuall, not intentionall.

Queſt. 5. Is it lawfull alwayes for a man to put away his wife for fornication?

Anſw. *Thomas Aquinas* (in 1 *Cor.* 7.) following herein Saint *Auguſtine*, addeth ſeven caſes, wherein it is not lawfull for a man to put away his wife for fornication. First, if he have proſtituted her before marriage. Secondly, if he be alſo a fornicator. Thirdly, if he have denyed his body unto her. Fourthly, if ſhe upon good ground beleeving her husband to be dead, hath married with another. Fifthly, if it hath beene with violence, that is, if violently againſt her will ſhee hath beene raviſhed. Sixthly, if another fraudulently hath deceived her under the colour of her husband. Seventhly, if after the adultery manifeſtly found out, ſhe hath been ſtill detained or carnally known by her husband.

Object. 1. The Papiſts object againſt this place, that although our Saviour ſaith here, *a man muſt not put away his wife but for adultery*; yet elſewhere hee ſaith, *whoſoever ſhall forſake fathers, or mothers, or wife &c.* where he allowes it, commendeth, and promiſeth reward unto thoſe who put away their wives for his ſake: And therefore *divorce* for Religion is warrantable, and a woman may leave her husband to come into a Nunnery, and a man may leave his wife to come into holy Orders, and ought to forſake them, being entred into Orders ‖.

‖ *Bellarm. lib. 1. de Cleric. cap. 19.*

Anſw. 1. First, *Romulus* allowed a man to put away his wife for any of theſe foure cauſes; to wit, either I. If ſhee were given to drunkenneſſe: Or II. If ſhe got falſe keyes made for opening of her husbands Doores, or Cheſts, or Cup-boordes: Or III. If ſhee went about to Poiſon him. Or IV. If ſhe plaid the harlot.

Anſw. 1. First, Chriſt by *forſaking*, meaneth not that ſeparation which is made by giving a bill of divorcement, but that which is cauſed by impriſonment, baniſhment, or death.

Anſw. 2. Secondly, as the Apoſtles forſooke not the company of their wives, after they were called and choſen of Chriſt; ſo neither the Miniſters of the Goſpel ought to renounce, abandon, and forſweare the ſociety and fellowſhip of their wives: but rather to live with them in all temperance and ſobriety, for the good example of others.

Anſw. 3. Thirdly, this objection is cleane contrary to Scripture; as appeares thus, First, our Saviour ſaith, *Whoſoever putteth away his wife, except it be for fornication, cauſeth her to commit adultery* (in this verſe) By which rule a Miniſter ought not for any other cauſe, to put away, and diſmiſſe his wife, but for fornication. And therefore it is not lawfull, becauſe of his calling, or upon any other colour to ſend her away. Secondly, St. *Paul* ſaith, *that married couples ſhould not defraud one another but for a time, and that with conſent* ‖. Therefore if the wife will not conſent, her husband cannot goe from her; nay, though there be conſent, yet they muſt be ſeparated but for a time, *leſt the Divell ſhould tempt them.*

‖ 1 Cor. 7. 5.

Queſt. 6. Whether may the guiltleſſe partie, being lawfully divorced, marry againe during the life of the adulterous, or not?

Anſw. For no other cauſe in the world, but onely for fornications may there be either a finall ſeparation, or cleane diſſolution of marriage by way of divorce: But for that cauſe our Saviour hath granted liberty, both to diſſolve matrimonie, and

a Mat. 19.

and to marry againe. Because this is questioned (or rather plainely denyed) by the Papists, I will first confirme it, and then answer what they can object against it. Our proposition is this, In the case of fornication, it is not unlawfull to marry againe, that is, those who are lawfully divorced for fornication and adultery, may marry againe with others, but never one with another. The truth hereof appeares thus; First, the bond is broken, they are not now one flesh [d]; and therefore may lawfully contract marriage with others. Secondly, because under the Law, divorce was never without liberty of a new choise. *Deut.* 24. 1, 2. all that were divorced, had freedome to marry againe; and therefore in a lawfull divorce this is not debarred under the Gospel. Thirdly, because otherwise the guiltlesse party should be punished, and that grievously; *It is better to marry than to burne*, saith the Apostle, thereby shewing that marriage is left us by God, as a remedy against lust; now if the guiltlesse party could not containe, neither might marry another, neither take her unto him who hath beene divorced; *Deut.* 24. 4. then he were necessitated to sinne, which the Lord never doth unto any by any law. Fourthly, we might confirme this from the Fathers (*Ambros. Tertull.*) 2. From the Councels, (*Concil. Moguntin. Triburiens.*) 3. From the consent of many Bishops in *Origens* time 4. From the opinion of the Papists (*Zach. Papa Cajetan Ambros. Compsa.*) 5. Of our men (*Pet. Mart.* 2. 10. § 37, 38, 58.) But this I omit, comming to the last and best proof. Fifthly, that it is lawfull for the guiltlesse partie to marry (for I now meddle not with the guilty) appeares plainly from our Saviours words in this verse, and *Mat.* 19. 7, 8, 9. *Whosoever putteth away his wife (except it be for fornication) committeth adultery*: Therefore for fornication, it is lawfull for a man to dismisse his wife. *Matth.* 19. 9. *Whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adultery*: Therefore for adultery it is lawfull for the man both to put away and renounce his wife, and the wife likewise her husband (there being the like reason for both) and for them to marry againe.

The Papists hold, that married persons may dismisse one another for adultery, but neither party may marry againe, for any cause, during life: And because they are sore pressed with this place, they object many things, both against the place, and point by us propounded.

Object. 2. First, *Durand* answereth, that when Christ uttered these words, the Law of the Jewes was, that the adulterous woman should bee put to death, and so the husband might have liberty to marry againe. *Bellarmine* overthroweth this answer, by a three-fold reason, to wit;

Answ. First, because Christ here giveth a rule not only to the Jewes, but to all Christians; not being ignorant, how that in every Nation the law of putting the adulteresse to death, should not be in force.

Secondly, Christ might as well have excepted other crimes that were punished by death, as murder and the like, that in those cases they might marry againe, because by the Law their wives were to die, as well as in the case of fornication. 231

Thirdly, Christ speaketh of dismission; but properly the wife is not said to bee dismissed, when she is put to death: And therefore Christ is not thus here to be understood.

Secondly, *Bellarmine* would have the exception (*except it be for fornication*) restrained to the first clause, in this sense: *Hee that putteth away his wife, which is not lawfull to doe but for fornication*; so that the crime of fornication maketh it lawfull to dismisse, but not after dismission to marry againe. *Obiect. 3*

First, the Jesuite is here contrary unto himselfe, for he elsewhere alloweth a separation of matrimony in other cases, as of heresie, infidelity, and vow of continencie: but here he saith, that separation and dismission is to be made in the case of fornication onely. *Answ. 1.*

Secondly, Christs answer had not satisfied, if he had spoken onely of divorce, and not of liberty to marry againe: for the Pharisees moved the question, concerning the manner of divorce permitted by *Moses* Law, after the which it was lawfull for them to marry againe; And therefore it was expected that our Savior should answer to both these points; both in what cases they might dismisse their wives, and marry againe. *Answ. 2.*

Thirdly, the Apostle saith, *If a woman depart from her husband, let her abide unmarried, or bee reconciled* (1 Cor. 7. 10, 11.) Therefore it is not lawfull after divorce, to marry so long as both parties live. *Obiect. 4*

The Apostle speakes not there of a lawfull departure or separation, to wit, by reason of fornication and adultery (for then he should diametrally have opposed his Master Christ saying here, for adultery there may be a divorce, and departure; *Paul* there, I command, *ne discedat*, let not the wife depart from her husband) but of a separation for Religions sake, or for afflictions, or for the cares of those times. *Answ.*

§. 7. *Causeth her to commit adultery.*] *Sect. 7.*

How, or how many wayes is that Divorce which is not for fornication, an occasion of adultery? *Quest.*

First, if she which is divorced, being deprived of the company of her husband, is not able to containe her selfe, but falls unto whoredome, her divorce is an occasion of adultery unto her; for the separation not being lawfull, the bond of matrimony is not broken, wherefore her whoredome is adultery. *Answ. 1.*

Secondly, if she which is thus unlawfully (that is, not for fornication) separated, marry another husband, she commits adultery, because she is yet the former mans wife; and thus also her divorce is an occasion of adultery. *Answ. 2.*

Thirdly, hee who marries a woman that is thus unlawfully separated from her husband, commits adultery, because he coupleth himselfe with another mans wife: and thus this divorce is unto him an occasion of adultery. *Answ. 3.*

Fourthly,

232

Fourthly, he who puts away his wife, but not for fornication and joynes himselfe in marriage unto another, doth commit adultery, because he is yet the former womans husband, and causeth her whom he secondly marries to commit adulterie, because shee lyeth with another womans husband. And thus we see how an unlawful separation is the cause of much mischiefe, and roote of many evils; and therefore is carefully to be avoided[f].

Answ. 4.

f Chem. Harm. fol 569. fine.

Sect. 8.

Obiect.

§. 8. *Whosoever shall marry her that is divorced, committeth adultery.*]

Bellarmine (de Matrim. cap. 16. Arg. 1.) urgeth these words for the proofe of their former assertion, that for adultery one may dismisse another, but neither party can marry againe, for any cause, during life: Christ here saith, *Whosoever shall marry her that is divorced, committeth adultery*: These words (saith the Jesuite) must be understood generally, without the exception of fornication; for if it be lawfull to marry an adultresse, who is divorced for adultery; and the innocent party who is dismissed, but not for adultery; then should the case of the adultresse be better than of the other.

Answ. 1. First, the adultresse is not straite way to be admitted to second marriage, but it is fit that some restraint should bee made in the discretion of the Magistrate, lest it might bee made an usuall practise for incontinent persons to change their wives: Therefore in this behalfe the adultresse *Answ. 2.* case is not so good.

Secondly, the innocent persons case is much better, because she is free from so great a sinne as *Answ. 3.* the adultresse is guiltie of.

Thirdly, the innocent partie may be reconciled to her first husband: 1 Corinthians, 7. 11. Which is better then to have a new husband. *Answ. 4.*

Fourthly, If she cannot be reconciled, and the froward partie fall into the sinne of incontinencie, as he is most like in this case (refusing the company of an honest wife) to be given over, then hath the innocent partie the same remedie, which the adultresse hath, but upon much better conditions then she. *Answ. 5.*

Fifthly, the exception in the first clause of the sentence, (except it be for fornication) must be supplied also in the latter. *Willet Synops. fol. 780. Arg. 2.*

Vers. 33.

VERS. 33. *Againe, yee have heard that it hath beene said by them of old time: Thou shalt not forsweare thy selfe, but shalt performe unto the Lord thine oathes.*

Sect. 1.

§. 1. *Thou shalt not forsweare thy selfe.*]

Wee see here that Perjurie is so infamous and notorious, that it is condemned by the wicked Scribes and Pharisees, as a grievous sin.

Quest. 1. What is Perjurie?

Answ. *Pejerare non est falsum jurare, sed quod ex animi tui sententia juraris id non facere perjurium est: Cicero offic. 3.* Perjurie is not to sweare falsly, but not to performe what one hath sworne: And this definition evidently appeares to bee true by this verse. *Thou shalt not forsweare thy selfe, but shalt performe unto the Lord thine oathes*: But of this more by and by.

Quest. 2. How many sorts of Perjurie are there? *Answ.* As there are two kindes of oathes; so there is a double perjurie; namely, First, *Assertorium*, whose subject is an indicative proposition, which shewes something; this perjurie is called, Ψευδοπία. Secondly, *Obligatorium*, whose subject is a *Promissorie* proposition, which promiseth to doe some thing; and this perjurie is called, ἐπιορκία. The first of these is more palpable, and therefore the Jewes rather taught the second; as appeares plainly by this verse. But of these more particularly.

Perjurie is two-folde, { First, *Apertum*, manifest and palpable. Secondly, *Palliatum*, cloaked and palliated.

First, there is *Perjurium apertum*, manifest, and palpable Perjurie.

Quest. 3. Why doe men thus forsweare themselves? *Answ. 1.* First, some doe it for lucres sake, using it in buying and selling; but this gaine will bring leannesse unto the soule: and bee like *Gehezi's* prey, which was rewarded with a cleaving Lepro-sie. (2 *King.* 5. 27.)

Answ. 2. Secondly, some doe it that they may avoide the punishment of the law, when they are examined concerning some crime before either Ecclesiasticall or Civill Judges.

Answ. 3. Thirdly, some forsweare themselves, that so they may be free from paying their debts, which they truely owe.

Answ. 4. Fourthly, some that they may not restore things that have beene betrusted unto them to keepe.

Answ. 5. Fifthly, some that they may by their perjurie gratifie their friends.

Answ. 6. Sixthly, some forsweare themselves out of hatred unto others: and although this be a very divelish practise, yet it is too ordinary, in Warrants for the Peace, and diverse the like cases: wherein men care not what they sweare, so they may but have those punished whom they hate.

Quest. 4. Why must we be thus carefull to avoide this perjurie?

Answ. 1. First, because otherwise we shall destroy our soules unprofitably; for hee that useth to forsweare himselfe, will not bee beleeved, nor credited.

Answ. 2. Secondly, because if we should be overtaken herewith, we should be a disgrace & a by-word unto the Papists, Turkes, and Heathens. *Amurath* perceiving how *Vladislaus* the King of *Hungary* had shamefully broken Truce with him; opened the Booke wherein the League was written, (and which *Vladislaus* had sworne to observe) unto Christ, praying him to take notice of the disloyaltie of his servant, and to revenge his Perjurie, which hee did indeede. The Papists bragge (but their equivocations and mentall reservations make mee call the truth of it in question) that in the dayes and places of Popery, men were and are more true of their

their words, and faithfull in their oathes, then we Protestants are. And therefore if wee desire to adorne that Profession, which wee have undertaken, wee must carefully avoide Periurie.

Answ. 3. Thirdly, because this is an indignitie which man could not suffer, then much lesse God: No good or honest man could endure that his name should be thus abused unto periurie, how detestable then is it unto the Lord, for men to sweare falsly by his name.

Answ. 4. Fourthly, because by periurie men doe strive with their Maker, hoping to deceive him by their fraud and craft: They call him to witnesse that, which they know to be false, thus hoping to beguile the Lord.

Answ. 5. Fifthly, because hee that sweares falsly by Gods name, doth call God to avenge himselfe upon him, and doth thus hasten judgement, which comes upon such wicked men fast enough: And therefore let us not by calling God to witnesse our untruthes, provoke him unto anger; for, *wee are not stronger then hee is.* [g] 1 Cor. 10. 22.

Answ. 6. Sixthly, because the Lord will never acquite such an one in Judgement. The Lord will not holde him guiltlesse, who taketh his name in vaine, much lesse him who abuseth it by swearing thereby falsly: yea he hath threatned, that hee will bee *a swift witnesse against the false sweara-* [h] Mal. 3. 5 *rer.* [h] And therefore if we desire estimation and credit amongst men, if we desire to honour our Profession, if wee desire to offer no indignitie to our God, by which hee may bee provoked justly to bee angry with us, to condemne us, and severely to punish us; then let us carefully avoide all Periurie and false swearing.

Secondly, there is *periurium palliatum*, a palliated and subtile periurie, when men take an oath either in such a forme, as they can interpret their oath which way they will, or els have their private reservations, and craftie equivocations; all which are usuall with the Papists; Many examples might be given of this which I passe by, reciting onely one or two: *Albertus* Duke of *Franconia* having slaine *Conrade* the Earle of *Lotharingia*, brother to *Lewis* the fourth then Emperour; and finding the Emperours wrath incensed against him for the same, betooke himselfe to a strong castle at *Bamberge*; from whence the Emperor neither by force nor policie could remove him for seven yeares space, untill *Atto* the Bishop of *Mentz* by treacherie delivered him into his hands. This *Atto*, under shew of friendship, repaired to the castle, and gave his faith unto the Earle, that if hee would come downe and parle with the Emperour, he should safely returne into his hold: The Earle mistrusting no fraud, went out of the Castle gates with the Bishop towards the Emperour; but *Atto* (as it were suddenly remembring himselfe, when indeede it was his devised plot) desireth to returne backe and dine ere hee went, because it was somewhat late: so they did, and having dined returne: The Earle was no sooner come unto the Emperour, but hee caused him to bee presently put to death, notwithstanding he urged the Bishops oath and promise for his returne; for unto that allegation it was answered, that his oath was quit by returning back to dine, as he had promised him. And thus by this craftie perjurie the Earle was betrayed, and the treacherous Bishop shortly after killed with a thunderbolt from heaven [i]. [i] *Melanct. Chr. lib. 4.*

Cleomenes King of *Lacedemonia* making warre upon the *Argives*, surprised them by this subtilty: he tooke truce with them for seven dayes, and the third night whilst they lay secure, and unwarie in their tents by reason of the truce, hee oppressed them with a great slaughter; saying that the truce was made for dayes onely and not for nights: The reason of this perjurie was, because hee thought thus to take the city *Argos*, but missed of his purpose, for the *Argive* women being enraged for the death and slaughter of their husbands, tooke armes like *Amasons*, *Telesilla* being their Captainesse, and compassing their citie walles, repelled *Cleomenes*, halfe amazed with the strangenesse of the sight. After this he was banished into Egypt, and there miserably and desperately slew himselfe [k]. [k] *Campo. fulgos. l. 7. c. 3.*

I passe by the equivocation of *Arrius*, who subscribing with on oath to the truth of the Articles which were presented unto him, meant the Articles which he had secretly hid and conveyed into his bosome, which were contrary unto the other: for which by and by he voided his entralles, easing himselfe, and so miserably died.

These examples should make us feare all false and deceitfull oathes, and learne to sweare *in truth, in judgement, and in righteousnesse* [l]. [l] Jer. 4. 2.

Quest. 8. Why is all periurie, and forswearing, and false swearing, in generall such an odious sinne both unto God and man, that men regard not, and God punisheth, such as use it?

Answ. 1. First, because it overthrowes all policie, and trading, and commerce; no man knowes how to beleeve, or deale with that man who makes no conscience of an oath; and therefore the Egyptians did punish the purjured person with death, because he had broken his faith plighted both with God and man [m]. *An oath is for the end of controversies* [n], and therefore he who sweares falsely overthrowes the greatest testimonie amongst men. [m] *Diodo. sic. l. 6.* [n] Heb. 6. 16.

Answ. 2. Secondly, because this prophanes the ordinance of God: An oath is a part of Gods worship, yea ordained by God for the deciding and ending of brawles, and composing of jarres; *Exod.* 22. 11. and *Numb.* 5. 19, 21. And therefore he who makes no account of an oath, slights a principall and weighty ordinance of God, and kindles the anger of God against him for it: *Lisander* the *Lacedemonian* was wont to say, that when the *Lyons skin* (meaning fortitude, power and valour,) would not serve, it was needfull then to sowe unto it the *Foxes case*, meaning subtiltie and fraud: Yea, so little reckoning made hee of forswearing himselfe, that hee would often say: *That children were to bee*

consened

234 *couſened with triſles, and men with oathes.* But we muſt take heede of this Maxime, for whoſoever uſeth it, will finde at laſt, that none is worſe couſened by it then himſelfe, as this Fox *Liſander* did; who warring againſt the *Thebans*, was taken in a trap, and ſlaine at the foot of their walls [o].

o Plutar. b.

Answ. 3. Thirdly, becauſe perjurie abuſeth the name of God, and diſhonoureth the Lord of hoaſts, by calling him to bee a witneſſe of a falſehoode, and of the perjurie: And therefore the Lord will never let it goe unpuniſhed.

Sect. 2. §. 2. *Thou ſhalt performe unto the Lord thine oathes, that is, thy vowes.*]

Wee ſee how the Scribes and Phariſees doe here apply periurie to vowes; whence two queſtions may ariſe.

Queſt. 1. What is a lawfull *Vow*?

Answ. It is a promiſe made unto God, by one who is free, and upon mature deliberation; whereby hee doth oblige himſelfe to doe ſomething which is good, and fitting to bee done, and in his power to doe, and that for ſome good and religious end.

Queſt. 2. How many ſorts and kindes of *vowes* are there?

Answ. Vowes are either of:

- Duety, as the promiſes and vowes made in Baptiſme, and the Lords Supper; and theſe are not properly *Vowes*; neither agree with the definition expreſſed in the former queſtion.
- Libertie, and Freedome, and theſe are properly called *Vowes*, and are diſtinguiſhed either: *Answ.*
  - According to the Thing *Vowed*; And ſo they conſiſt in a particular obſervance of our generall duties: to wit, either 1. In doing that which is good: Or, 2. In giving good things to others; Or, 3. In abſtaining from ſinne, and the occaſions thereof. But of theſe elſe-where.
  - According to the Manner of the *vow*, and ſo they are twofold. *Answ.* 2.
    - First abſolute, for grace given, or favour ſhewed; thus *David* vowed to have a religious care of the Arke, for Gods care of him. [p]
    - Secondly, conditionall, for the obtaining of grace; thus *Iacob* vowed to give the tenth of his Poſſeſſions unto the Lord, if hee will bee pleaſed but to bleſſe and proſper him in his journey. [q]

p Pſal. 132. 2

q Gen. 28 20.

Verſ. 34. 35. VERSE. 34. 35. *But I ſay unto you, ſweare not at all, neither by heaven, for it is Gods throne: nor by the earth, for it is his footſtoole: neither by Ieruſalem, for it is the Cittie of the great King.*

Sect. 1. §. 1. *But I ſay unto you.*]

Queſt. 1. Was not that well ſayed, which was ſpoken by the Jewes, in the former verſe? And if ſo then, why doth Chriſt oppoſe it, or finde fault with it?

Answ. Our Saviour blames them, I. Becauſe they taught not the whole truth concerning ſweareing. II. Becauſe they taxed onely the more groſſe kindes of ſwearing and externall ſinnes, but did not ſee the internall and more ſecrete.

Firſt, Chriſt here reproves and findes fault with the Scribes and Phariſees, becauſe they taught not the whole truth concerning the breach of the third Commandement.

Queſt. 2. Why is it not ſufficient to teach the truth in ſome things, except we doe it in all?

Answ. 1. Firſt, becauſe the truth is but one, and therefore the whole truth is to bee knowne: As in obedience the whole law is to be performed, or elſe wee are guiltie of the breach of all the Commandements. [r] So the Catholike faith is to bee kept whole and undefiled, or wee cannot bee ſaved. (*Athanaſius* in his Creede) And therefore the whole truth and doctrine of religion ſhould bee taught. Hence *Moſes* is commended, becauſe hee ſpake unto the children of Iſrael, *according to all that the Lord had given him in Commandement to ſay unto them.* [s] And ſo *Paul* appeales unto the people, that they know, *how that hee kept backe nothing from them: But taught unto them all the will of the Lord.* [t]

r Iam. 2. 10.

s Deut. 1. 3

t Act. 20. 26.

Answ. 2. Secondly, truth ſhould not be mingled with falſhood or lying; for they are like the Iron and the Clay that will not cleave together. (*Daniel* 2 43.) And therefore ſaith Saint *Paul*, *I ſpeake the truth in the Lord I lye not.* (Rom. 9. 1.) Becauſe all Miniſters ſhould bee carefull to avoide all lying, and teach nothing but the truth, and the whole truth unto their people.

Answ. 3. Thirdly, becauſe it is the ſubtletie and the craft of the Divell to hide and conceale lyes under ſome truthes: Thus Sathan by keeping backe part of the truth, would have perſwaded Chriſt, that hee might lawfully have caſt himſelfe from the top of the Pinacle [u]. Thus the Phariſees ſay Chriſt blaſphemes, becauſe hee makes himſelfe equall with God: [v] and undertakes to forgive ſinnes which none but God can doe; [w] hiding untruthes under veritie, Chriſt being God, as well as man, and therefore might pardon ſinnes, and without robbing of God, make himſelfe equall with him. And therefore if we deſire not to erre, we muſt labour to know the whole truth of God, in things neceſſarie unto ſalvation.

u Matth. 4 6.

v Ioh. 10. 33.

w Mar. 2. 7

Is

Queſt. 3. Is every truth profitable to be taught?

Anſw. 1. Firſt, oftentimes ſome truthes are leſſe profitably taught in things *De facto*.

Anſw. 2. Secondly, in hard and difficult things the teaching of the truth is ſometimes leſſe profitable, and therefore thoſe things which are more hardly underſtood, ſhould bee more rarely taught. Yea, hence Saint *Paul* would not have the Romans *to receive him, who was weake in faith, unto doubtfull diſputations.* Romans 14. 1.

Anſw. 3. Thirdly, there are many nice and curious queſtions, which being not neceſſarie unto ſalvation, are leſſe profitable to be taught.

Anſw. 4. Fourthly, but thoſe fundamentall truthes which are neceſſarie to bee knowne, and beleeved, and practiſed, are profitable for us, and thoſe muſt bee taught one after another; that ſo wee may adde line unto line, and precept unto precept, getting now a little and then a little, untill we come to the perfect meaſure of perfect men in Jeſus Chriſt.

Secondly, Chriſt reproves and blames the Scribes and Phariſees, becauſe they taxe the more groſſe ſinnes, but ſee not the inferiour.

Queſt. 4. Whence comes, it that the carnall man can condemne the greater and more criminall ſinnes of the world, and land, as the corrupt Scribes and Phariſees doe here?

Anſw. 1. Firſt, becauſe the light of nature teacheth this; for thoſe things which the Law of God forbids as ſinne, the law of nature condemnes as vice.

Anſw. 2. Secondly, the very tradition of Religion, and practiſe of Morall honeſtie amongſt men, teacheth them to condemne groſſe and enormious ſinnes.

Anſw. 3. Thirdly, the frequent and daily preaching of the Word in theſe places, doth diſſwade us from ſenſible ſinnes and teacheth us to condemn outward evill actions.

Queſt. 5. Why doth not the naturall and carnall man condemne internall ſinnes as well as outward, for the Word teacheth and diſcovereth thoſe as well as the other?

Anſw. Becauſe ſpirituall things are ſpiritually diſcerned, and the naturall man cannot underſtand them (1 Cor. 2. 14, 15.) *Yee have that unction of the Holy Ghoſt, therefore you know all things*, ſaith the Apoſtle (1 *Iohn* 2. 20, 27.) as if he would ſay, untill we be endued with grace from above, wee cannot know or be truely convinced of our true and ſpirituall duty unto God.

Queſt. 6. What outward duties may a meere carnall man performe?

Anſw. 1. Firſt, hee may be an honeſt man: many Philoſophers were very honeſt men, and yet but naturall men.

Anſw. 2. Secondly, hee may heare the Word of God, as *Herod* did, and many doe daily.

Anſw. 3. Thirdly, hee may heare the Word of God with joy, as did *Herod*, and the ſtony ground, who brought forth a blade, that is expreſſed ſome ſhewes of delight in the hearing thereof, either externall or internall.

Fourthly, he may confeſſe and acknowledge his ſinnes, as did *Caine* and *Saul*. 235

Fifthly, he may humble himſelfe, as did *Ahab*, who although a King, yet ſits in ſack-cloth and aſhes, when God threatens him. *Anſw.* 4. *Anſw.* 5.

Sixthly, he may make ſome ſatisfaction and reſtitution, as did *Iudas* who brought backe the peeces of ſilver againe. *Anſw.* 6.

Seventhly, he may reforme himſelfe and life in ſome things, as did *Ioas* (for a time) and *Iehu* and *Herod*, who did many things. *Anſw.* 7.

Eightly, hee may have ſome generall gifts of the Spirit, as of prophecie with *Balaam*, or of miracles with divers, *Mat.* 7. 22. *Anſw.* 8.

Ninthly, he may joyne himſelfe to the ſocietie of the profeſſors of the Goſpel; thus did *Simon Magus*, Acts 8. 13. and *Nicholas*, Acts 6. 5. and Rev. 2. 6. and many who at length left them 1 John 2. 19. *Anſw.* 9.

If the naturall mans eſtate be thus deplorable, how may he be truely humbled in and under it? for for the moſt part they are as feareleſſe and hopefull as the beſt. *Queſt.* 7.

Anſw. True it is, that the naturall, civill, morall honeſt man is ſo well conceited of himſelfe for the moſt part, that hee will not ſuffer himſelfe to be checked or reproved; and therefore that hee may learne to be humble and lowly in his owne eyes, and labour to come out of his miſerable blinde and corrupt condition, let him carefully marke and obſerve theſe five things.

Firſt, the multitude of his ſinnes; let him here ſumme up 1. His uſuall and daily offences which he commits, and yet thinkes not of at all. 2. His idle and vaine words, yea his obſcene and blaſphemous ſpeeches. 3. The eruptions of his affections and paſſions, which are ſometimes tranſported with anger, pride, revenge, covetouſneſſe, and wantonneſſe. 4. His unknowne ſinnes, which are therefore unknowne, becauſe he doth not obſerve and marke his actions: and therefore unknowne ſinnes, becauſe as yet hee thinkes them lawfull, not knowing them to bee prohibited by God.

Secondly, let him conſider his great neglect of good workes and duties: as 1. how many duties he hath omitted and left undone, both towards God, his Countrey, the Church, the poore, his parents, kindred, children, and ſervants. 2. How weakly and unworthily he performes thoſe duties which he doth; how farre ſhort they come of that divine perfection which God requires in every good work; yea how the outward good workes which hee performes are ſtained and blotted with pride, vaine boaſting, oſtentation, and ſelfe-love.

Thirdly, let him diligently obſerve the ſtupiditie of his conſcience, how bold, and obſtinate, and ſenſeleſſe it is; as for example. 1. He never doubts of his condition. 2. He never feares the wrath and judgements of God. 3. He never ſeekes to be delivered from the wrath to come. 4. Hee never trembles with the ſight of his ſinnes (his heart not being circumciſed) he is never touched with a ſenſe of his iniquities. The Children of God are ever and anon in heavineſſe,

236 vineſſe and teares for the ſinnes they commit againſt ſo gracious a God, and ſo beloved a Father, thinking in this kinde every mole-hill a mountaine; but the naturall man although hee be never ſure, yet he is alwaies ſecure, ſinging peace unto his owne ſoule, and ſaying, no evill ſhall come unto him.

Fourthly, let him truely know and acknowledge the end of his obedience; and what his aime and ſcope is in all the good duties which he performes; namely, alwaies either his gaine, or eſtimation of the world, or vaine glory; ever obeying for himſelfe, never for God; ever ſeeking himſelfe, never ſeeking the glory of his heavenly Father.

Fifthly and laſtly, let him conſider his weakeneſſe (or rather want) of faith: let him examine what ſpirit he hath; well may he have the Spirit of ſlumber, and a deceivable preſumption; but that internall ſweetneſſe and ſpirituall peace, which might corroborate him againſt terrors, dangers, and death; or comfort him in afflictions, or make him victorious over the greateſt tryals, *Rom.* 8. 38. he never had the leaſt taſt or reliſh of.

Queſt. 8. Muſt we only judge our ſelves by our works?

Anſw. We muſt not onely judge our ſelves by our externall actions, but alſo by our internall; by our thoughts, conſciences, and leaſt ſinnes; as for example:

Firſt, if thou be not a thiefe, then ſee whether thou art not unmercifull, or coveteous, or deſirous of ſomething which is thy neighbours. Secondly, if thou bee no murtherer, then ſee if thou haſt not beene angry with thy brother without a cauſe, if thou haſt not hated him, if thou haſt not endeavoured, at leaſt deſired to bee revenged, if thou haſt not contended with him for ſome petty trifles, if thou haſt not called him Racha or foole in thy anger; yea examine whether thou loveſt him or not. Thirdly, if thou bee no adulterer, then ſee if thou haſt not either with thy hands, or eyes, or heart, or affection, luſted after ſome, or ſhewed ſome wanton tokens. Fourthly, if thou be no perjured perſon, or one who hath horribly prophanned the name of God by blaſphemies; then ſee if thou haſt not ſometimes without an oath, ſpoken raſhly or irreverently of God, or of the Goſpel, or of holy things; yea, haſt thou not had unreverend thoughts of God? Thus examine thy ſelfe both by thy outward and inward man.

Queſt. 9. If this ſtrictneſſe be now required of us under the Goſpel, then who can be ſaved?

Anſw. 1. Firſt, by the workes of the law no man living can be juſtified or ſaved.

Anſw. 2. Secondly, every one is then made the child of God, when the ſpirit of God ſpeakes unto him by faith.

Anſw. 3. Thirdly, this evidence and teſtimonie of the Spirit is by and by confirmed unto us, by a holy converſation of life, which is performed in the ſincerity of the heart, all our actions proceeding from ſincere affections.

Anſw. 4. Fourthly, and from hence we are aſſured by the ſame bleſſed Spirit, that our infirmities ſhall not be imputed unto us, but covered by that precious garment of Chriſts righteouſneſſe, *Rom.* 8. 2. and 4. 5, 6. from *Pſal.* 32. And therefore our failings ſhall not make us fall ſhort of eternall life, if we doe but in ſincerity of heart ſtrive and endeavour to ſerve the Lord in whatſoever he requires, for he graciouſly doth accept of the will for the deede.

§. 2. *Sweare not at all:* *Sect.* 2.

Why is this generall negation added? *Queſt.* 1.

Firſt, ſomething is here to bee underſtood in the anſwer of the Phariſees: They ſay, *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe unto the Lord thine oathes*; as if they would ſay, thou ſhalt pay unto God what thou ſweareſt (*By God*) to give unto him; but if thou ſweareſt by any thing elſe (namely, either by *heaven*, or *earth*, or *Ieruſalem*, or *thy head*, or *eye*, &c.) then thou needeſt not to performe thine oath except thou wilt: This was the Phariſees gloſſe upon that ſaying which is mentioned before verſe 33. and ſo our Saviour gives us a touch of it, *Mat.* 23. 16. Hereunto our Saviour in this verſe, and the two following anſwers, that by thoſe things, to wit, heaven, earth, &c. it is neither lawfull to forſweare nor to ſweare: *this* he layes downe, and collects *that*. *Anſw.*

Wherein were the Scribes and Phariſees faultie concerning this third Commandement? *Queſt.* 2

Firſt in generall, *Gualter* (upon theſe words) obſerves that both they might be, and many amongſt us are guiltie here of abuſing the name of God, and violating this precept many waies without an oath: as for example; *Anſw.* 1.

Firſt, when we ſpeake irreverently of divine things, to wit, either I. of God himſelfe; or II. of his law; or III. of his threatnings; or IV. by wreſting and perverting the examples of Gods judgements; or V. by jeſting of Scripture *inter ſocios*, in our mirth.

Secondly, when wee abuſe it unto inchantments, and ſpels; as is done with Saint *Iohns* Goſpel, and *Pſal.* 50. *Anſw.* 2.

Thirdly, when we abuſe it unto Execration and curſing; as God quite it, or the vengeance of God light upon him for it, or the like.

Fourthly, when it is abuſed for gaine; thus I. Beggars daily and houtely profane the name of God: II. thoſe alſo who pretend religion, that they may deceive the better. III. And they who teach chaffe for wheate, the inventions of man for the word of God.

Fifthly, Magiſtrates are here faultie, when they doe not uſe the power which is given them by God unto the glory of God and his truth: All theſe are tranſgreſſors of this precept, and yet without an oath: But theſe being more remote from our Saviours ſcope, in this verſe, I leave them.

Secondly, more particularly there is here a double fault, which our Saviour meetes withall in the Phariſees, to wit, firſt, that they condemned no raſh oathes by the name of God but only Perjurie; if a man did not ſweare falſely, then they thought him not faulty, although hee ſwore by God. Secondly, as they condemned not

not thoſe oathes, which were dierctly ſworne by God, except they forſweare themſelves: ſo neither did they blame thoſe oathes which were indirectly ſworne by God, to wit, by his creatures: of both which particularly.

First, the Jewes thought that they were not bound to performe their oathes except the oath were by God, or by the gold of the Temple, or by the gift upon the altar, *Mat.* 23. 16, 17, 18. *Obſerv.* This our Saviour here oppoſeth, Teaching us that it is not enough to ſweare truely, except alſo we ſweare lawfully.

Queſt. 3. Who are faulty here?

Anſw. 1. First, they that ſweare falſe oathes, wicked oathes, ſophiſticall and equivocating oathes, yea they who ſweare to doe impoſſible things.

Anſw. 2. Secondly, they who ſweare by Idols, and falſe Gods: of this by and by, when wee ſpeake of ſwearing by the creatures:

Onely here a queſtion may be moved, Whether it be lawfull to accept of ſuch an oath at an heathens hand or not? *Queſt.* 4.

Saint *Auguſtine* (*ad Publicolam*) grants and allowes it: and *Peter Martyr*, *fol.* 239. §. 11. ſeemes to aſſent unto it. Yea except this be admitted, there can bee no bargaines or covenants ratified or confirmed with them: for an oath is the ſtrongeſt tie and bound that men have, and the heathens have no knowledge of the true God; and therefore what can they ſweare by, but by thoſe things which they hold as Gods: Thus *Vladiſlaus* tooke an oath of *Amurath* though it were by *Mahomet*: And thus *Iacob* takes an oath of *Laban*. *Gen.* 31. *Anſw.* 3.

Thirdly, they are faulty who ſweare by God indirectly: and theſe oathes

are twofold viz.
- Secondly, an indirect naming of the perſon, by whom the oath is taken;
  - This is done ſometimes *Re*, in the thing atteſted. Thus the Phariſees thought they might ſweare by *Heaven* (becauſe that was not by God) but Chriſt ſaith it is *Gods throne*, and therefore it is an indirect ſwearing by him.
  - This is done ſometimes *Voce*, by a Metatheſis, putting one name or word for another; thus prophane perſons will ſweare by *Cockes bones*, or *Dogges death*, and yet thinke they ſweare not; but this is an indirect ſwearing by God alſo.
- First, by wreſting or winding the thing affirmed, or by ſpeaking deceitfully thereof; this is called equivocation, of which before.

Anſw. 4. Fourthly, all raſh ſwearers are here guiltie, and this is chiefely heare meant. The Hebrewes have two words principally for ſwearing, namely *Laſchaker*, and *Leſchane*; the firſt forbidden. *Levit* 9. 12. the ſecond, *Exod.* 20. 7. and are thus diſtinguiſhed; *Laſchaker* ſignifies a falſe oath; *Leſchane* ſignifies a raſh oath, both which are forbidden here, the firſt verſe 33. the ſecond verſe 34.

We are commanded to ſweare *in truth, judgement, and righteouſneſſe* [a]; now wee ſweare *in truth and righteouſneſſe*, when wee ſweare that which is true, conſiderately, and upon mature deliberation, an oath being required of us by a lawfull Magiſtrate in a waighty cauſe [b]; If *Vzzah* were ſtrucken with death becauſe raſhly hee put his hand to the Arke, what may they expect that thus raſhly upon every ſleight and light occaſion dare prophane Gods holy name. Hence *Auguſtine* ſaith, *Iuramentum non in bonis, ſed neceſſarijs*: that is, the practiſe of ſwearing is not to be praiſed, but, neceſſitie urging, it is to be approved.

[a] Ier. 4. 2.

[b] Simler. ſ. Exod. 20.

Queſt. 5. How muſt we ſweare, not onely *Verè ſed etiam legitimè*, truely, but alſo lawfully?

Anſw. Moderate and ſquare thy oathes by theſe rules, namely;

Rule 1. First, refraine this uſe of ſwearing as much as thou canſt, accuſtome not thy ſelfe unto it.

Rule 2. Secondly, when thou ſweareſt, let the cauſe mooving thee thereunto bee waighty, yea concerning a thing which is neceſſary to be known.

Rule 3. Thirdly, take not an oath, except hee whom thou ſpeakeſt unto will not beleeve thee without an oath: neither by any other way canſt thou poſſibly perſwade him; & joyne the former rule with this, that is, let the thing be neceſſary to be knowne, for wee muſt not ſweare for every thing, becauſe our neighbour without an oath will not beleeve us.

Fourthly, when ſuch a cauſe moveth thee to ſweare, let thy oath bee taken after a holy forme and manner, and not after a ſuperſtitious: wee muſt not ſweare *by the life of Pharaoh, but by the holy one of Iſrael*. *Rule* 4.

Fifthly, let thy oath be undertaken conſiderately, not ſlightly or lightly, as the cuſtome is with the vulgar ſort. *Rule* 5.

Sixthly, and with a reverend meditation of the preſence of God, whom thou takeſt to witneſſe, as alſo with the aſſent of thy conſcience. *Rule* 6.

§. 3. *Non omninò jurabis*: ſweare not *at all*.] *Sect.* 3.

Chriſt meaning is not here to forbid all ſwearing ſimply, but all ſwearing after the Iewiſh manner and cuſtome, that is in common talke and communication (of which by and by) as appeares in the following words, *let your communication be yea and nay*, *verſe* 37. for this is a rule to be obſerved in the interpretation of Scripture, That things generally ſpoken muſt particularly bee underſtood according to the circumſtances of the preſent matter in hand: As when *Paul* ſaith 1 *Cor.* 9. 22. *hee became all things to all men*; if it ſhould be taken generally, we might ſay, that with blaſphemers he became a blaſphemer, &c. And therefore that ſpeech muſt bee reſtrained to the uſe of things indifferent, in all which he yeelded to the weakeneſſe of all, that he might winne ſome: And ſo here, *ſweare not at all*, muſt be reſtrained to the Jewiſh cuſtome, which was to ſweare by the name of God in

238 their common talke, and by other creatures; both which Christ doth here utterly condemne and forbid.

Object. The Anabaptists alleadge this place to prove that all swearing, is forbidden and therefore it is not lawfull to take an oath before a Magistrate: because Christ saith *sweare not at all*: thus thought also some heretiks (namely the *Pelagians* & *Waldenses*) in the primitive Church, yea also some of the Ancient Fathers, *Hierom*, *Theophylact*, and *Chrysostome* thought, that the Lord in the old Testament did onely permit swearing, as he did some other things which were evill, that he approved not of, and that Christ now did quite take away the same.

Answ. 1. First, that our Saviour doth not take away all swearing, in here saying, *non omnino jurabis*, *Thou shalt not sweare at all*, appeares thus.

First, it is allowed in the Old Testament and commanded as a part of Gods worship: and a meanes to cease strife, and contentions among brethren, Reade *Exod.* 22. 11. and *Deut.* 6. 13 and 10. 20.

Secondly, it was allowed of in the New Testament: The Prophet *Esay* prophecying of the times of the Gospel, saith, *He that sweareth in the earth shall sweare by the God of truth* [c]. And the Apostle first teacheth us that swearing is lawfull by the Lords example, *who having no greater to sweare by, sware by himselfe* [d]: then secondly he telleth that *men sweare by the greater, and an oath among them is an end of all strife*, verse 16.

[c] Esay 65. 16.
[d] Heb. 6. 13.

Thirdly, that all swearing is not forbidden or unlawfull, appeares by the examples of the Saints both in the Old and New Testament; *Abraham* sweares to *Abimelech*, *Gen.* 21. 24. and so *Isaac* also, *Gen.* 26. 31. And the Prophet *Esay* saith, *five cities in the land of Egypt shall speake the language of Canaan* (that is, shall embrace the true religion) *and shall sweare by the Lord of hostes* [e].

[e] Esay 19. 18.

Fourthly, that Christ doth not quite take away all swearing, appeares by these reasons.

I. Because he saith himselfe, *he came not to destroy the law*; now if he had condemned and forbidden all oathes, hee had dissolved the law and the Commandement of God which saith, *Thou shalt sweare by my name* [f]; And therefore Christ here saying, *Thou shalt not sweare at all*, doth not destroy the law but fulfill it, because hee taught them the way and meanes how to fulfill it, namely, to take heede of all perjurie and rash oathes, as we shall see amply by and by.

[f] Deut. 6. 13. and 10. 20.

II. This will appeare by the consideration of the nature of an oath; because an oath is nothing else but an invocating of God, whereby we desire, that he who is the onely καρδιογνώστης searcher and knower of the heart, would give testimony of the truth, and punish him who sweares, if willingly or wittingly, he affirmeth any thing which is false: Now none without blasphemie can say that Christ forbids and condemnes invocation of God.

III. The truth hereof appeares by the end and use of an oath; both in regard of God and man. First, an oath ascribes unto God, 1. the laude and praise of infinite wisedome, because he onely knowes the most secret corners and passages of the heart, and understandeth all truth; and therefore we implore his presence, to testifie the truth of that which is delivered. 2. an oath doth ascribe unto God the praise of infinite goodnesse and justice, because hee is the onely defender of truth, and avenger of falsehood: and therefore we desire in swearing, that if wee utter any falsehood, God would judge us and make us examples unto others.

Secondly, in regard of man, swearing is the very bond of all humane societie and civill government, which cannot subsist without truth: therefore the Apostle saith, that among men swearing is the end of all strife; as if hee would say, there is no greater, better, nor surer way to be beleeved then by taking a lawfull oath: because he who makes no conscience of an oath, makes conscience of nothing: And therefore to condemne and forbid all swearing were to detract from Gods glory, and to destroy and dissolve the bond of humane societie [g]. *g Pareus.*

IV. That Christ doth not quite take away all oathes appeares, because there was nothing commanded in the law of Moses, which was sin in it selfe; and therefore Christ would not forbid that which was good.

V. Because swearing is commended, as a speciall part of Gods worship, and an excellent signe of an upright man; yea, hath a promise of blessednesse: whence I argue thus.

That which God the holy Ghost commends in Scripture as a part of Gods worship, and a signe of an upright and holy man; and which God the Father promiseth to reward with eternall happinesse: that God the Sonne will never quite take away, condemne, or prohibite:

But swearing truely and lawfully by God, is commended by God the Holy Ghost as a part of Gods worship, and a signe of an upright and holy man; and hath a promise from God the Father of eternall glory. Therefore God the Sonne will never quite take it away.

The first proposition I take as granted, because I hope none will deny it: The second may be thus confirmed; *Every one that sweareth by God shall glory; but the mouth of them that speake lies shall bee stopped*; here is both an Antithesis betweene the wicked and those who sweare by God; as also a promise made unto such [h]. *Thou shalt sweare* (saith *Ieremiah*) *the Lord liveth, &c. and thou shalt turne from thy abominations, and then thou shalt not remove, Ierem.* 4 1, 2. But most plainely the Prophet *David*, *Psal.* 15. propounds a double quere.

[h] Psal. 63. 11.

First, *Oh Lord, who shall dwell in thy Tabernacle? who shall abide in thy holy hill?* that is, who shall be made partakers of eternall happinesse? *Quest.* 1.

Answer, *He that walketh uprightly, and worketh righteousnesse, and speaketh the truth from his heart.* *Answ.*

Secondly, who walketh uprightly, and worketh righteousnesse, and speaketh the truth? *Quest.* 2.

Answer, *Hee that sweareth and changeth not, Answ.*

though

though it bee to his owne hurt.

VI. It further appeares that Christ condemns not all swearing, because hee saith here, *Thou shalt not sweare by Heaven, or by Earth, or by Ierusalem, or by thy Head*; but he doth not say, *Thou shalt not sweare by God*, and we allow of no other oathes. And thus much for the first generall answer to the second objection, that our Saviour doth not prohibit all swearing, in saying, *Thou shalt not sweare at all.*

Answ. 2. Secondly, the meaning of our Saviours words is, *Thou shalt not sweare at all ordinarily in thy common talke*; And thus Saint *Iames* is to be understood, when he saith, *Sweare not neither by heaven, nor by earth, nor by any other oath*[1].

[1] James 5. 12.

Quest. 3. Why is all swearing forbidden in ordinary communication and discourse?

Answ. 1. First, because it comes from Satan, vers. 37. *Whatsoever* (in our common talke) *is more than yea or nay, comes of evill*, that is, from that evill one, the devill.

Answ. 2. Secondly, because swearing ariseth from no interiall concupiscence, and therefore is more inexcusable: It proceedeth not from any desire of honour, or pleasure, or gaine, or ease and idlenesse; for there is none of these to be acquired by common swearing, it onely proceedes from a perverse nature: And therefore as he is the best Christian who loves, serves, and desires God for himselfe, and not for any reward; so he is the worst Christian who blasphemes, disobeyes, displeases, and dishonours God for himselfe, and not for any thing whereby hee may have either pleasure, or profit, or honour, or ease; for the swearer is both more wicked, and more foolish, then either the drunkard, thiefe, or adulterer, because there is pleasure and profit in these, but in that, nothing but a corrupt and perverse disposition.

Answ. 3. Thirdly, this pollutes and profanes the Name of God, the mercy of God, the justice of God, yea all the Attributes of the Lord, to attest his presence and testimony, upon every trifle, brabble, and sleight occasion.

Answ. 4. Fourthly, this profanes the worship of God, a religious oath is a part of Gods worship, as was said before; therefore this customary and usuall swearing, profanes this worship: So prayer is a part of Gods worship, but hee who at Dice shall pray God to send him a good cast, profanes that worship.

Answ. 5. Fifthly, because by this usuall swearing wee defile and pollute our tongues, which are given us for the glory of God: *David* saith, *Hee will praise God with the best member he hath*, that is, his tongue, because it was given us by God, that thereby we might laud, praise, magnifie, and honour his holy Name; now by swearing we dishonour both God and our tongues.

Answ. 6. Sixthly, because God *will never hold him guiltlesse, that thus prophanes his Name*, Exod. 20. 7. but *will cut off the swearer from the face of the earth*, Zach. 5. 3. and Hosea 4. 2.

Answ. 7. Seventhly, because of all other sinnes, it is committed without shame; the Thiefe blusheth if he be taken stealing; the deceitfull person, if hee be taken lying, or using false waights and false measures; the Drunkard is ashamed of his drunkennesse after he is himselfe; the Usurer is partly ashamed of his trade, as appeares by his privacie therein, and excuses thereof, and protestations that if he were certainly convinced that it were sinne, he would leave it; the Adulterer is ashamed to be taken in the act, or to be known to have committed folly with a Harlot; but the ordinary swearer never seeketh to hide his sin, never goeth about to excuse his sinne, never blusheth for his sinne.

Answ. 8 Eighthly, because of all other sinnes it is against the face, Name, and honour of God.

Answ. 9. Ninthly, it is a thing condemned by all Religions, the Turkes, Papists, Anabaptists, and who not, doe utterly condemne, dislike, disallow, and prohibit it.

Ans. 10. Tenthly, because it is a thing very hard to be left: *Nemo novit, nisi qui expertus, quam difficile extinguere jurandi consuetudinem* (*August. ſ.*) None can imagine how hard a thing it is to leave the habit and custome of swearing, but onely hee who hath beene a common swearer, and hath laboured to leave it.

Ans. 11. Eleventhly, because hee who accustometh himselfe to swearing, cannot be free from perjury: He who speakes much, cannot but speake something too much; hee who useth many words, must needes use some unseasonable words; so hee who accustometh himselfe to sweare often, cannot but sometimes sweare falsely: And therefore we had need be carefull this vulgar horrid impiety of common to avoid swearing.

Object. 3. Some object againe, men will not beleeve me except I sweare: and therefore what should I doe?

Answ. 1. *Chrysostome* (*sup.*) gives three answers hereunto. First, rather let them not beleeve thee, then offend thy God: It is better that others should call the truth of that in question which thou affirmest, then thou be questioned by God in his wrath, for affirming it unto them, with an unlawfull oath.

Answ. 2. Secondly, men will beleeve thee the worse for swearing: oftentimes a man is not beleeved when he sweares the truth, because hee sweares it, or because swearing is customary unto him.

Answ. 3. Thirdly, rather loose (saith the Father) the thing in question, then sweare for it: if thou canst not have thy own without swearing, then lose it. This must be understood, 1. of light and triviall things, which are of no great moment, neither will hurt us though wee lose them. 2. Of rash oathes, not of oathes solemnely and seriously taken before a lawfull Magistrate.

Quest. 4. Whether is it lawfull to enforce one to swear, and take an oath or not?

Answ. For a Magistrate to impose an oath, cannot be altogether forbidden or disliked, with these limitations: 1. If the thing be waighty. 2. If otherwise it cannot be knowne.

§. 4. *Neither by Heaven, nor by Earth, nor by*

by

240 *by Ierusalem, nor by thy head, that is, by no creature at all.*]

Quest. 1. Why is it not lawfull to sweare by any creature at all?

Answ. 1. First, because they are none of ours; But of this afterwards.

Answ. 2. Secondly, because it was never lawfull, nor warrantable: sometimes it was, and is allowed to sweare by the Name of God, upon some weighty occasion, but never by any creature.

Answ. 3. Thirdly, because hee who sweares by any creature, sinnes in a double regard; namely, I. Because he sweares, which he should not at all, in his usuall discourse. II. Because he doth idolize a creature, and deifie the thing which hee sweares by. For the understanding of the second particular, observe that hee that sweares, performes three things. First, hee calls God to witnesse the truth of that which hee affirmes. Secondly, he doth oblige himselfe herein to honour God, for an oath is a part of Gods worship, as we may see, *Psal.* 63. 10. *Esa.* 45. 23. and 48. 1. and *Ierem.* 4. 2. Thirdly, he desires God to be revenged of him, if he speake not the truth, or if he performe not his oath: And thus hee who sweares by any creature, doth I. call it to witnesse the thing affirmed. II. Doth oblige himselfe to worship it as a God. And III. Doth entreat it to punish him, if he falsifie his oath; and so doth idolize and deifie a creature, setting it up as a God.

Quest. 2. Is it not lawfull to sweare by the Creatures indirectly? Have not many deare and precious Saints done this? Did not *Elisha* say unto *Elijah*, *As the Lord liveth, and as thy soule liveth, I will not leave thee*, 2 King. 2. 4. and repeates the same words againe, vers. 6. So the good Shunamite saith to *Elisha*, *as the Lord liveth, and as thy soule liveth, I will not leave thee*, 2 King. 4. 30. And so *Paul*, *I protest by your rejoycing that I dye daily*, 1 Cor. 5. 31. So good *Hannah* saith to old *Eli*, *as thy soule liveth, my Lord, I am the woman, that stood here before thee, &c.* 1 Sam. 1. 26. And thus *Abner* saith to *Saul*, concerning *David*, *as thy soule liveth, oh King, I cannot tell*, 1 Sam. 17. 55. Now all these are indirect swearing by the creatures, and therefore may not we by their examples obliquely sweare by them also?

Answ. 1. First, in generall, if any of the Fathers or Saints have sworne amisse, wee must not therefore imitate them therein, for we have Lawes to be regulated by, and not the examples of men, though holy.

Answ. 2. Secondly, these phrases, *as thy soule lives*, or, *as my soule lives*, or, *as I live*, is no more than if we should say; in truth, or the thing which wee affirme is as true, as our soules live; and so is no oath, except we sweare by it, as *Ioseph* did, *By the life of Pharaoh.*

Answ. 3. Thirdly, *Peter Martyr* answers, that the name of a creature may be added two manner of wayes, to wit, 1. *activè*, actively, as here when a man sweares *by the heaven*, or *earth*, &c. and this is never lawfull, for so a man makes the creature his Judge. 2. *Passivè*, passively, which may be lawfull: For the understanding hereof observe,

That some oathes are { First, Simple, namely a direct and plaine attestation or calling upon God, or some creature, for witnesse of what is said, as *by Heaven*, or *Pharaohs life.* / Secondly, compounded, & that either with a { Blessing, as *Pharaoh* said, *so let the Lord be with you, as I will let you goe*, Exod. 10. 10. / Curse, as *David* said, *God doe so and more also, if I destroy him not*[1].

[1] 1 Sa. 25. 21.

Now in this sense it is lawfull to adde the name of a creature, that is, with this addition, *saxit Deus*: The Lord grant that thy soule may live: and thus *Ioseph* had not sinned, if hee had said no more but this, *The Lord grant that Pharaoh may live.*

Thus we see how carefully wee should avoid all swearing by the creatures, because all attestation of them is prohibited, *A folio ad capillum, a maximo ad minimum, August. sup.*

Quest. 3. Whether is it worse to sweare by God or by a creature in our common talke?

Answ. It is a very hard question for me to resolve: And the difficulty lies here: First, because *in thesi* it is a greater sinne to sweare by the creature, because it is *peccatum, in thesi*, simply a sin, and never lawfull to sweare thereby.

Secondly, but yet *in hypothesi*, there are two things to be looked into and observed, besides the sinne committed by swearing.

To wit, { First, the prophanation of the Name of God, and so that is the greater sin, which is sworn by the Name of God. } this is { Blasphemy to prophane Gods name. / Secondly, the Idolatry which is committed: and so it is the greater sin to sweare by a creature; for } this is { Idolatry to sweare by a creature.

Quest. 4. By what creatures doe men usually sweare?

Answ. 1. First, amongst the Gentiles there were divers customes. *Homer* saith, Kings sware by their Scepters, and others tell us, that the Turkes sweare by their Swords; the Scythians by the wind, and sometimes by the Kings Throne: *Zeno* by the caper bush; *Socrates* sometimes by a Dogge, sometimes by an Oake, sometimes by a Goat.

Answ. 2. Secondly, the Jewes did usually sweare by Heaven, by the Elements, and by Jerusalem. *Hierom.*

Thirdly, Christians have extremely exceeded here also, some swearing by the Kings head, others by *Otboes* beard, others by the Saints, others by the Heaven, by the light, by the day, others by the earth, bread, sword, or whatsoever is in their hands or eyes, others by the head, soule, life, hand; And therefore to conclude this section, remember these three things.

First,

First, from whence comes this wicked swearing by the creatures? It comes neither from the Spirit of God, nor from a holy zeale, nor from a pure conscience, but from evill, that is, 1. either from the Divell; Or 2. From an unbridled desire of sinning: Or 3. From a wicked custome.

Secondly, whom dost thou resemble in thus doing? not beleevers, but infidels; not righteous, but wicked men.

Thirdly, what dost thou when thou sweareſt by a creature? thou makeſt a God of that which thou sweareſt by: And therefore let all those be ashamed of using these oathes, who would bee ashamed to make a God with their hands, and to fall downe and worship it, *Psal.* 115.4,5,6,7.

Sect. 5. §. 5. *For it is Gods Throne.*]

Quest. 1. Why doth our Saviour adde this and the following reasons, against these oathes used by the Jewes?

Answ. 1. First, some say because these were no Gods; as if Christ would say, you must sweare onely by God, but these are no Gods, therefore you must not sweare by them: And hence (perhaps) came that vulgar errour among the Jewes, that the oathes which were sworne by these were not obligatory, because they were no Gods.

Answ. 2. Secondly, some say, because they are the creatures of God, and therefore are not to bee profaned, *August. s.*

Answ. 3. Thirdly, some say our Saviour confirmes this with strong reasons that we must not sweare by the creatures, because swearing directly by them, we sweare indirectly by God, *Calvin.*

Quest. 2. What is the meaning of this reason why wee must not sweare by heaven, namely, because it is the seate and Tribunall of God?

Answ. 1. First, some expound this of the Saints, as if our Saviour would say, Thou shalt not sweare by the Saints, because God is in the middest of them.

Answ. 2. Secondly, some expound these words Allegorically: Heaven is the soule of the righteous, earth of the wicked, that is Gods Throne, this is his foot-stoole, *August. s.*

Answ. 3 Thirdly, it is understood of the presence of the Majesty of God, which shewes it selfe there in most excellent beauty and glory. Where (with *Chrysostome*) we may observe, that Christ doth not praise the earth, because it is fruitfull, or the Elements, for the purity of their natur; or the Heaven for his excellency; but hee commends the { Earth, because it is subject to God. / Heaven, for the presence of God; because it is the place where the glory of God is revealed: he dwels in the Heaven, *Psal.* 2.4. and 113.4,5. our God is in the Heavens, *Psal.* 115.3. Reade *Psal.* 123. and *Matth.* 6.9. and 1 *Tim.* 6.16. and *Psal.* 15.1. and 2 *Cor.* 5.6.

Obser.

Quest. 3. Doth not God dwell in the earth? Is not hee every where?

Answ. Hee is not included in the heaven (because earth is his foot-stoole) but he speakes according to our capacity, that wee may understand the full and perfect fruition of God to bee in Heaven.

Obiect. But God is said to dwell amongst us, to abide in his Temple, and to remaine in Sion: And therfore his Seate and Throne is not in Heaven?

Answ. The habitation and dwelling of God is manifold; namely, First, in his Temple, *I have loved the habitation of thy house, and the place where thine honour dwelleth* [l]. Secondly, amongst his people, *In Salem also is his Tabernacle, and his dwelling place in Sion*: that is, in the assemblies of his children [m]. Thirdly, in the hearts of the poore and humble: I am the Lord whom the Heavens cannot containe, with whom then shall I dwell? even with him that is of an humble and contrite heart [n]. Fourthly, in Heaven, and this is Gods proper Mansion: But of this more in *Mat.* 6.9.

[l] Psal. 26. 8.
[m] Psal. 73. 2.
[n] Esa. 57. 15.

Sect. 6. §. 6. *Neither by the earth, for it is his foot-stoole.*]

Quest. 1. Why are these words added, *Earth is his foot-stoole*?

Answ. 1 First, to teach us, that God governs all things in Heaven and Earth.

Answ. 2. Secondly, to teach us, that God is so immense and infinite, that he fills Heaven and Earth; *The Heaven* (saith *Salomon*) *and the heaven of heavens cannot containe him*, 1 King. 8.27. Reade Acts 7.48,49. and 17.24. Esa. 66.1. The person of the Lord is infinite, and Ubiquitie is proper unto him. Hee is 1. As water in the Sea. 2. As the eye of man over the earth. 3. As the ayre in the world. 4. As the knowledge of man, which extends it selfe unto all things. 5. Or as the soul in the body, which is in the whole body, and in every part thereof.

Quest. 2. What benefit may wee reape from this Infiniteneſſe and Ubiquity of God?

Answ. It should teach us to have no base, or low, or carnall thoughts of God, but observe what hee is, that it may breed and beget in us a greater reverence of his sacred Majesty: And that 1. in our prayers. 2. In the hearing of his Word. 3. In the use of his Name, as the Jewes called it τετραγράμματον. And therefore let us frequently meditate,

First, of the glory, beauty, and excellencie of his Majesty.

Secondly, how great respect, and reverence we owe unto him.

Thirdly, his anger and jealousie if wee provoke him.

Fourthly, how infinite the reward is both of mercy and justice, which he hath in his power: How abundantly able hee is to reward all those who serve him, and to punish all those who offend him.

Fifthly, remember in how great need we stand of his mercy, and how miserable we are without it.

Sect. 7. §. 7. *Neither by Ierusalem, for that is the city of the great King.*]

Quest. 1. Why doth not our Saviour say, *Sweare not by Ierusalem, because that is my title, or my Fathers citie*, but *the city of the great King.*

First,

242

First, the *Iewes* did not acknowledge Christ, and therefore hee urgeth that which they acknowledge.

Answ. 1.

Answ. 2. Secondly, because Christ had rejected the Citie, *Iohn* 4. and the people. *Rom.* 11.

Answ. 3. Thirdly, he saith this, that he might give the glory to God his Father, and not take it to himselfe.

Answ. 4. Fourthly, because the *Iewes* respected *Herod*, and *Pilate* and the *Romans* more then Christ; and therefore he shewes that all their power, authoritie and dignitie, is nothing in comparison of this prerogative to bee the citie of the great King: because all other things are uncertaine, onely this is solide.

Answ. 5. Fifthly, to teach us, that all Christians should and ought to labour to bee the citie of the great King; and a kingly Priesthood, 1 *Pet.* 2 9.

Quest. 2. Why should Christians thus labour to bee a holy citie unto God?

Answ. 1. First, because we are of God, 1 *Iohn* 5.19. and therefore we must serve and obey our King.

Answ. 2. Secondly, because those which are without, and strangers from God are of the synagogue of Sathan, *Revel.* 2. 9. and therefore are not to be imitated.

Answ. 3. Thirdly, hereafter we shall be separate from others in glory, and therefore here wee must in grace. Wherefore let us alwaies remember this citie (that is, heaven) and comforme our selves thereunto: making that the scope of our life, and care, and of all our endeavours: yea hence let us labour 1. for spirituall knowledge, that in heaven we may know as we are knowne. 1 *Cor.* 13 12. 2. For purity, because no uncleane thing shall come into heaven, *Revel.* 21. the last verse. and 22. 25. 3. For good affections, because evill lusts warre against the soule, and would debarre us from heaven. 4. That wee may be made spirituall, because *flesh and blood shall not inherite the Kingdome of God*, 1 *Cor.* 15. 50. 5. Let us labour to be zealous for Gods glory, because we are created unto his service, and wee shall receive the inheritance of sonnes, if by our service we glorifie him.

Vers. 36. VERS. 36. *Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke.*

Sect. 1. §. 1. *Neither shalt thou sweare by thy head.*]

Quest. 1. Why may wee not sweare by our owne head?

Answ. Because God hath given it unto us, and therfore we must not idolize it by swearing thereby.

Quest. 2. Why doth Christ forbid us to sweare by our head?

Answ. Because it is a very childish thing to sweare by creatures, as bread, light, hand, head, and the like: as appeares by these reasons. First, because (as our Lord else-where expoundeth himselfe) *He that sweareth by the Temple, sweareth by him that dwelleth therein*: So hee that sweareth by creatures, sweareth by God who created them, and yet by no meanes hee will sweare by the sacred name of the Lord; as if a child abhorring any bitter thing or poyson, should notwithstanding take the same under a little sugar.

Secondly, because he calleth upon dumbe things that cannot heare, hee bringeth them to patronize his cause, who can neither hurt nor helpe: like infants that prate unto babies made of clouts: or like *Baals* Priests, unto whom he was not able to give answer, though they called upon him from morning, till noone tide.

§. 2. *Because thou canst not make one haire white or blacke.*] *Sect.* 2.

Quest. Why doth our Saviour name here onely the haire of the head?

Answ. To teach us that the least things must be directed unto the service of God; or that we must not take any liberty at all for swearing: Christ could have observed greater things in the head, then this, namely, I. That it is the seate of the minde, judgement, and memory. II. That it is the receptacle of the five senses, the other parts having onely the sense of Touching. III. That it is the place of Speech, whereby we are distinguished from bruit beasts. IV. That the office of the head, is to nourish the whole body; it being the conveiance both of meate and drink unto the stomacke. But Christ passeth by all these, onely naming the haire, the excrements of the head, that he might shew unto us that no freedome or liberty is to be given to swearing at all.

§. 3. *White or blacke.*] *Sect.* 3.

Quest. What shall we thinke of those who by powdring of their haire, and painting of their faces can make themselves white, though naturally blacke?

Ans. 1. First, in generall, *Pet. Mart.* 342. saith *fucus* which signifies painting, signifies also a *Droane*, because none but idle droanes, (who doe not belong unto the Beehive of Gods Church, neither employ themselves in any lawfull or commendable course of life) use it. *Cyprian* saith it was invented, and devised by the devill: And *Hierome* (*de veland. virg.*) saith, *Non sunt membra quæ Deus fecit sed fathan inficit.* The painted face is a member not of *Gods making*, but of the *Devills marring*: He who desires to see the opinion of *Tertullian*, (*Cyprian*, *Ambrose*, *Chrysostom*, *Hierom*, and *Augustine* herein, and what they thought of powdring and crisping of the haire, and painting of the face; let him reade *Peter Martyr* 2. 11 §. 75. &c.

Answ. 2. Secondly, more particularly, I expresse what we thinke of this practise in these particulars. I. Thou teachest thy face to lie, and to speak and to shew what it is not: And therefore if lying, fraud, and dissimulation be evill, no better is painting. II. Thou corrects Gods handy work, as though thou couldest make thy selfe more perfect then God hath made thee; this is pride in thee, and a tempting of God, to perswade thy selfe; that thou canst make thy selfe better then God hath made thee. III. It is the usuall practise of harlots, and therefore those who would not be thought to bee such should not use this scandalous and offensive practise. IV. Women must not

not be more carefull to pleaſe men than God, and therefore they avoid this painting. V. The end certainely, is either firſt pride, or ſecondly a temptation unto luſt: And therefore the thing cannot be good.

Verſ.37. VERS. 37. *But let your communication be yea, yea; nay, nay, for whatſoever is more than theſe, commeth of evill.*

Sect.1. §. 1. *But let your communication be yea, &c.*] The ſcope of our bleſſed Lord in theſe words, is to forbid all common ſwearing, or all ſwearing in our common diſcourſe; and therefore I will adde ſomething to what hath beene ſaid before, verſ. 34.

Queſt.1. Why doth our Saviour forbid ſwearing in our ordinary talke, as an ungodly and wicked thing?

Anſw.1. Firſt, becauſe the Divell is the author hereof, as will appeare in the laſt ſection of this verſe: yea, as ſwearing comes from him, ſo it bringeth to him, as was probably ſhewed in the example of a Gentleman, riding over a bridge in *Cornewall*, who was a notorious common ſwearer, and upon the ſtumbling of his horſe, ſwore at him, and preſently fell with his horſe into the River, and was drowned, ſaying as hee fell, *Horſe and man, and all to the Devill.*

Anſw.2. Secondly, becauſe it is an argument of a prophane perſon: *All things fall out alike to all* (ſaith the wiſe man) *to the cleane and the uncleane, to him that ſweareth, and that feareth an oath*: In which words he maketh ſwearing an evident proofe of a prophane perſon, *Eccleſ* 9.2.

Anſw.3. Thirdly, becauſe God ſometimes remarkably judgeth this common ſwearing, as we reade hee did in a ſerving man in Lincolnſhire, who uſed to ſweare commonly *by Gods Blood*; for when he lay upon his death bed, continuing ſtill in that ſinne, hee finally heard the Bell toule, and therewith ſware, Gods Blood this Bell touleth for me, and preſently the blood guſhing out on all parts of his body, he dyed.

Queſt.2. What may we thinke of the practiſe of thoſe who ſweare *by the Maſſe*, and *by the Rood*?

Anſw. This is a wicked thing in a very high degree; becauſe they have beene made Idols, and conſequently Gods greateſt enemies; if a ſubject ſhould give that royall honour which is due only unto the King, unto a profeſſed and proclaimed Traytor, he deſerved to dye, and were unworthy to live, that ſhould thus eſteeme his Soveraignes greateſt enemy: ſo they deſerve that God ſhould never hold them guiltleſſe, that thus in Gods ſteade ſet up theſe ſuperſtitiouſly uſed idols, and then ſweare by them, as if they were Gods.

This makes the Lord breake into ſuch impatience againſt the Iſraelites: *How ſhould I ſpare thee, thy children have forſaken me, and ſworn by them who are no Gods*[o]. And againe, *They that ſweare by the ſin of Samaria, ſaying, Thy God, O Dan, liveth, ſhall fall and not riſe againe*[p].

[o] Jer.5.7.

[p] Amos 8. 14.

Sect.2. §. 2. *But yea, yea, and nay, nay.*]

What doth our Saviour meane by this affirmation and negation? 243

Queſt. The Ancients did expound this doubling of the words, *yea, yea*; *nay, nay*, three manner of wayes, namely. *Anſw.1.*

Firſt, as in the conſcience the thing either is or not, ſo alſo it ſhould be in the tongue.

Secondly, as the thing indeed either is or not, ſo alſo it ſhould be in the ſpeech.

Thirdly, as in the mouth there is yea, or nay, ſo there ſhould be in the deed or worke: that is, according to the truth of the thing, and our knowledge thereof, ſhould our words be; and then according to our words ſpoken, our works ſhould be performed.

Secondly, our Saviour hereby would teach us carefully to avoid both all ſuperfluitie of ſpeech, and all manner of oathes, anſwering all queſtions either by a ſimple affirmation or negation. *Anſw.2.*

§. 3. *For whatſoever is more then this.*] *Sect.3.*

περισσον, the word here uſed, ſometimes ſignifies excellent, ſometimes abundant, ſometimes ſuperfluous, comming from περι, *ſupra*, as if we ſhould ſay, above that which is neceſſary: and ſo it is taken in this place, whatſoever is ſuperfluous, or more than needs, avoid it, for it commeth of evill.

The Anabaptiſts hence object, that all ſwearing (yea even before a Magiſtrate) is forbidden, becauſe it is ſuperfluous, and more than needs; for the thing enquired after, may ſimply be affirmed or denyed. *Object.1.*

Firſt, neceſſary oathes are not ſuperfluous oathes: thus *Beza*. *Anſw.1.*

Secondly, our Saviour ſaith, *Let your ſpeech be yea and nay*: but when the Magiſtrate impoſeth, injoyneth, and commandeth an oath, then it is not ours, that is, in our power (*Ames. part. 1. probl. 66.*) Our Saviours ſcope is here, to forewarne us of all levitie, and vanity in our ordinary talk, and not to forbid all ſwearing when a weightie neceſſity urgeth thereunto. *Anſw.2.*

They object againe, our Saviour ſaith here, *Whatſoever is more than theſe, commeth of evill*: And therefore to ſweare *by God* before a Magiſtrate, is unlawfull. *Object.2.*

This followes not it proceeds from evill; therefore it is evill: And thus Saint *Auguſtine* ſaith (*ſup.*) *Non dicit malum eſt, ſed a malo procedit*: Chriſt doth not ſay, that it is evill to ſweare by God in it ſelfe, but that it comes from evill, thus ordinarily, and without any neceſſity to call God to witneſſe the truth of what wee affirme. *Anſw.*

Can that be abuſed in uſing which is lawfull? *Queſt.*

Wee may deprave and pollute the beſt things by too much liberty: as for example, 1. Externall good things may bee abuſed. 2. Internall. *Anſw.*

Firſt, there are many externall and outward good things which may be abuſed, as for example. Firſt, Honour is good, but yet, *It is not good to eate much Honey*, nor for men to ſeeke their owne glory too much. Secondly, riches are good, but yet a man may ſo ſet his heart upon, Prov.25. 16.

upon them, that they may become a ſnare unto him[r]; and therfore, as we muſt not ſeek honour too much, ſo muſt we not labour too faſt to bee rich. Thirdly, Meat and Wine are good, and yet they may be abuſed unto gluttony and drunkenneſſe[s]. Fourthly, apparell are good, and yet they may be abuſed unto pride, *Luke* 16 19: *Act.* 12.21.&c. Fifthly, pleaſure and delight is good, and yet they may be abuſed, *Luke* 16.25. *Prov.* 25.16. Sixthly, eaſe and reſt are good ſometimes, and yet the abundance of eaſe is the cauſe of much evill[t]. Seventhly, time is good, but it may be miſ-ſpent and abuſed.

[r] Mat. 6. 19.

[s] Eze. 16. 49. Epheſ. 5. 18.

[t] Eze. 16. 49.

Secondly, there are many internall and inward good things, which may be abuſed: as for example.

Firſt, joy is good, and yet a man may give himſelfe too much to jollity and mirth, *Eccleſ.* 3.4. and 7.4. and 1 *Cor.* 7.29.

Secondly, ſorrow is good, and yet a man may be too ſad, and dejected, giving too much way to ſadneſſe and griefe, *Eccleſ.* 3.4. and 1 *Cor.* 7.29. and 2 *Cor.* 7 10.

Thirdly, feare is good, and yet a man may be too fearefull, 1 *Chron.* 21.31.

Fourthly, knowledge is good, and yet ſometimes it puffes up, 1 *Cor.* 8.1. and *Eccleſ.* 1.18.&c. *Rom.* 12.3.

Fifthly, Juſtice is good, and yet a man may be too juſt[u]; that is, a man may be too cruell, ſevere, and rigid, preſſing the Law alwayes to the uttermoſt, and ſo *Summum jus ſumma injuria.*

[u] Eccl. 7. 18.

Sixthly, divine Revelations are good, and yet *Paul* was in danger to have bin puft up through abundance of them[v]. And therefore let us labour to be ſober and moderate, *Rom.* 12 3.

[v] 2 Cor. 12.7.

§. 4. *Commeth of evill, or, a malo illo.*] *Sect.* 4.

Some reade theſe words, *Neutraliter*, commeth from evill; ſome more rightly *Maſculinè*, of the Divell, whatſoever is more than theſe, commeth of the evill one. Thus *Beza*, *Muſculus*, *Gualter*: The reaſon of this reading is, Firſt, becauſe the article is here added, τοῦ πονηροῦ *a malo illo*: Secondly, becauſe it is thus taken elſewhere, when one heareth the Word of God, and underſtandeth it not, *then commeth ὁ πονηρὸς that wicked one, &c.* Mat. 13.19.

Our Saviour here teacheth us, that as every one in generall who workes wickedneſſe, is of the Divell (as *John* 8 44. and 1 *John* 3.8.) ſo particularly every cuſtomary ſwearing is from that evill one. *Obſer.*

How is uſuall ſwearing from the Divell? *Queſt.* 1.

Theſe ordinary oaths come from Satan two manner of wayes: *Anſw.*

To wit,
- Firſt, immediately, becauſe he tempts thereunto.
- Secondly, mediately, becauſe hath a hād in the occaſions of ſwearing, whether in our
  - Selves, which are theſe
    - Firſt, lightneſſe and vanity of ſpeech, or a proneſſe unto ſwearing.
    - Secondly, a cuſtome of lying, whence it comes to paſſe, that wee are not beleeved except we ſweare.
    - Thirdly, an habit, or evill cuſtome of ſwearing.
    - Fourthly, unbridled anger, which makes us oft breake forth into ſwearing.
    - Fifthly, covetouſneſſe, whence thou wilt rather ſweare, then want what thou wouldeſt or ſhouldeſt have. Theſe things are wrought in us by Satan, and are occaſions unto us of ſwearing.
  - Brethren which are two, viz.
    - Firſt, incredulity, wee ſweare becauſe our brother will not beleeve us by yea and nay.
    - Secondly, perſwaſion, thus *Iob* was perſwaded by his wife, *to curſe God and dye*: and many are perſwaded by their friends to take many an unneceſſary oath.

Queſt. 2. What are the remedies againſt this uſuall ſwearing?

Anſw. 1. Firſt, ſet a watch over thy mouth, keepe thy tongue as with a bridle, that is, ſpeake not raſhly.

Anſw. 2. Secondly, give no place to this wicked cuſtom of ſwearing at all; for if thou doſt, thou wilt ſweare when thou knoweſt not, and breake out into oathes, and never marke it.

Anſw. 3 Thirdly, be true in all thy words and deedes, and then none will ſuſpect thee of falſehood, but beleeve thy yea and nay as well as an oath.

Anſw. 4. Give no place to wrath and anger, leſt it occaſion oathes.

Anſw. 5. Fifthly, bee not covetous, leſt avarice ſpurre thee on to ſwearing, rather looſe a part of thy ſubſtance then deſtroy by ſwearing thy beſt part, thy ſoule.

Anſw. 6. Sixthly, bee not ſuſpicious, but beleeve all things, untill thou know the contrary, leſt through thy incredulity thy brother ſinne by ſwearing.

Seventhly, remember that by ſwearing, I. Thou ſerveſt and pleaſeſt Satan. II. Thou pleaſeſt and ſerveſt him that ſeekes and deſires nothing ſo much as thy deſtruction, 1 *Pet.* 5.8. Yea, III. A cuſtome of ſwearing will bring thee to horrible blaſphemy. *Anſw.* 7.

VERS. 38. *Yee have heard that it hath beene ſaid, an eye for an eye, and a tooth for a tooth.* *Verſ.* 38.

This was a Law given unto the Jewes by God, how then did they abuſe or pervert it, that our Saviour here oppoſeth their opinion or practiſe of it? *Queſt.* 1.

Firſt, in generall, they hence thought revenge *Anſw.* 1.

was

was lawfull, and that by this Law, liberty was allowed, *par pari reponere*, to recompense evill with evill.

Answ. 2. Secondly, in particular they apply that unto themselves, which is onely peculiar and proper unto the Magistrate.

Quest. 2. Are not these the very words of the law, *an eye for an eye, &c*?

Answ. They are, but they are not a true rule to private persons, because they were not given unto them.

Quest. 3. How doe men so abuse Scripture, that from the truth thereof lies are often concluded?

Answ. This is done many waies, namely, first, *Omittendo*, by omitting something; as they did, *verse 33. Thou shalt not forsweare thy selfe*: but omitt the words of the law, *Thou shalt not sweare*.

Secondly, *Addendo*, by adding something unto the word: thus they doe, *verse 43. Thou shalt love thy friend, and hate thy enemie*: the last clause thereof was added: this is a cursed thing, to adde to Gods word.

Thirdly, *Sensus nostros ingerendo*, by wresting the words to our owne purpose: Thus the Papists say, the Apostles had five loaves and two fishes. Therefore there are seven Sacraments *w*. Christ said to *Peter*, feede my sheepe; Therefore the Pope had absolute power to governe the Church, binding and loosing, excommunicating and deposing whom he pleases: These are grosse consequences.

w Mat. 14 17.

Fourthly, *Verba premendo*, by straining the word beyond his meaning; Thus the Papists enforme those words, *This is my body*: So others, to wit, the Libertines presse those words, all things are lawfull, stretching them as broad as their consciences are large.

Fifthly, *Malè applicando*, by a wrong application, & this is the Jewes fault in this place: they apply this law unto themselves, which was given onely to the Rulers and Judges.

Quest. 4. How must wee so reade the Scriptures, that we may understand them, and not pervert and abuse them?

Answ. In the reading of the sacred bookes, observe heedefully these rules.

Rule 1. First, distinguish betwixt that which is lawfull, and that which is necessary: It was not lawfull for *David* (according to the Leviticall law) to eate of the shew-bread, but it was necessary in regard of his and his young mens present hunger.

Rule 2. Secondly, distinguish betwixt that which is Inconvenient and that which is evill: Here the Separatists are very faultie, because those things which are inconvenient onely, they take as unlawfull in themselves,

Rule 3. Thirdly, distinguish betwixt those that are Temporall, and those that are Perpetuall: Women have beene Propheteesses, but now a woman is forbidden to speake in the Church.

Rule 4. Fourthly, distinguish betwixt things particular examples, and generall rules; *Senacherib* was slaine by his two sonnes, but it is not therefore lawfull for children to be Patricides.

Fiftly, apply the word aright: but of this we spake before, Chap. 4. vers. 6. 245

VERS. 39. *But I say unto you, resist not evill; but whosoever shall smite thee on the left checke, turne unto him the other also.* *Vers. 39.*

§. 1. *But I say unto you, resist not evill.*] *Sect. 1.*

Wherein doth Christ here oppose himselfe unto the Jewes? *Quest. 1.*

First, they thinke, the law expressed in the former verse, was given unto private persons, yea unto all, thus *Beza, sup.* *Answ. 1.*

Secondly, at least they thought that it was lawfull for them out of a malicious minde, to desire revenge of the Magistrate; according to this law: namely, *an eye for an eye, &c.* Now our Saviour opposeth himself to both these, shewing that neither of thē are lawfull: *I say resist not evill.* *Answ. 2.*

What is meant by this word *Evill*? or what *Evill* is it that must not be resisted? *Quest. 2.*

First, *Beza* understands it *Masculinè*, of that evill person who offers the injury or wrong: but I subscribe not to this, because the Article is annexed with it, τῷ πονηρῷ. *Answ. 1.*

Secondly, others take it *Neutraliter*, of evill: Here wee must distinguish of a double evill, namely, I. *Pœna*, the evil of punishment, this we must endure patiently for Christs sake. II. *Culpa*, The evill of sinne, here this generall rule must be laid downe: We must give no place unto sinne, or we must not yeeld to sinne at all, but altogether resist it: every sinne is from Sathan (1 *Ioh.* 3. 8.) but wee must resist the devill to the face, giving no place unto him, *Ephes.* 4. 27. That is, first, wee must resist the motions of sinne in our selves: Secondly, wee must resist the perswasions of sin which come from others. Thirdly, we must resist the commands of superiours if they be sinfull; that is, no cōmand must make us do that which God forbids: children are not to obey Fathers, servants are not to obey Masters; Schollers are not to obey Teachers, when they injoyne the performance of that which God prohibites in his word. *Answ. 2.*

Fourthly, we must resist our brothers sinne, that is, reprove and blame it, and not seeme to allow of it.

What is meant by this word, *Resist*? *Quest. 3.*

First, sometimes it is taken in the best sense: as elsewhere we are commanded to put on the whole armour of a Christian, that wee may resist sinne, sathan, and temptation (*Ephes.* 6. 13. *Iames* 4. 7. and 1 *Pet* 5. 3.) and thus the evill of sinne is to bee resisted, as was shewed even now. *Answ. 1.*

Secondly, sometimes it is taken in the worst sense: and that according to a double exposition, namely, First it signifies *Rebellare*, to Resist, which is manifold in Scripture, to wit, I. Some resist the will of God. *Rom.* 9. 19. II. Some resist the Spirit of God. *Acts* 7. 51. III. Some resist the truth of God. 2 *Tim.* 3. 8. IV. Some resist the Preaching of the Gospel. 2 *Tim.* 4. 15. V. Some resist the Magistrate, *Rom.* 13. 2. *Answ. 2.*

Secondly, it signifies *Contradicere*, to contradict

246 dict and gainesay: Thus our Saviour promiseth to give unto his Apostles such a mouth and wisedome, that their adversaries should not bee
x Luke 21. 15. able to gainesay nor resist x. And thus they who disputed with *Stephen*, *were not able to resist the wisedome, and Spirit by which hee*
y Acts 6. 10. *spake* y. So *Elymas* withstood *Paul*, *Acts* 13. 8. and *Paul*, *Peter*, *Gal.* 2. 11.

Quest. 4. Is no evill of punishment to be resisted?

Answ. Evills are of two sorts. I. Naturall, as sicknesse, diseases, poverty, and the like: the generall rule here is; where meanes may bee used for the relieving of our necessities or griefes, there they must bee used: and therefore meate and medicines are not to be despised. II. Worldly evils; here the generall rule is, where charitie is violated, there sinne is committed: and therefore all contentions are to be laid aside: hence two questions arise, of which briefely, because we shall handle them more largely in the next Section.

Quest. 5. Are warres then lawfull at all?

Answ. 1. First, Kings and Princes may lawfully undertake warres; observing these foure things. I. let the cause moving them unto warre bee lawfull. II. Let it be weighty and of great importance. III. Let it bee undertaken in Christian love and charitie. IV. Let it be the last remedie of seeking to obtaine their rights; that is, let them first trie by all meanes, that restitution and satisfaction may be made for their wrongs, before they wage warre.

Answ. 2. Secondly, for the Subject, it is his part to protect and defend both his King and Kingdome to the uttermost of his power and ability.

Quest. 6. Is it lawfull to goe to law at all?

Answ. 1. First, the Anabaptists deny al Magistracie, and consequently hold all suites unlawfull.

Answ. 2. Secondly, some hold, that it is never a sinne to goe to law.

Answ. 3 Thirdly, both these erre, and therefore that a meane may bee found out betwixt these extreames, I should lay downe here some Rules, but they follow in the next Section.

Sect. 2. §. 2. *Whosoever shall smite thee on the right cheeke, turne to him the other also.*]

Quest. 1. Is this dutie of suffering and pardoning of injuries so necessarily required of every Christian, that it is never lawfull for them to right themselves, or to seeke justice from the Magistrate, by desiring, that the offender may bee punished?

Answ. 1. First, it is not lawfull for private persons either to revenge themselves, or to desire the Magistrate to punish the offender according to their prescription; for men must not be both Judges and Parties.

Answ. 2. Secondly, it is never lawfull for the offended to seek to be revenged (by the Magistrate) of the offender out of a corrupt and exulcerated mind; that is, out of a desire of anger, hatred, and revenge towards his neighbour: Men for the most part goe to law that they may be revenged, and (as they say) have their will of him, who hath injured them: this is not to be allowed.

Answ. 3. Thirdly, it is lawfull for him who is injured, to seeke justice at the Magistrates hand, according as he in equitie shall judge of his cause and wrong; if he seeke it out of a love of justice, and a meeke minde, and with a desire, that his neighbour may be the better by it; as followes by and by.

We shewed before that this truth was que- *Quest.* 2. stioned by the Anabaptists, and therefore it may here bee demanded, How it appeares that those who are injured may justly and lawfully repaire unto the Magistrate for redres of their wrongs?

First, because God hath instituted and ordai- *Answ.* 1. ned Magistrates, Tribunalls, and Judgement seates, who yet approves of nothing which is contrary to christian love: and therefore it is lawfull for the injured to appeale unto the Magistrate for succour against the injurious person.

Secondly, because in all civill, religion, and *Answ.* 2. well ordered Common-wealthes, there are lawes enacted for the punishment of offenders, and the recompence of wrongs; which lawes were altogether vaine and idle, if it were never lawfull to use the benefit of them against malefactors.

Thirdly, because it is profitable for the evill *Answ.* 3. doers, that they should be punished for their evill deeds, & that the pray which they have unjustly got should be taken from betwixt their teeth: whence it appeares that it is a worke of charitie sometimes to procure offenders to be corrected, that so they may be amended. Bishop *Davenant f. Coloss.* 3. 13.

We shewed before that some thought it ne- *Quest.* 3. ver a sinne to goe to law; and therefore it may here be questioned, when it is not, and when it is?

First, (as was said in the former question) hee *Answ.* 1. sins who out of a malicious & revengefull mind implores the aid of the Magistrate for the punishing of him who hath injured him.

Secondly, the Magistrate is justly implored *Answ.* 2. by the injured person to take vengeance, or to punish the injurious in these regards, namely; I. That he who hath done the injurie may be corrected, but without any malice to his person at al. II. That by this meanes he may be repressed, lest other wise hee should wrong others in the like manner. III. That for the time to come he may be perserved frō wrongs, who hath already been injured. IV. That others by their examples may learne to feare the injuring of others: If an egregious malefactor, or grosse injurious person should escape unpunished, it would hearten on others to the like wickednesse; but when others perceive, how severely such offenders are punished, it makes them feare to fall into the same transgression, for feare of the same correction. V. Hee who is injured may justly complaine to the Magistrate, *propter justiciam*, out of a love to that rare vertue Justice; it is a just thing that offenders should be punished, according to Gods owne ordinance; that wee may thereby have a Testimonie, that there is a God, who judgeth justly in the earth, either immediately by himself or mediately by his substitutes and deputies,

Kings,

Kings, Judges, and Magistrates [c].

Obiect. Against all which hath beene said, this verse will be objected, *Resist not evill; but whosoever shall smite thee on the right cheeke, turne to him the other also: and if any man will sue thee at the law, and take away thy coate, let him have thy cloake also*: Therefore it seemes, that it is not lawfull for a Christian to defend himselfe from danger, or to sue any upon any cause.

Answ. 1. First, this place was grossely mistaken, and blasphemously abused by *Iulian* the Apostate, who would boxe the Christians upon the one cheeke, and then bid them hold up the other also.

Answ. 2. Secondly, Christ doth not here take away all Judicatories; as we may perceive by another example; *Paul* forbiddeth the *Corinthians* to goe before heathen Judges to pleade; but yet himselfe being enforced appealed to *Cæsar*. So that the law taketh not away lawfull meanes from a man to defend himselfe, but onely sheweth when, and how he should use those meanes.

Answ. 3. Thirdly, Christ in this place speaketh not of every sort of injuries, but onely of light injuries, such as are a boxe, or a blow, or loosing of a coate, or cloake: They say in the Schooles, *Virtus moralis non consistit in puncto Mathematico sed habet suam latitudinem*. Morall vertues are not to be strictly interpreted according to the letter, but may bee further extended; So here, our Saviour telleth us, that in lighter offences and wrongs, we should remit something of our right, and not to stand punctally upon our right in every thing. So *thou must goe two miles with a man, if he compell thee*; but not an hundred; Thou must not stand for a *coate*, or a *cloake*; but if a man should take all that thou hast from thee, then thou art to resist him, and seeke remedie by order of law. So the words following, verse 42. *Give to him that asketh, and from him that would borrow, turne not away thy face*: if they should be extended to the furthest, there were nothing more hard.

Answ. 4. Fourthly, Christ here in bidding them hold up the other cheeke, doth not meane so literally, but that they should be patient in suffering of injuries; as *Lament.* 3. 30. *Hee giveth his cheekes to him that smiteth him*; that is, he suffereth patiently,

Answ. 5. Fifthly, Christ himselfe when hee was smitten did not hold up the other cheeke, but sayd, *Why smitest thou mee?* *Iohn* 18. 23. Therefore these words are not to be taken literally, but are to be understood, that we should carry a Christian heart, ready to forgive, and not to prosecut all injuries.

Answ. 6. Sixthly, the meaning of our Saviour in these words, is not positive but comparative; that is, rather then thou shouldest bee provoked to reward evill with evill, suffer a double injurie.

Answ. 7. Seventhly, these words are to be understood with this limitation; If thou beest injured and wronged, and by thy bearing and forbearing, Christian peace may be continued, the Gospel may be honored, thy profession adorned, thy brother bettered, and God thy Father glorified; Then thou must suffer two injuries rather then revenge one.

VERS. 40. 41. *And if any man shall sue thee at the law, and take away thy coate, let him have thy cloake also: And whosoever compelleth thee to goe with him a mile, goe with him twaine.* *Vers.* 40. 41.

§. 1. *Whosoever shall sue thee at the law, &c.* *Sect.* 1.

Observ. The scope of our Saviour here is this; if any by a false pretence, or claime doe take away thy coate from thee, let him take also thy cloake, rather then contend and strive with him: Buy peace with a little losse, rather then follow jarres and contentions.

Quest. 1. Why must all Christians bee thus carefull to avoide going to law one with another?

Answ. 1. First, because peace is more excellent then gaine; amitie, love, and concord is better then riches. *Better is a dry morsell and quietnesse therewith, then an house full of sacrifices with strife, Pro.* 17. 1.

Answ. 2. Secondly, because it is an honour for a man to cease from strife: *Prov.* 20. 3.

Answ. 3. Thirdly, because by sutes we bite one another, and are consumed one of another. *Galat.* 5. 15.

Answ. 4 Fourthly, because all Christians are brethren: *Abraham* would not contend with *Lot* because they were brethren, *Gen.* 13. 8. *Moses* would not have the *Israelites* strive, because they were brethren: *Ioseph* would not have his brethren fall out, because they were all sonnes of one Father [d]. [d] Gen. 45. 24.

Answ. 5. Fifthly, because strife and contention is a work of the flesh. *Galat.* 5. 20. yea bitter envying and strife in the heart, is not spirituall, but earthly, sensuall, and devillish; for where envying and strife is, there is confusion and every evill worke [e]. [e] Iames 3. 14. 15. 16

Answ. 6. Sixthly, it is a signe of a carnall man: *There is among you envying, strife, and divisions, are yee not then carnall, walking as men?* 1 *Cor.* 3. 3.

Answ. 7. Seventhly, because *God is not the author of contention but of peace.* 1 *Cor.* 14. 33.

Quest. 2. Who sinnes against this direction of our Saviour?

Ans. 1. First, those who will contend for every trifle: who will have *Processe* for a words or the least wrong: yea binde a man to the peace for a matter of nothing, although they cannot doe it without perjurie.

Answ. 2. Secondly, those who thinke they may without any blame sue, if the other partie begin: for as was said before, *It is an honour for a man to cease from strife. Prov.* 20. 3. yea we must seeke peace of those who have done the wrong, as was shewed before, verse 24.

Answ. 3. Thirdly, those who will rather appeale to a Judge then to Arbitrators, for the deciding and composing of their jarres.

Quest. 3. It is not lawfull to appeale unto a godly Magistrate, yea in necessitie may we not repaire unto an ungodly?

Answer. All things must be done in their right order; that is; First, Magistrates certainely are to bee

248 honored. Secondly, but first of all put thy case to Arbitratours: This Saint *Paul* blames very tartly in the *Corinthians*, *Is there not a wise man amongst you to compose your wrongs (I speake it to your shame) but ye goe to law, &c.*[f]. *Alexander Severus*, by an edict forbad them to be called Christians, who lawed one with another. And *Julian* the Apostate did urge this text against those, who were Christians and yet sued one another.

f 1 Cor. 6. 1.

Thirdly, if thou canst not referre thy cause to Arbitrators, because thy adversary by no meanes will yeeld thereunto; then repaire and appeale unto a pious Magistrate.

Fourthly, before Ethnickes and Infidels Christians should not contend, except it bee upon a very urgent necessitie; that is, I. for a weightie matter, not for a trifle, as *Paul* appeales to *Cæsar* for his life. II. If thy adversarie will not put the case to the Arbitration of Christians. III. When and where there are no Christian and religious Magistrates. IV. When heathenish Magistrates are thy Magistrates, that is, when thou livest under them: as some Christians under the Turkes.

Sect. 2. §. 2. *Whosoever shall compell thee to goe a mile.*]

Quest. 1. What is the meaning of these words?

Answ. The word here used is ἀγγαρεύει now ἀγγαροι were the Persian Kings letter carriers; like our pow Posts; & their custome was, to take sometimes mens horses, sometimes ships, ye somtimes men themselves for the service of the King; and sometimes imposed burdens upon men to bee borne, as they commanded *Simon* of *Syrene* to carry Christs Crosse. *Mat.* 27. 23. The meaning therefore is, If any (by authority from the King) shall endeavour to oppresse, or to lay any heavie loade upon thee: thou shalt not only willingly beare what is laid upon thee, but (if occasion serve) thou shalt doe more then is injoyned.

Quest. 2. Why must Christians thus willingly undergoe the injunctions, imposts, taxes, and tributes of Superiours, not too much questioning the equitie of them?

Answ. 1. First, because the Magistrate is the Minister of God, *Rom.* 13. 6.

Answ. 2. Secondly, because hee is a Minister for thy good, Rom. 13 4.

Answ. 3. Thirdly, because men are not competent Judges in their owne causes: for every mans way seemes good in his owne eyes, *Prov.* 16. 2.

Answ. 4. Fourthly, wee must obey the Magistrate in these things, because it is our duty to avoid giving of offence. Thus our Saviour payeth Tribute, lest he should offend them, *Mat.* 17. 27.

Quest. 3. Who are faultie here?

Ans. 1. First, those who denie to pay Subsidies in the time of warre, withstanding them with all their might; although the danger bee generall, and the supporting of the warres be for their good: These are very obnoxious to the Commonwealth.

Answ. 2. Secondly, those who refuse to pay tole, custome, and taxes, but of these afterwards, *Mat.* 17. 25, 26, 27.

Answ. 3. Thirdly, those who murmur to pay their Assesments for the poore: Many pay what they are sessed, but it is with continuall murmuring and repining: This is vaine and foolish thus to strive against the streame, murmuring and repining at that which in the meane time we doe.

Quest. 4. Why may wee not grudge and complaine when we are sessed too much, although we cannot hinder the payment of it?

Answ. 1. First, because herein thou art injurious unto thy neighbours, taxing them with partialitie and injustice.

Answ. 2. Secondly, because hereby thou betrayest and shewest thy selfe to be hard-hearted, and close-handed, niggardly, and void of charity.

Answ. 3. Thirdly, because *Oleum et operam perdis*, thou neither gainest nor savest thereby; thou loosest thy credit among men, and depriv'st thy selfe of comfort within: thou neither savest thy purse (because still thou payest what is allotted) neither gainest the praise either of God or men, because thou payest still with grudging and repining.

Answ. 4. Fourthly, because thus thou art a stumbling stone and rocke of offence unto others, who are harmed by thy example, and taught by thee to murmure in the like case.

Answ. 5. Fifthly, thou hereby hastenest judgement: *He shall have judgement without mercy, who wil shew no mercy*, but he that grudgeth to relieve the poore is unmercifull[h]. *He who sowes sparingly, shall reape sparingly*[i], but he who scattereth unwillingly shall gather nothing: yea backwardnesse to relieve the necessities of the poore is threatned with a curse: *There is that scattereth and yet increaseth: and there is that withholdeth more then is meete, but it tendeth to poverty*[k].

h Iames 2. 13.
i 2 Cor. 9. 6.
k Prov. 11. 24.

Quest. 5. What is our blessed Saviours principall scope in these words, *if thou beest compelled to goe a mile, goe with him two*?

Answ. 1. First, that publike burdens are to bee borne if imposed upon us by authority, although it seeme hard unto us: this belongs unto that which was mentioned before, quest. 2. 3. 4.

Answ. 2. Secondly, that hard impositions may bee injoyned by law.

Quest. 6. Who are they that pretend the law of man for that which is not by Gods law lawfull?

Answ. 1. First, they who take the forfeitures of bonds.

Answ. 2. Secondly, those who detaine morrgages, and things pawned.

Answ. 3. Thirdly, they who deny secret right, that is either private contracts and bargaines, or things committed to their trust; putting them to prove it, and denying to sweare against themselves.

VERS. 42. *Give to him that asketh thee: and from him that would borrow of thee, turne thou not away.* *Ver.* 42.

And from him that would borrow of thee, turne thou not away.]

Quest. 1. What is the scope of our Saviour in these words?

Answ. 1. First, to exhort his children unto liberalitie and love one towards another.

Answ. 2. Secondly, to teach Christians that they have not discharged their duties, when they have given something to the poore; but that they must

must be ready both to give and lend as often as a necessary occasion offers it selfe.

Answ. 3. Thirdly, to teach us that in lending one unto another wee doe not discharge our duties, if that we reape gaine and benefit by our lending: for first wee must bee better then the Heathens, now they will lend to their brother for their owne profit: And therefore if we refuse to lend *gratis* we are no better then they. Secondly, our righteousnesse must exceed the righteousnesse of the Scribes and Pharisees, and therefore wee must bee more ready to give, and more willing to lend then they were.

Answ. 4. Fourthly, to teach us that we must not refuse to lend, because we shall receive nothing againe, *lend*, saith Christ, *looking for nothing againe*, Luke 6. 35.

Quest. 2. What is meant by this place, Luke 6. 35.

Answ. 1. First, some expound it thus, lend not looking for the principall againe; thus *Beza*, and the Marginall notes.

Answ. 2. Secondly, some expound this of usury, lend not looking for any increase; this way the common streame of Interpreters runne.

Answ. 3. Thirdly, *Calvine* goes a little further, expounding these words thus, doe not say, usury is forbidden, and therefore I will onely lend to him, who is able to lend to me: But lend to him from whom thou canst expect no such thing; as wee must feast those who cannot feast us againe; Luk. 14. 12 But I shall speake more fully of this place when I come thereunto.

Quest. 3. Why must we not lend upon usury?

Answ. 1. First, because this deserves no praise; and if yee lend to them, of whom yee hope to receive, what thanke have yee. Luk. 6. 34.

Answ. 2. Secondly, because by thus lending wee so loose the best reward. *Numquater aut Deus potest melius pensare*, Chrysost. *s.* Hee that lends upon Usury is rewarded by his brother, hee that lends to the poore freely, shall be rewarded by God: Now whether is the reward of God or man better.

Answ. 3. Thirdly, because he who lends upon Usury, lends not for Christs sake, but for his own gaine, and advantage.

Answ. 4. Fourthly, because that which is freely given should freely bee disposed of: *Mutua quod a deo mutuatus es* (Hilar. *s.*) Lend thou to thy brother that which God hath lent to thee; lend to thy brother as God hath lent to thee, that is, freely, not upon Usury.

Answ. 5. Fifthly, because Usury is an unnaturall thing. *Nummi non parturiunt* (Aristot. polit. l. 7.) It is against nature that mony should beget mony, & that inanimate things should thus increase.

Answ. 6. Sixthly, because Usury is against humanity, or contrary to humane societie; for thereby one man gaines by another mans losse.

Answ. 7. Seventhly, because it was a thing odious to the Gentiles; *Cato*, *Cicero*, *Lucullus*, *Lycurgus*, *Agesilaus*, & divers others, did utterly condemne it: yea, some of them punished a thiefe by making him to restore what he had stolne twofold, but an Usurer fourefold.

Answ. 8. Eightly, because it is both against the law of the Gentiles, and the Canon law.

But here Usurers object that the Civill law allowes it. *Object.* 1.

Answ. 1. First, the Civill law grants and permits Usury, but it is with a preface, that it had rather Christians would follow the faith of *Peter* simply, and lend freely.

Answ. 2. Secondly, the maine and plaine scope of the law is thereby to take away a greater evill (as *Moses* suffered them to give a bill of divorce) *Molem veterem gravissimam deducere ad mediocritatem* (Justin.)

Answ. 9. Ninthly, because it is contrary to the law of Christ; *doe to others* (saith he) *as you would others should doe unto you*: Now who is there that would not freely borrow rather then upon Usury?

Ans. 10. Tenthly, because Usury is no vocation; yea, it hinders many men from their callings, who sell their land and give themselves wholly unto Usury, making that their vocation whereby they live; hereby resembling droanes in the Bee-hives, who live upon the sweat and sweet of other mens labours.

Ans. 11. Eleventhly, because hereby thou hurtest thy brother; *videris dare, revera aufers* (Chrysost. imperf.) Thou seemest to give, but indeed takest away from thy brother. Hee who is bitten with the Aspe first laughs, then sleepes, then dies; so the usurer under a shew and colour of friendship and helpe doth bite and kill his brother, whose substance doth daily decrease by the use, he payes.

Object. 2. It is objected that onely *Neshek* is prohibited, that is biting Usury, *Exod.* 22. 25.

Answ. 1. First, the word is very proper and fit; for all Usury is biting unto a poore man.

Answ. 2. Secondly, we must not strictly contend about words: In the seventh Commandement it is said *Thou shalt not commit adultery*; must wee therefore say that onely μοιχεία, adultery forbidden? *Neshek* wee know is used both by the Jewes and Christians for all manner of Usury.

Answ. 3. Thirdly, *Neshek* is not onely forbidden, but also *Tarbith*.

Object. 3. To this some replie, that *Tarbith* signifies Usury of Usuries: as *Ezekiell* 22. 12. *Thou hast taken Vsury and increase*; where the word used is *Tarbith* which signifies (say they) one of the worst kinds of Usury.

Answ. 1. This appeares not from the text; *Thou hast taken* (saith the Prophet) *Neshek Vetarbith*, *usuram & superabundantiam* (Arias Montanus) *usury and encrease*, or an overplus, which seemes to be onely an exaggeration of the former word, as may appeare by another place in the same Propheſie: *He hath not given forth upon Neshek, usury, neither hath taken Tarbith, increase*, Ezech. 18. 8. that is, the righteous is so farre from biting usury, that he will not so much as take any increase or augmentation of what he lends: where we see I. that *Tarbith* is a lesse kind of usury then *Neshek* is, II. that God threatens them for *Tarbith* as well as *Neshek*: and III. that the righteous man will avoide one as well as another

250 nother; and therefore it is not onely *Neshek* biting usury which is forbidden, but all manner of augmentation by contract.

Answ. 2. Secondly, these two words *Neshek* and *Tarbith* are sometimes thus differenced: *Neshek*, respects money, *Tarbith* respects victuals: *Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase*: Where we see they are both forbidden, and *Tarbith* seemes to bee lesse.

Answ. 3. Thirdly, these two words are sometimes used as Synonyma, *Hee that by usury and unjust gaine increaseth his substance, &c.* Where usury and increase seem to signifie one & the same thing: And therefore the Jewes who desired to walke according to the precepts of the law did refuse all increase.

Object. 4 They object againe, the Jewes were onely forbidden to take usury of the poore: *If thou lend money to any of my people that is poore by thee, thou shalt not bee to him as an Usurer, neither shalt*

b Exod. 22 25. *thou lay upon him usury* [b], as if the Lord would say, thou maist lay usury upon the rich, and lend to them upon usury: Againe, *If thy brother be waxen poore, and fallen in decay with thee, then thou shalt relieve him, but thou shalt take no usury of*

c Lev. 25. 35,36,37 *him, or increase* [c], neither for money or victuals: Where the Lord forbids both *Neshek* and *Tarbith*, to be used or imposed upon the poore: And therefore wee may take usury of the rich.

Answ. 1. First, the poore are not alwaies named where usury is spoken of. Read *Deut.* 23.19. *Ezech.* 18. 8. and 22. 12.

Answ. 2. Secondly, the consequence is naught. Thou must not lend upon usury to thy brother, therefor thou maist to a stranger, followes not: Thou must not bee to the poore an usurer, therefore thou maist to the rich, follows not; for hee is promised to dwell in Gods Tabernacle who lendeth not upon usury at all.

Answ. 3. Thirdly, *non distinguendum ubi lex non distinguit*: Wee must not subtily distinguish wher the law doth not: but rather satisfie our selves thus, usury *in thesi*, in the generall is simply forbidden, therefore we should forbeare every particular practise of it.

Quest. 4. Is it not lawful for men to take usury of those, who gaine by the money lent unto them? for so they neither bite them, nor hurt them, taking onely a part of their profit.

Ans. 1. First, there is no equity in this; because hee hath taken paines, and therefore his labour is to be reckoned: thou hast taken no paines, and therefore how unequall is it for thee to partake the profit of another mans labour.

Answ. 2. Secondly, thou incurrest no danger at all, being sure both of usury and principall; but hee stands liable to all dangers.

Answ. 3. Thirdly, thou extendest this word *gaine* too farre, saying thy brother gaineth, when hee but onely saveth; as for example, thou saiest if I had not lent him money, his lands or lease had beene forfeited, but now hee hath redeemed them: this is no gaine, but onely hereby hee is preserved from a losse.

Quest. 5. Is it not lawfull for widowes, guardians of orphans, and those who are (through weakenesse and sickenesse) unable to follow any calling, to put out their money unto usury?

Answ. Truly I conceive that they may lend their money for a participation of gaine, with an equall condition of hazard and losse: that is, if the party employing their money loose, they will beare a proportionable share of his losse, according to that proportion of gaine, which they should have if he gaine by it.

Quest. 6. This point of usury being so much controverted among divines, some holding one thing, some another, where may we find a place to rest our foote upon? what may we certainely thinke or know concerning it by which we may be informed?

Answ. All cleare and orthodoxe divines agree and accord in these things concerning usury. I. That wee must not take usury of any poore man. II. Thou must not deny to lend to poore men, what thou canst well spare, neither in lending preferre the rich before the poore. III. Thou must take no usury or increase of him who gaineth nothing by thy mony. IV. Thou must not of any take more then the law allowes, to wit, eight in the hundred. V. Thou must avoid all biting usury, which impoverisheth and consumeth thy neighbour. VI. All agree that usury is no lawfull function or calling. VII. That those who are rich, and can live sufficiently without putting forth their money, should not use it. VIII. That if there be an equall condition of losse as well as gaine, a man may take a part of the profit. IX. That with tradesmen it is lawfull in regard of the forbearance of their money; that is, they may sell dearer if they sell for a longer time, because they loose by the forbearance of their money: and so if a man desire his money in bargaines before the day, he who payes may justly demand an abatement according to the time. These are agreed on by all, and therefore those who desire to bee resolved in that which they doe, let them not goe further herein.

VERS. 43. *Ye have heard that it hath beene said, thou shalt love thy neighbour, and hate thine enemie.* *Vers.* 43.

S. 1. *Ye have heard that it hath beene said, &c.* *Sect.* 1.

Quest. 1. How do the Jewes infer this that enemies are to be hated?

Answ. The text alleadged doth directly forbid hatred; *Thou shalt not hate thy brother, but love him as thy selfe, Levit.* 19. 17,18. And yet they from hence (by the rule of contraries) doe collect, that because friends are to be loved, therefore enemies are to be hated.

Quest. 2. Wherein were they faulty by this collection or inference.

Answ. They were guilty of a double crime, namely. First, boldnesse, or audaciousnesse, that durst thus adde to the sacred Canon of Scripture. Secondly, foolishnesse, and ignorance, that collect *dominoy'sluon*, soloecismes: for they loose the sense and

and meaning of the place by pressing too much the words: The Law doth not say (said the Scribes and Pharisees) *Thou shalt love all men, but thou shalt love thy Brother and thy Neighbour*, therefore strangers and enemies we are not commanded to love. And thus by their additions and corrupt expositions, they would found error upon the sacred Scriptures, for which our Saviour blames them in this place.

Quest. 3. How may wee so give the sense of Scripture, that we doe not deduce or collect things from thence contrary to the mind and meaning of the Holy Ghost?

Answ. The Rules observable hereunto, are either probable or certaine.

First, if we desire so to expound the Word of God, that we may not mistake the drift of the Holy Ghost, wee must then observe diligently these probable Rules.

Rule 1. First, let not the exposition be thine, that is, some new invention of thy owne, never heard of before; but an interpretation confirmed by many.

Rule 2. Secondly, let thy exposition have the assent of the first and most ancient Church, for the Church is our Mother, and that exposition is much to be suspected, which doth crosse the minde of the whole Primitive Church.

Rule 3. Thirdly, if thy interpretation be assented unto by all Protestants and Professors, wee may then walke the more safely, and rely the better upon it.

Rule 4. Fourthly, if our Protestant Divines differ in any point, or exposition of any place, then hold with that opinion which is most holy: Indeed sometimes a shew of sanctitie may deceive, as wee see in the Monkes and Anabaptists, who would perswade men to assent unto them, because their lives are so pure, when for the most part both of them are like to painted sepulchers; And therefore we must not looke to the outside of holinesse in the opinionists, but to the true sanctitie and puritie of the opinion, and hold that which without question is most holy; as for example.

It is questioned and disputed amongst our selves, *pro & contra*, whether usury be lawfull or no? here it is granted by all, that it is certainly lawfull to lend *gratis*, but it is disputable, and undecided, what Usury is lawfull by the Word of God (for herein Divines differ) and therefore the most sure and pure course will be, to lend freely.

Secondly, if we desire to open the Scriptures, that the mind and meaning of the Holy Ghost may evidently appeare unto us, then wee must carefully and diligently walke according to these few certaine and true Rules.

Rule 1. First, study and reade the Scriptures without any prejudice, for if once the braine bee bound, it will easily pervert the sense: as wee see in the Jewes, who will beleeve nothing of Christ, bee the place never so plaine; as also in the Papists, who will beleeve nothing against images, or the Popes supremacie, or infallibilitie, or the merit of workes, or invocation of Saints, and the like; although they be directly contrary to Scripture. And therefore take heed of this resolution, this I hold, and this I will hold, whatsoever I reade or heare to the contrary. 251

Secondly, pray daily for a right and informed judgement, lay downe thy owne opinion and sense, praying heartily unto God to give thee an understanding heart. *Rule* 2.

Thirdly, let the exposition agree with the circumstances of the place, not adhering too much to the Letter of the Text, as the Euchets did, who thought men should doe nothing but pray, because the Apostle saith, *Pray continually*, 1 Thess. 5.17. *Rule* 3.

Fourthly, doe not too generally extend any passage of Scripture; thus some expound these words, our brother must not be offended, therefore wee must doe nothing that may displease him; we must abstaine from every appearance of evill, therefore we must disobey, and resist the Magistrate, rather than yeeld to such ceremonies as seeme evill to some: This is to strain the Scripture beyond his native sense, and to make it speake a strange language. *Rule* 4.

§. 2. *Thou shalt love thy Neighbour.*] *Sect.* 2.

How many degrees of love are there one towards another? *Quest.*

The Ancients have these eight degrees. I. Some love those who love them, this is naturall love. II. Some love those from whom they have received, or hope to receive some good turne, this is mercenary love: As *Augustine* saith, *Qui amicum amat propter commodum, non amicum convincitur amare, sed commodum*: Hee who loves his friend for his gaine, thinkes gaine worth loving, but not his friend. III. Some love others, because they trace the same path of impiety that they doe; thus drunkards love drunkards, and Hereticks love those who maintaine the same Heresie that they doe; this is a wicked and diabolicall love. IV. Some love others for some good worke that they have done, or because they see them to be good men; this love is commendable. V. Some love others because they are members of the same body with them, that is, the children of their heavenly Father; this is a spirituall love. VI. Some love those who love not them; and this is a gratious love. There are two degrees more which the Ancients have ranked with these, but they cannot be called degrees of love, but rather of hatred; namely, VII. Some love not those who love them; and these are perverse persons. VIII. Some love not entirely any, but are lovers of themselves; and this is an humane corruption and infirmitie. *Answ.* *Ghem. Harm. c. 51. p. 586.*

§. 3. *And hate thy enemy.*] *Sect.* 3.

The Scribes and Pharisees say this, but Christ rejects it; and therefore we may easily affirme it to be false, and this to be true, That the true Christian must hate none. *Observ.*

Why must we hate none? *Quest.* 1.

First, because hatred is alwayes forbidden, and ranked with those things which are evill: *The workes of the flesh* (saith the Apostle) *are these, adultery, fornication, &c. hatred, variance, &c.* *Answ.* 1.

Secondly,

252

Secondly, becauſe God loves all his creatures (as followes verſe 45.) and therefore wee ſhould herein imitate him, hating none.

Anſw. 2.

Anſw. 3. Thirdly, becauſe the bleſſed Spirit of God teacheth us to hate none; and Chriſtians ought to practiſe no other things then he teacheth unto them.

Anſw. 4. Fourthly, the Scribes and Phariſees acknowledge that we muſt love our brethren; now unto Chriſtians all men are brethren, either in Chriſt or for Chriſt (as was ſhewed before, verſe 7. of this chapter) and therefore we muſt love all, and hate none.

Obiect. But againſt this it will be objected, the Iſraelites were commanded to hate the ſeven Nations, to ſmite them, to deſtroy them, to make no covenant with them, to ſhew no mercy unto them, *Deut.* 7. 1, 2. *Ioſh.* 23. 7, 12.

Anſw. 1. Firſt, this was a peculiar precept, and therefore is no generall rule, neither concludes any thing againſt what hath beene formerly affirmed.

Anſw. 2. Secondly, although it be not allowed to hate any man for the evill that is in him, yet it is lawfull to hate the evill that is in men.

Queſt. 2. How farre, and in what regards is it lwafull for a man to hate his enemy?

There are two ſorts of enemies, to wit, ours, and Gods.

Anſw. Firſt, if they be our enemies, then wee muſt not hate them at all: Indeed it is lawfull for us to pray againſt them, as *David* did, *ariſe O Lord, diſappoint him, caſt him down, and deliver my ſoule from him* [d]. And againe, *O Lord overthrow thou the counſell of Achitophel.*

[d] Pſal. 17. 13.

Secondly, if they be wicked men, and ſo Gods enemies, then theſe things are required of us, namely:

Firſt, we muſt hate their wicked workes; *yee that love the Lord hate evill*, Pſal. 97. 10. The fleſh that toucheth any uncleane thing muſt not be eaten [e], nor the ſociety of ſinners muſt be delighted in [f]; but wee muſt hate the wickedneſſe of the wicked with a perfect hatred [g].

[e] Levit. 7. 19.
[f] Prov. 1. 10. 15.
[g] Pſa. 139 21.

Secondly, it is lawfull for us to pray againſt their malice; whether it be 1. againſt God. Or 2. Religion. Or 3. Our brethren.

Thirdly, we muſt decline familiarity, and all intimacie with thoſe who are Gods enemies: *Davids* delight was in the Saints [h], and ſo muſt ours be; not in the wicked, for their company we muſt avoid [i], and that for theſe three cauſes. 1. Leſt by their ſociety we ſhould be drawne into ſinne, as *Salomon* was. 2. Leſt we ſhould bee puniſhed with them. Read *Numb.* 16. 26. *Prov.* 13. 20. and 22. 24. *Apoc.* 18. 4. 3. Leſt (at leaſt) our hearts ſhould be grieved, and our eyes and eares offended with their wickedneſſe: Thus *Lots* righteous ſoule was grieved with ſeeing and hearing the abomination of the wicked Sodomites [k].

[h] Pſal. 16. 3.
[i] Pſal. 26. 4, 5. and 101. 6. Eſa. 52. 11
[k] 2 Pet. 2. 9.

Here wee muſt diſtinguiſh between thoſe who

Oppoſe themſelves obſtinately againſt all goodneſſe and Religion, theſe are to be avoided, and their company not to be frequented.

Are blind and ignorant, doing evil, becauſe they know no better; theſe are not altogether to bee ſhunned, but as occaſion offers it ſelfe to be inſtructed and exhorted.

Fourthly, but whatſoever they be, though never ſo bad, yet they are to be loved; 1. Becauſe they are fleſh of our fleſh, of the ſame ſpecies with us. 2. Becauſe it may be they ſhall be converted hereafter: And therefore love them for that hopes ſake which thou maiſt have of them.

VERS. 44. *But I ſay unto you, love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.* *Verſ.* 44.

§. 1. *Love your enemies.* *Sect.* 1.

How doth it appeare that our enemies are to be loved? *Queſt.* 1.

Firſt, from *Levit.* 19. 17, 18. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer ſinne upon him. Thou ſhalt not avenge nor beare any grudge againſt the children of my people, &c.* Where we ſee, 1. Our enemies muſt be reproved, and wee muſt not ſuffer them to ſinne, verſ. 17. 2. We muſt not avenge our ſelves upon them. 3. We muſt not remember the injuries, they have done unto us, verſ. 18. *Anſw.* 1.

Secondly, it appeares from *Rom.* 13. 9. *Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteale, all is comprehended in this, thou ſhalt love thy Neighbour as thy ſelfe*: And therefore Saint *Auguſtine* ſaith [l], this precept of loving our enemies belongs unto all. *Anſw.* 2. [l] *De doct.* 1. 30.

Thirdly, it appeares from *Rom.* 12. 20, 21. *If thine enemy hunger, feed him, if hee thirſt, give him drinke, and be not overcome of evill, but overcome evill with good.* *Anſw.* 3.

If we muſt love God with all our heart, and with all our minde, and ſoule, and might, and ſtrength, as we are commanded, *Deut.* 6. 5. and *Mat.* 22. 37. then where is there any place left for the love of our Neighbour? *Queſt.* 2.

Firſt, it is certaine that we muſt love none but onely in the Lord: we muſt not love any *ſupra, contra, aut prater Deum*, either above God, or beſides God, or contrary to the command of God. *Anſw.* 1.

Secondly, but in the Lord we may and ought to love men, as a man is ſaid to love his wife only, and yet he loves his children alſo. *Anſw.* 2.

Thirdly, yea thoſe who love not men, cannot love God. Reade 1 *Iohn* 2. 9. and 3. 10. and 4. 20. *Anſw.* 3.

How muſt we love our enemies? *Queſt.* 3.

First, affirmatively, we muſt love them thus, namely, I. As they are men, and ſo fleſh of our fleſh. II. As they are our enemies, we muſt not covet or deſire to be avenged of them. III. Yet we may lovingly reprove them, for their amendment. *Anſw.* 1.

Secondly,

Answ. 2. Secondly negatively, thus we may not love them, to wit, I. as wicked men, leſt ſo we be found to love wickedneſſe which God hates. II. as the enemies of God, for thus wee are by *Davids* example to hate them: *Doe not I hate them oh Lord, that hate thee; yea I hate them with a perfect hatred*[m]? III. we muſt not love them unto death, that is, ſo love them that our love be a meanes to bring them unto perdition: we muſt not flatter them in evill, but labour by gentle reproofes to reduce them from their errours.

[m] Pſa 139. 21, 22.

Queſt. 4. If to love be to eſteeme as a friend, then how can this agree with an enemy? to love our neighbour is to hold him our friend, how then can a man love his enemy, that is, hold him as his friend; for to be a friend, and an enemy are contraries?

Answ. We muſt not hold any man our enemy, but every one our brother, friend, and neighbour: This our Saviour teacheth us by the parable of the man who was wounded betwixt Ieruſalem and Iericho, and was helped by the Samaritane; concluding that we muſt hold every man our neighbour [n] and none our enemy: yea under the Goſpell we are taught, That all men are our brethren

[n] Luk. 10. 31, &c.

either { By Regeneration / or / By Creation. } either { Indeed, / or / In hope. } either { In the Lord, / or / For the Lord. } And therefore none are to bee held as enemies.

Queſt. 5. Why muſt we love thoſe who by their deeds ſhew themſelves to be our enemies?

Answ. 1. Firſt, becauſe herein wee ſhall imitate our God, who is an examplar hereof unto us, *verſe* 45.

Answ. 2. Secondly, becauſe otherwiſe wee cannot love God: *If any man ſay, he loves God and hates his brother is a lyar: for how can hee love God whom he hath not ſeene, and hate his brother whom he hath ſeene?* 1 Iohn 4.20.

Answ. 3. Thirdly, becauſe otherwiſe wee have not the Spirit of God: *for every one who is borne of God loveth his neighbour.* 1 Iohn 4. 7.

Answ. 4. Fourthly, becauſe now none are enemies: we are all one body (1 *Corinth.* 12.12.) the partition wall being broken downe; ſo that there is now neither Iew nor Gentile which are to be hated, but all muſt be loved. *Rom.* 12.18. And therefore they who hate the perſons of thoſe who are without, know not what Spirit they are of.

Answ. 5. Fifthly, the bond of peace is to bee preferred before all other things, and therefore wee muſt ſuffer any thing rather than diſſolve and break it.

Answ. 6. Sixthly, if there were any cauſe why wee ſhould hate any it were for their hatred and hoſtilitie againſt us: but this is no cauſe of hatred, we being to looke upon God, not man: And therefore for his ſake we muſt love thoſe who hate us.

Queſt. 6. What are the impediments which hinder us from taking out this hard leſſon, of loving our enemies?

Answ. The Remoraes or hinderances are theſe:

Impediment. 1. Firſt, an apathia of the love of Chriſt; were men truely ſenſible or heartily affected with the love of Chriſt towards them when they were enemies, then they would not think it ſo ſtrange to love their enemies: but men are not ſenſible of this, what love Chriſt hath borne towards them, and therefore they are kept backe from the love of their enemies.

Imped. 2. Secondly, ἀσυγγια want of affection towards their brethren: Love covers a multitude of ſins, and therefore the lacke of this Chriſtian charity is an impediment which hinders us from the love of our enemies.

Imped. 3. Thirdly, the errour in judging of love and charity: we neither know the excellencie or valew of this Evangelicall vertue of brotherly affection: neither the neceſſity thereof: but thinke it to bee like a free-will offering; and hence we are not ſo carefull to practiſe it as we ought.

Imped. 4. Fourthly, the love of the world, and ſelfe-love is another thing which hinders us from the love of our enemies.

Imped. 5. Fifthly, too deep an apprehenſion of the wrongs and injuries that have beene offered us.

Imped. 6. Sixthly, an innate and naturall proneneſſe unto anger, envie, and hatred.

Imped. 7. Seventhly, the difficulty of ſhewing and doing the workes of mercy and charity.

Queſt. 7. What are the remedies againſt theſe impediments?

Answ. Reme. 1. The remedies or meanes by which we may be helped forward in this duty of love towards our enemies are theſe. Firſt, Love God, and preferre God before thy ſelfe, thy own will, and all things elſe: and then for his ſake thou wilt not be unwilling to doe any thing which he requites of thee.

Reme. 2. Secondly, learne to ſee thy brother in thy God, and to love him as a child of God; and then thou wilt eaſily be induced to be reconciled unto him, though he have offended thee.

Reme. 3. Thirdly, deſpiſe and contemne the world; love thy profit and gaine leſſe than thou haſt done, and then thou wilt not be ſo ſenſible of any injury offred unto thee in temporall things.

Reme. 4. Fourthly, undervalew thy ſelfe, eſteeme baſely of thy ſelfe; and conſider if thou hateſt thy brother for ſome wrong done unto thee, doſt not thou deſerve to bee hated of ſome others for the like injury done unto them? at leaſt doſt not thou deſerve that the Lord ſhould looke upon thee as an enemy, and hate thee as an adverſary, ſeeing thou haſt offended him more often and more grievouſly than all the world hath, or can doe thee?

Reme. 5. Fifthly, Let thy converſation be in heaven, let thy affections bee ſet upon thoſe things which

254 which are above: walk continually in the paths of love, charitie, patience, humility, and meekneſſe, and then thou wilt be the more ready to love thoſe who hate thee; and to doe good unto thoſe, who doe evill unto thee.

Sect. 2. §. 2. *Bleſſe them that curſe you, doe good to them that hate you, pray for them which perſecute you.*]

Queſt. 1. Why doth our Saviour expreſſe or adde theſe particulars? doth not this generall exhortation. *Love your enemies*, imply and include all theſe? *Fruſtrà fit per plura quod fieri poteſt per pauciora*: is not this unneceſſarily to multiply words?

Anſw. This our Saviour doth for the hardneſſe, and ſenſeleſneſſe, and dulneſſe of our hearts; becauſe ſpirituall things are difficultly aright underſtood, except they be very plainely and clearly laid downe: wee can ſometimes underſtand generalls, but are not able to inferre thoſe particulars which are therein included.

Queſt. 2. Why are ſpirituall things ſo hard to bee underſtood by us?

Anſw. 1. Firſt, becauſe they cannot be perceived without the helpe of the Holy Spirit, 1 Corinthians 2. 14.

Anſw. 2. Secondly, becauſe we can eaſily find a knot in a ruſh; we can find ſomething to cavill at, or to object againſt; being in the reading and ſtudy of Scripture prompted hereunto by Satan, and carnall reaſon, who will invent ſome arguments againſt the truth of Gods ſacred volume.

Anſw. 3 Thirdly, becauſe ſpirituall things are contrary to our natures and naturall affections; wee can eaſily underſtand thoſe things which ſuite with our diſpoſitions, and are deare unto our affections; but thoſe things which are oppoſite unto them we cannot underſtand.

Verſ. 45. VERS. 45. *That yee may be the children of your Father which is in Heaven, for he maketh his Sunne to riſe on the evill and on the good, and ſendeth raine on the juſt and on the unjuſt.*

Sect. 1. Object. §. 1. *That ye may be the children of your Father.*] *Stapleton* urgeth and objecteth this place, to prove the merit of charitie, becauſe our Saviour commandeth us to love both our Neighbours, and enemies, in the former verſes; *Vt ſiamus filii patris*, that ſo we may be made the children of our heavenly Father.

Anſw. 1 Firſt, we deny that any merits of counſell or command, or ſupererogatory workes can make us the ſonnes of God.

Anſw. 2. Secondly, we ſay that merits follow our filiation, and doe not goe before it.

Anſw. 3. Thirdly, the ſenſe therefore of this place is one or both of theſe: I. Shew thy ſelf to be the ſon of God, by thy love unto all: *Approba filiationem* (*Calvin, Beza, Muſcul. Marlor*) approve thy filiation to be true by thy love unto thy enemies, and by doing good unto thoſe who doe evill unto thee. II. Walke worthy of thy adoption and ſonne-ſhip; as if our bleſſed Saviour would ſay, walke in your Fathers ſteps who doth good unto all.

There are here two things conſiderable, namely, Firſt, the Argument. Secondly, the Conſequence. Firſt, the Argument which our Saviour here uſeth, is this: Becauſe ye are ſons therefore, &c. as if hee would ſay, The chiefeſt care of man is (or ſhould be) that hee may bee made the ſonne of God. *Obſer.*

Why ſhould we principally endeavour to be made the children of our heavenly Father? *Queſt. 1.*

Firſt, in generall, becauſe all the promiſes of the Goſpel depend upon this: we cannot bee made partakers of any promiſe of God, untill wee are his children, for all the promiſes are made to ſuch. *Anſw. 1.*

Secondly, becauſe adoption and filiation are ſeales of ſalvation: we never can be aſſured that we ſhall be ſaved, untill we are aſſured of our filiation. *Anſw. 2.*

Thirdly, becauſe it is the greateſt dignitie in the world, to be made the ſonne of God. *David* thought it a great honour to be an earthly Kings ſonne in Law, how much greater is it then, to be the adopted ſonne our heavenly Father which is the King of Kings, and a Lord of Lords: The bleſſed Virgin *Mary* was more bleſſed in being Gods daughter, then Chriſts mother. *Anſw. 3.*

Fourthly, becauſe Chriſt onely loves thoſe who are the children of God. *Anſw. 4.*

Fifthly, becauſe Chriſt died for this end, that he might gather together in one, the children of God that were ſcattered abroad, *Iohn* 11. 52. *Anſw. 5.*

Sixthly, becauſe if we be not the children of God, we are the children of the Divell, *Ioh.* 8. 44. *Anſw. 6.*

Seventhly, becauſe if we be the ſonnes of God, wee ſhall be directed by his holy Spirit in our lives and converſations, *for as many as are led by the Spirit are the Sonnes of God*, Rom. 8. 14. and contrarily. *Anſw. 7.*

Eighthly, becauſe if we be the ſonnes of God by adoption, wee ſhall then have communion with God, and fellowſhip with his naturall and eternall Sonne Jeſus Chriſt, 1 *Cor.* 1. 9. and 1 *Iohn* 3. 2. *Anſw. 8.*

Ninthly, if we be ſonnes wee are heires, yea heires of glory; if we be here adopted into the fellowſhip of ſonnes, we ſhall hereafter be crowned with a wreath of glory, and raigne with Chriſt for ever and ever. Reade *Rom.* 5. 2. and 8. 17, 21. and *Gal.* 4. 7. *Anſw. 9.*

And therefore to conclude this Queſtion; If we deſire. 1. To bee aſſured, that all the gracious and comfortable promiſes of the Goſpel belong particularly unto us. If 2. wee deſire to be aſſured that we are of the number of thoſe who ſhall be ſaved. If 3. We deſire to be promoted unto the greateſt honour in the world. If 4. Wee deſire to be aſſured of Chriſts love unto us. If 5. we long to be gathered by Chriſt into his fold. If 6. We would not be the ſonnes of Satan. If 7. We deſire the direction and conduct of the bleſſed Spirit. If 8. We deſire union and communion with God and Chriſt, we muſt then labour and endevour to be made the ſonnes of God.

We hope we are the ſonnes of God, and not of Satan, but how may we be not only well perſwaded, but alſo certainely aſſured hereof? *Queſt. 2*

Wee

Answ. Wee may undoubtedly know, whether we be the children of the most High, by these signes.

Signe 1. First, faith is a note of the sonne of God: and therefore we must try whether we have faith or not, *Wee are the children of God by faith in Christ Iesus*, Gal. 3. 28. And therefore if we have no faith, we are strangers from God and the Covenant of grace, *Ephes.* 2. 12. and 4. 18.

Signe 2. The next Signe is the Spirit, and the testimony of the same: he who is adopted into the fellowship of Sonnes, is endued with the Spirit, which unto his spirit testifieth the truth of his filiation. Reade *Rom.* 8. 16. and *Gal.* 4. 6. And therefore we must examine what manner of certainty we have of our adoption. I. If we have no assurance hereof, we are very miserable. II. If our perswasion be a lying presumption, and our hope without any solid ground, then our condition is much more miserable. III. If our assurance be weake, like a smoaking flax, or bruised reede, then we must labour that it may be more strengthned. IV. If our assurance be strong, and built upon that never-failing Rocke, then wee are happy and blessed, *Rom.* 8. 38. and 2 Tim. 4. 8.

Signe 3. The third Signe is this, if wee be the children of God, we are led by the Spirit, *Gal.* 5. 25. and *Rom.* 8 14. wherefore we should examine all our actions, and see whether wee live in the Spirit and walke in the Spirit or not: when wee give way unto sinne, and avoid not the occasions unto evill, wee should consider, whether herein are wee led by the Spirit of God, or by flesh and blood?

Signe 4. Fourthly, we may try our adoption by our affection; for if we love God, and are zealous for his glory, and would by no meanes displease him, but are carefull by our sincere obedience of him, to approve our love unto him, then wee are his Sonnes.

Signe 5. The next Signe, is the love of holy things, that is, 1. Of holy men, the faithfull, Saints, and sincere professors of the Gospel. 2. Of holy duties, and the exercises of Religion. Certainly those who are in deed and in truth the sonnes of God, they will love both good men, and good meanes unto goodnesse.

Signe 6. Lastly, if we be the children of our heavenly Father, we will love even our enemies; but this comes to be considered of in the next particular: And thus much for the Argument.

Secondly, the next thing considerable, is the Consequence: The Argument was this, Because ye are the children of God. The Consequence is this: therefore love your enemies as becomes the children of God; as if our Saviour would say, none is the child of God who doth not love his enemies.

Quest. 3. Why must we love our enemies?

Answ. 1. First, because he who loves none but friends, is guided onely by a humane spirit; for wicked men can love those who love them, and do good to those, who doe good unto them, vers. 46.

Answ. 2. Secondly, because herein we imitate Christ, who loved us when we were enemies, Rom. 5. 8. yea prayed for those, who were the instruments of cruelty, even his bloody murderers, Luke 23, 34. 255

Answ. 3. Thirdly, because this is a divine thing, and an argument of a minde guided by a divine Spirit, to love those who hate us, and doe good unto those that doe evill unto us. If wee love those who deserve to be beloved of us, or those who never deserved any evill from us, what reward shall we have? But if we love those who have deserved evill at our hands, this will be grateful and pleasing unto God.

Sect. 2. §. 2. *Which is in Heaven.*]

Quest. 1. Why are these words added, *Which is in Heaven*?

Answ. To teach us, that the love of our enemies is not true, except it be founded upon our obedience towards God: Or there is no true and right love unto any, but onely that which is for Gods sake: And therefore our Saviour teacheth us not to love for other respects, to wit, either for game, or praise, or our owne quiet, but for the Lords sake. Christ doth not say, love thy enemy, 1. Because he is a man of the same kind that thou art: Or 2. Because he is ignorant, and foolish, for otherwise he would never have injured thee as he hath: Or 3. Because he is but a dead man, for if there were any life of grace in him, hee would labour to be reconciled unto thee, and acknowledge his wrong, and who would be angry at the barking of a Dogge, or for any thing that is done or said by a foole, or a dead man? Christ I say urgeth none of these; but onely 4. The imitation of God; because ye are the children of your Father which is in Heaven, who doth good both to bad and good: therefore from him learne to love your enemies.

Observ.

Quest. 2. Why must we love our enemies?

Answ. In God there are three reasons, why wee must love them:

First, because God suffers him to be our enemy, and permitted him to doe the injury which is done unto us; and therefore we must confesse and acknowledge it to be just, both in regard of God and us; that is, the Lord did justly permit it, and we justly deserve it. And therefore hate not thy Brother, because he is but the instrument, and the stone which is throwne at thee.

Secondly, if thou be the sonne of God, then thy enemy cannot harme thee, because the Lord will preserve thee: And therefore why shouldest thou hate him who cannot hurt thee?

Thirdly, though thou be injured and harmed by thy enemy, yet it shall be profitable for thee, either, 1. *Probando*, by trying thy faith and patience: Or 2. *Corroborando*, by strengthning thee more and more to undergoe, whatsoever the Lord shall lay upon thee: Or 3. *Coronando*, by crowning of us; because all the crosses which we endure for the Lords sake shall be rewarded: And therefore why should wee hate those who doe that unto us which is thus profitable for us?

Sect. 3. §. 3. *For he maketh his sun to rise.*]

Quest. What is observable in the Sunne?

Answ. 1. First, the Philosophers gave it many high praises

256 praises and phrases, as some of them called it the heart, some the eye of the world; some the fountaine of light, the eye of heaven, and the mind of the world: some a heavenly fire, a sempiternall living creature, a vitall or animate planet (*Speusippus.*)

Answ. 2. Secondly, the Heathens supposed it to bee a God: *Agamemnon* prayed unto it, the Persians adored it, the Egyptians called it a God: *Plato* (*de republ.*) cals it the Image (or Vicar) of God, I forbeare here to shew how some of the Gentiles worshipped the Sun, how some of them painted it, how some built Temples unto it, yea how others in many things compared it to a Lyon.

Answ. 3. Thirdly, Christians have called a day by it; to wit, the first day of the world, or the Lords day, hath beene for a long time called Sunday.

Answ. 4. Fourthly, wee may from the Sunne observe these things: I. It is a body, or substance full of splendor and glory, yea, comfortable to every creature, read to this purpose these places, Eccle. 11.17. Cantic. 6.9. Psal. 19.5. Mat. 13.43. and 17.2. and Act. 26.13. and 1 Cor. 15.41. Rev. 1. 16. and 10. 1. and 12. 1. and 21. 23. In these places wee may see 1. the glory and excellency of the Sunne; and 2. what glorious things are compared thereunto.

II. the Sunne runnes continually; never abating his course at all, Read Psalme 104 and Cant. 1.5.

III. It enlightens the world; whence it is called *magnum luminare*[a], the great light.

[a] Gen. 1.6. & Psal. 136.8.

IV. The Sunne divides the times and seasons, Winter and Summer, Gen 1.14.

V. It ripens fruit, by his heat and warmth, as we see, by experience every yeare.

VI. It is a meanes of mans generation, *Sol & homo generat hominem* (*Aristot.*)

VII. The Sunne animates, quickens, and vivifies the world: yea, without the Sunne the world (in nature) could not subsist. But I enlarge not these things.

Sect. 4. *Quest.* §. 4. *And his raine to fall.*] What is observable in the raine.

Answ. 1. First, we might speake here of the water philosophically, as namely, I. That it is the embleme of purity, both in the law of *Moses*, as also, 1 Pet. 3.21. and Tit. 3.5.

II. Water is the carrier away of the meate, what we eate, is not sent away, without drinke: whence we see how great a plague it was to be without water, and how great the blessing was to be made partakers of it, 1 King. 17. & 2 King. 3.9. &c. Psal. 105. 41.

III. It is medicinable for many sicknesses, as feavers and those which are of feaverous natures, which cannot be endured without the frequent taking of some moist and liquid coole things.

Answ. 2. Secondly, we might observe many things in Raine, as for example,

Wee might observe, how the raine hangs above, and yet drownes not the world: whence it is said, *The Lord opened the windowes of heaven,*[b] and it rained untill the whole world was destroyed; and therefore it appeares that there is alwaies water enough above us to drowne us, if the Lord should permit it to fall upon us.

[b] Gen. 7. 11.

II. We might note, how although the clouds weekely drop downe their showres, and the water in the springs and wells bee continually drawne, yet neither of them are exhausted or drawne drie. III. Admirable is the change which is observd in this element, sometimes water becomes Ice, sometimes Ice, becomes water; sometimes vapours become raine, sometimes raine becomes vapours. IV. Great is the necessity and salubrity of showers, as might appeare thus: 1. by Gods promising of them as blessings, as Lev. 26.4. Deut. 28.12.13, and 11. 14. and Psal. 147. 8. and 1 King. 8.35. and Esa. 44. 14. and Ezech. 34. 26. 2. by Gods threatning to withhold them in anger, Deut. 11.17. and Ierem. 4.4. and 2 Sam. 1.21. 3 by those good things which are compared unto raine, and showres, as Job 29.23. Psal. 72.6. Deut. 32.2. Malach. 3.10.

Sect. 5. §. 5. *He maketh his Sunne to rise, and his raine to fall.*]

Quest. Why doth our Saviour only name these two, the Sun and Raine?

Ans. 1. First, for the reforming of an old errour: the Philosophers and some of the Rabbies thought, that those things which are more casuall were ordained and disposed of by God, but that these two Sun and Raine are naturall; our Saviour therefore teacheth that God doth direct nature, and dispose of naturall things.

Answ. 2. Secondly, other things are terrestriall, these two are celestiall; therefore our Saviour names them, that our minds might be replenished with spirituall meditations.

Answ. 3. Thirdly, because wee thinke, we can procure other things, as health, riches, honour, and the like, by our owne industry, or paines; but these two wee all confesse, we are not able to obtaine by any endeavour of ours, and therefore against these two instances no objections can bee made.

Answ. 4. Fourthly, our Saviour names these, for our example and instruction, to wit, 1. As God gives these two unto all, so we should be ready to performe the duties of love and charity unto all. 2. As God gives these two unto all for nothing; so wee should bee ready to exercise the workes of love, mercy, pitty, and charity to those who stand in need, although from them we are like to reape nothing, we should not grudge and repine to give to those who cannot give to us; for our Father doth so unto us, wee must not love our money better then our brethren, and for the saving of that loose them. 3. God would have us give such things unto our poore brethren, as he gives unto us: namely, First, he causeth his Sunne to rise; so must wee looke with a cheerefull countenance upon those to whom we either give or forgive. Secondly, hee causeth his raine to fall, which is profitable unto the earth, and nourisheth both trees, hearbs, and corne, yea, distilleth it selfe into every cranny and chinke of the earth; so wee must 1. nourish the poore; 2. give them those things

things which are profitable for and unto them: yea, 3. give them plentifully for the supplying of their wants.

Sect. 6. §. 6. *His Sun to rise.*] *Quest.* Why doth our Saviour name onely *Solem orientem* the rising sun?

Answ. Because the east or morning Sun is preferred before the south or meridian sun in three respects. First, the light is most acceptable after thicke darkenesse, the light is sweete, and it is a pleasant thing for the eyes to behold the Sunne, that is, in the morning, when the darkenesse is therby expelled [q]. Secondly, because wee are quickely cloyed with the best things, and therefore the Sunne is not so delightfull unto us, at noone, as it is in the morning.

[q] Eccles. 11.7.

Thirdly, because in the morning the Sunne warmes and cherisheth us; but at noone, burneth, harmeth, and causeth those who are abroad often through heate to faint: and therefore in the hottest inhabited climates of the world, the people well brooke the morning sun, but shelter themselves from his heate when hee comes to his height.

Sect. 7. §. 7. *God makes his sunne to rise.*] *Deus facit oriri*: The rising of the sunne seemes to be a worke of nature, but it is indeed the worke of God; Teaching us that the course of nature is moved and governed by God.

Obser.

Quest. 1. How doth this appeare that the course of nature is governed, moved, and directed by God?

Answ. 1. First, *Tollere providentiam est negare Deum*, to take away providence fro God, is to deny God himself, or that there is a God, or that there was a creation. For I. The word teacheth us that God made all things Gen. 1. 1 2. and Psal. 104. 5. And II. That he preserveth all things which he hath made. And therefore to deny his providence in governing all things, is to deny his power in creating of all things.

Answ. 2. Secondly, the truth of this that God orders, directs, governes and disposeth of all things appeares by an induction of particulars: I. Hee governes the *Heavens*, *drop downe yee heavens from above, and let the skies powre downe righteousnesse*, *Esay* 45. 8. II. He governes the Starres, *Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his Sonnes? Iob* 38. 32. III. *He treasureth up the snow and haile, and therefore sendeth them at his pleasure, Iob* 38. 22. IV. *He made Summer and Winter, and causeth them to keepe their appointed times* [r]. V. He governeth the Sea: *Thou rulest the raging of the Sea; when the waves of the Sea arise, thou stillest them* [s]: *yea thou divideste the Sea when the waves thereof roare* [t]. VI. He by his providence ordaineth, and disposeth of the birds; that is, First he plumes them, *Thou gavest the goodly wings unto the Peacocke, and wings and feathers unto the Ostrich* [u]. Secondly, hee moveth them; *The Hawke flieth by thy wisedome, and the Eagle mounteth up at thy command* [x]. Thirdly, hee feedeth them; *The young ravens call upon him, and hee giveth them meate, Psal.* 147. 9. *yea hee provides for the fowles of the heavens* [y]. VII. *Hee cloathes the lillies of the field, Mat.* 6. 30. VIII. *He feedes the beasts of the field, Psal.* 147. 9. *And the wild beasts of the forest* [z]. IX. *He feedeth men, giving them grasse for their cattle, and hearbs, and wine, and oile, and bread, Psal.* 114. 14. X. He feedeth all things; *Every creature expects his foode from him* [a]. *The eyes of all creatures looke unto him, and he giveth them their meate in due season* [b]. XI. He governeth all things: and giveth to all things life, and spirit, and breath, and all things, *Acts* 17. 25. therefore *in him we live, moove, and have our being, Acts* 16. 28. *yea by him all things consist, Colos.* 1. 17. *and by his mighty word all things are sustained, Heb.* 1. 3.

[r] Psal. 74. 17.
[s] Psal. 89. 9.
[t] Ier 30, 35.
[u] Iob 39. 13.
[x] Iob 39. 26. 27.
[y] Mat. 6. 26.
[z] Iob 39. 1. 2. &c.
[a] Psalme 104. 15. 16.
[b] Psalme 145. 15. 16.

Quest. 2. May we ascribe nothing to chance or fortune, but all to the providence of God?

Answ. The name of Fortune should be banished from all Christian countries, because all things whatsoever are ordered and disposed of by God:

Whether things { *Animate*. I. or / *Inanimate*. II. } Whether things { Good. III. or / Evill. IIII. }

I. *Animate* things are disposed of by God; and therefore *a sparrow falleth not to the ground without the providence of God, Mat.* 10. 29.

II. *Inanimate* things are guided by God: *The Lot is cast into the lap, but the disposing thereof is from the Lord*, Prov. 16. 33.

III. Good things come unto us from our God: Thus *Ioseph* saith, *God sent me hither for your good* [c]; and therefore we must never sacrifice unto our owne nets, or ascribe any thing unto our selves.

[c] Gen. 45. 7. 8.

IV. Evill things are ordered and disposed of by God: *If a man casually murther his neighbour, he shall flie to the citie of refuge; because I the Lord delivered him into his hand* [d]; *for a haire cannot fall from your heads, without the providence of God*, Luke 21. 18. And therefore wee must not murmur or complaine for any crosses, but see the hand of the Lord in all things.

[d] Exod. 21. 13.

Thus we see that both things *animate* and *inanimate*; good and evill, are disposed of by God, and therefore no place is left at all for Fortune.

Quest. If all things bee ruled by Gods providence, then whether needs wee feare the event of things?

Answ. We must not be careless in any thing of importance, but we may be fearelesse of the event: as for example. I. Dost thou feare hunger and thirst? God will provide for thee. *Psal.* 107. 6. II. Dost thou feare imprisonment, God will either preserve thee or bring thee out, *Psal.* 107. 10. &c. III. Dost thou feare Plague? God will deliver thee, *Psal.* 107. 11, &c. IV. Dost thou feare danger? *Hee will give his Angels charge of thee, and they shall pitch their tents about thee, Psal.* 34. 7. and 91. 11. yea *the Lord will preserve thee as the apple of his eye* [e]. VI. Dost thou feare wild beasts? *Thou shalt tread upon the Lyon and adder*,

[e] Zach. 2. 8.

258 *and they shall not hurt thee,* Psal. 91. 13. VII. Dost thou feare death? God will deliver thee, Psal 91.7. *Et sic de cæteris*: Thus the children of God are happie and blessed, and neede not feare the event of any thing, because all things are ordained and disposed by their heavenly Father.

Sect. 8. §. 8. *His Sunne to rise, suum Solem.*]

Quest. Why is it called Gods Sunne?

Answ. 1. First, because he created it: The Lord gave the Sunne for a light by day, *Ier.* 31. 35.

Answ. 2. Secondly, because hee maketh it to rise; the naturall course thereof being guided by him.

Answ. 3. Thirdly, it is called *His Sunne*, because hee gives it freely unto us, and not of debt.

Sect. 9. §. 9. *On the evill and on the unjust.*]

Quest. 1. Why doth our Saviour adde this?

Answ. To teach us that he doth give, and we ought to give good things to those who are evill.

Quest. 2. First, Christ addes here the object of Gods mercy; to teach us, that God gives outward things unto wicked men.

Answ. Have wicked men any interest in or right unto any temporall blessing? is not temporall right onely founded in grace?

Those who never were endued with faith or supernaturall grace may have a true and a just title unto temporall things: This may be confirmed by Gods owne gifts, and who can have a more sure, or just title unto a thing, then hee who receiveth it from God, who is Lord of all, and gives nothing but his owne? But God gives externall good things to the wicked and unbeleevers: This is proved by our Saviour here himselfe; *God makes his Sunne to rise upon the evill, and raineth upon the unjust.* Hence then I argue. He who receiveth a gift from God, hath a true title thereunto.

But wicked men receive many temporall gifts from God: Therefore they have a true and just title unto them.

Indeede the manner how wicked men and unbeleevers use temporal blessings is oftentimes unjust, & yet the title therunto may be most just [d].

[d] Bishop Davenat. quest. 30. Pag. 137. initio.

Secondly, our Saviour here addes *Evill* and *Unjust*, to teach us, That we must doe good even unto those who are evill, remembring that the object of Mercy is misery, and not merit; & therfore we must not enquire after the goodnes of the object, but looke unto his want and poverty. True it is wee must chiefly regard the houshold of faith; not forgetting the rest, *Gal.* 6.10.

Ver. 46.

VERS. 46. *For if ye love them which love you, what reward have ye? doe not even the Publicans the same?*

Sect. 1. *Object.* 1 §. 1. *What reward have ye.*]

The Papists object this place to prove the merit of our workes; because our Saviour here implies, that God will give us according to our workes.

Answ. 1. It is true, that God wil give us according to our workes, but not for our merits; *ut præmium non ut meritum*; that which God gives unto us is given as a reward, not as a thing deserved: God will reward our workes, but wee doe not merit that reward, being (in our best performances) unprofitable servants [e].

[e] Luk. 17. 10.

That wee doe not merit that reward which shall be given unto us, appeares thus.

First, because this is to derogate from God and to arrogate unto men: or as the Apostle saith most plainely; *If salvation be of works, then it is not of grace; and if of grace, then it is not of workes, otherwise grace is no grace.* [f]

[f] Rom. 11 6. Ephes. 2. 1. 8.

Secondly, if salvation were of workes, then rich men would buy heaven as they doe earth; because they are the workes, the Popish Clergie looke principally after.

Thirdly, there is no proportion betwixt our workes and heaven; and therefore nothing that we doe can merit heaven.

Fourthly, that which is heere called μισθὸς (reward) is called χάρις thanks, *Luke* 6.32.

Object. 2 But they thus object against this. If evill works merit death, then good workes merit life; if wicked workes deserve hell, then good workes deserve heaven: for *contrariorum eadem est ratio*, there is for contraries one and the same reason.

Answer. Good and evill workes are not *adæquate contraries*; For wicked workes are 1. in themselves perfectly wicked, but good workes are imperfectly good, being blotted with many infirmities. And 2. evill workes are eternall in will, that is, if we should live for ever, we should sin for ever; but good workes are performed only by starts, with a fraile and wavering affection, and unconstantly: wherefore there is no equall proportion between good works and evill: as we may see evidently in that difference which Saint *Paul* makes, *The wages of sinne is death, but the gift of God is eternall life* [f].

[f] Rom. 6. 23.

Quest. 1. What doth our Saviour meane by this interrogation, *What reward have ye?*

Answ. This question shewes, that there is a reward of workes, truely good; the word here used, ἔχετε is of the present time; as if our Saviour would say, if your workes be truely good, then you have now a reward in certaine hope; but in these things which Publicanes and wicked men performe, what reward can you hope for or expect? Christ hereby teaching us, that the good workes of the godly shall certainely be rewarded: this is confirmed further from *Gen.* 4. 7. *Psal.* 19.12. *Pro.* 11.21. *Esay* 3. 10. *Mat.* 10.41.

Observ.

Quest. 2. Why shall the workes of the righteous bee thus rewarded by God?

Answ. 1. First, because they confirme their faith: the holy works of the faith full argue a living faith: And therefore they shall never goe unrewarded.

Answ. 2. Secondly, because God doth accept of those things which are done for his sake, as though they were done unto himselfe: *In as much as you did it to them, you did it to me, Mat.* 25. 40.

Answ. 3. Thirdly, because God hath ordained, that those who glorifie him in this life by their good workes, *Mat.* 5. 16. should be crowned in heaven with eternall glory, *Rom.* 8. 17. And therefore the Papists shamefully belie us in saying, that we

destroy

destroy good workes; for *Meritum non Mercedem destruimus*, we labour to overthrow Mans Merit, not Gods reward.

Obiect. 3. Here they object, They who say worke, but ye shall have nothing, discourage men from working:

But Protestants say so: Therefore they are hinderers of good workes.

Answ. The Major wee grant, but deny the Minor; for we doe not bid men work, and tell them they shall have no reward: but we perswade men to worke chearefully the worke of the Lord, and they shall have more then they have deserved: yea although they have merited nothing by their workes, yet they shall be plentifully rewarded: We tell men that although their workes be imperfect, and weake, yet if they bee but sincere, God will accept of them, God will reward them, *even to a cup of cold water* [g]: onely we prohibite men to brag or boast of their merits or workes.

[g] Mar. 10. 42.

Quest. 3. To performe good workes so well that wee may be sure they shall be rewarded is very hard; And therefore how may this difficultie be overcome?

Answ. 1. First in generall, the difficultie of sanctitie may be overcome by this Argument; that an ample reward shall be given thereto: working for nothing makes men lazie, but the hope of a liberall reward, will encourage and spurre forward a sluggard to worke: *Moses* was encouraged by this argument to neglect and refuse honour and pleasure [h]. Christ hereby was encouraged *to endure the crosse, and to despise the shame* [i]. And the Apostles for this immortall, and incorruptible reward did cheerefully undergoe affliction and persecution, Reade 2 *Tim.* 4. 8. *Iam.* 1. 12. and 5. 7, 8. and 2 *Cor.* 4. 17. and 1 *Pet.* 4. 13. *Revel.* 22. 12.

[h] Heb. 11 26.

[i] Heb. 12. 2.

Answ. 2. Secondly, more particularly, the difficultie of good workes and sanctitie will the better bee endured and overcome, by the consideration of the severall pul-backes we have, and the encouragements against them: as for example; I. In the waies of grace thou shalt meete with many dangers: but here is thy comfort, that thy God will be with thee, and therfore thou needest not care who is against thee, *Rom.* 8. 32. II. thou shalt bee hated of men: but thy comfort is, that God, and Christ, and the Saints will love thee. III. If thou addict thy selfe wholy unto the service of the Lord, it may bee thou shalt loose many a friend which now thou hast: but thy consolation is, God hath said *I will never faile thee, nor forsake thee*, *Heb.* 13. from *Iosh.* 1. 5. IV. In the way of religion perhaps thou maist walke alone, unaccompanied by any; but bee not any whit herewith dismayed; for *Elias* thought thus, but God telleth him, that there were seven thousand who served the Lord and not idoles: yea thou shalt bee accompanied by God, the Saints, and Angels, who are ministring spirits for the consolation of the godly. V. It may be thou maiest meete with derision, taunts, scoffes, and mockes by the world and worldlings, for thy good workes and sanctitie: but remember thou art deare, and acceptable unto God, who doth commend & praise thee for thy obedience. VI. Thou maist thinke that it is a hard thing to forgive him, that hath done thee wrong; but thou maist be encouraged hereunto by this, that if thou pardon him, God will pardon thee, *Mat.* 6. 14. VII. It may seeme hard unto thee to give over all unlawfull pleasure; but here is thy comfort, that if thou dost this on earth for Gods sake, thou shalt bee rewarded by him in heaven with everlasting joy. VIII. If thou thinke it difficult to renounce the world, who is like a beautifull harlot; then remember that if thou dost it, thou shalt in the world to come be made partaker of those joyes, which eye hath not seene, nor eare heard, &c. 1 *Cor.* 2. 9. IX. If it seeme much unto thee to impaire thy substance by imparting thereof to the fatherlesse and widdowes: then consider, that hereby thou dost lay up treasure for thy selfe in heaven; yea thou treasurest up hereby riches for thy children. Thus consider how great blessings the Lord promiseth to bestow upon us, if we labour to bee rich in good workes both towards God and man; and this will be a meanes to overcome the difficultie of good workes?

Quest. 4. What workes shall be rewarded by God?

Answ. 1. First, the worship and service of God: *ye shall serve the Lord your God, and then he will blesse your bread, and your water; and take sickenesse from you*, *Exod.* 23. 25.

Answ. 2. Secondly, the hearing and obeying of the word of God: *If thou shalt indeede obey his voice, and doe all that I shall speake, then I will be an enemie unto thy enemies*, &c. *Exod.* 23. 22.

Answ. 3. Thirdly, the observation of the Sabbath: *If thou call the Sabbath a delight, and shalt forbeare to doe thy owne pleasure and will, &c. Then I will cause thee to ride upon the high places of the earth, and feede thee with the heritage of Iacob*, *Esay* 58. 13, 14.

Answ. 4. Fourthly, the preaching of the word; *he that planteth and that watereth are one: and every man shall receive his owne reward according to his owne labour*, 1 Cor. 3. 8.

Answ. 5. Fifthly, a spirituall life; *He that soweth to the Spirit, shall of the Spirit reape life everlasting*, *Gal.* 6. 8.

Answ. 6. Sixthly, righteousnesse; *In every nation he that feareth God, and worketh righteousnesse is accepted of him*. Acts 10. 35.

Answ. 7. Seventhly, Constancie and perseverance in piety; *Be ye stedfast and unmoveable, alwaies abounding in the worke of the Lord, for your labour is not in vaine in the Lord*, 1 Cor. 15. 58.

Answ. 8. Eighthly, the workes of mercy, and charity; *God is not unrighteous to forget your worke and labour of love, which ye have shewed towards his name, in that ye have ministred to his Saints*, *Heb.* 6. 10.

Answ. 9. Ninthly, patience and confidence in tribulation; *Rejoyce and be exceeding glad* (when you are persecuted and reviled) *for great is your reward in heaven*, Mat. 5. 12. And againe, *cast not away your confidence, which hath great recompence of reward*. Heb. 10. 35.

And therefore if wee desire to bee crowned

260 with temporall blessings in this life, and with eternall glory in the life to come, wee must then I. Worship the Lord. II. heare his voice and obey it. III. sanctifie his Sabbath. IV. If we bee called unto that high calling, wee must preach the word faithfully, and constantly. V. We must live and leade a spirituall life. VI. be righteous towards men. VII. be constant in the service of God unto the end. VIII. be charitable unto the poore. IX. be patient and confident in all adversitie whatsoever.

Quest. 5. Many men performe many of these workes, who yet never receive the reward promised; How therefore must we so worke, that we may be assured that our labour shall be rewarded?

Answ. 1. First, if our obedience be regulated according to the law and commandements of God: *I have inclined my heart to performe thy statutes*, Psal. 119. 112.

Answ. 2. Secondly, if our obedience and good workes proceede from faith: otherwise not, Heb. 11. 6.

Answ. 3. Thirdly, if our good workes bee performed for Gods sake, not for our owne.

Answ. 4. Fourthly, if they proceede not from an hypocriticall, but a sincere heart, not to be seene of men, Mat. 6. 1. but out of a pure heart, desiring to approve our selves unto God thereby, Psal. 119. 1.

Answ. 5. Fifthly, if we obey God with a cheerefull heart, *Thy testimonies have I taken as an heritage for ever; for they are the rejoycing of my heart*, Psal. 119. 111.

Answ. 6. Sixthly, if we serve God constantly through the whole course of our life, Psalme 1. 2. Then wee shall certainely bee rewarded in life, and death, and after death.

Sect. 2. §. 2. *What reward shall ye have?*]

Quest. 1. We have heard that by this Interrogation our Saviour would shew, that certainely there is a reward for the good workes of the righteous: It may now further be demanded, If there bee nothing else meant heere by this question, *What reward shall ye have?*

Answ. Christ hereby on the contrary doth shew that for the workes of the Pharisees there is no reward, because they doe no other things then naturall men may doe.

Quest. 2. Shall not the workes of naturall men bee rewarded?

Answ. 1. First, the best works of those who are no better then flesh and blood, naturall and carnall; are neither acceptable unto God, nor shall bee rewarded by him.

Answ. 2. Secondly, reward is either
- Humane; this naturall men may have; yea Hypocrites and formall professors have the praise of men, or estimation in the world, *Mat.* 6. 2. 5. 16.
- Divine which is either of
  - *Justice*, and thus God will give them what they desire; namely, a temporall reward and recompense, for a temporall worke.
  - *Mercy*, and this reward the naturall man shall never receive.

Quest. 3. The naturall man may here demand, *Quid faciam?* What shall I doe that my workes may be accepted and rewarded by God?

Answ. 1. First, dedicate thy selfe wholy unto the Lord, forsaking all other things; applying thy selfe wholy unto him and his service, making that thy chiefest care, because God hath bought thee with a great and deare price, even the precious blood of his deareſt Sonne, 1 Cor. 6. 20.

Answ. 2. Secondly, labour that thou maist bee made a vessell of honour, a new and regenerated vessell; a new creature: renewed both in thy mind, affections, judgement, inclinations and life.

Answ. 3. Thirdly, labour for the feare of God, and learne to stand in awe of him; for thereby thou wilt be carefull to avoid what hee forbids thee, and to obey what he commands thee.

Answ. 4. Fourthly, labour for faith in Christ, endeavour to bee built upon that rocke and corner stone.

Answ. 5. Fifthly, watch over thy waies, and be sincere and serious in thy endeavours all thy dayes; And then the Lord will accept of what thou doest, and plentifully reward thy workes.

Sect. 3. §. 3. *Doe not even the Publicans the same?*]

Quest. 1. What were the Publicans?

Answ. They were officers that gathered toll and tribute, taxes, and rents of the Jewes for the Roman Emperour, to whom the Jewes were in subjection; Now in the gathering hereof they used much injustice and oppression, for which cause they were hated of the Jewes, aboue all other people, and esteemed most basely off; and yet these (saith Christ) *will love their friends.*

Quest. 2. Doth our Saviour here condemne the function and office of the Publicans?

Answ. 1. First, the office and vocation is lawfull, and therefore our Saviour doth not reproove that: That the function was lawfull, appeares thus: Christ looking upon the tribute money doth say, *Give unto Cæsar that which is Cæsars*[b]. And Saint *Paul, render tribute to whom tribute is due, and custome to whom custome is due*[i]. And therefore without doubt it is lawfull to gather toll and tribute.

Answ. 2. Secondly, but they are blamed, taxed, condemned, pointed at, and observed as infamous, almost by all: The Pharisee scorned to be like the Publicane, *Luke* 18. 11. The Jewes despise and reject Christ because *he did eate with the Publicanes, Mat.* 9. 11. and 11. 19. Yea Christ himselfe seemes to slight them, and brand them as notorious sinners, both when he saith, *let him who neglects to heare the Church, be unto thee as a Publican, Mat.* 18. 17. and also when he conjoynes *Publicans and Harlots together, Mat.* 21. 31, &c.

Quest. 3. Why were the Publicans generally thus odious and infamous amongst all?

Answ. 1. First, because they were like *Ieroboams* Priests, to wit, of the lowest of the people; they were of the most abject, base, and inferiour sort.

Secondly,

b Mat. 22. 21.
i Rom. 13. 7.

Answ. 2. Secondly, because commonly they were a cruell, and hard hearted kind of people; oppressing all, extorting & extraordinary tribute from all, even from children, that is, natives, *Mat.* 17.26. and hence good *Zacheus* (when he repented) made restitution of the injuries and wrongs he had done, when he was a Publicane [k], yea hence they were reckoned up with sinners, *Luke* 6 32. and exhorted to take no more then was their due, *Luk.* 3. 13.

[k] Luke 19. 8.

Answ. 3. Thirdly, because forthe most part they were Romans, and so ignorant of God, and the Jewish religion.

Answ. 4. Fourthly, because they were but Ministers of the Romane tyranny unto the Jewes.

Quest. 4. Why doth our Saviour use this Phrase unto the Scribes and Pharisees, *Doe not the Publicans the same?*

Answ. 1. First, to teach us, that those whom we cannot convince by conscience, we must convince with shame: *Doe not the Publicans* (saith Christ) *the same?* as if he would say, what a shame is it for you that are Teachers, to do no more then such base, vile, and naughtie people as Publicans doe.

Answ. 2. Secondly, to teach us, that it is a shame for superiours not to excell inferiours in pietie and religion; as for example. I. It is a shame for Ministers, if their hearers excell them in knowledge, in zeale, in a holy conversation, in private duties, and the like. II. If those who are children, excell parents in religion, it is a shame unto parents. III. If those who are Masters bee outstripped by their servants in the wayes and workes of grace, is it not a shame for those Masters? IV. If inferiour persons, be more honest, true, religious, and vertuous, then superiours, and great ones, it is a shame for great ones.

VERS. 47. [a] *And if ye salute your brethren onely, what doe you more then others? doe not even the Publicans so?* *Ver.* 47.

§. 1. *And if ye salute your brethren onely.*] *Sect.* 1.

Quest. 1. How doth this verse differ from the former?

Answ. It seemes to bee the same with the former, and the difference is onely this; *That* speakes of the internall affection, *this* of the externall conversation: as if our Saviour would say, the Pharisees teach that you must not love your enemies; but I say you must not onely love them, but also outwardly carry your selves courteously and humanely towards them.

Quest. 2. What is meant by this word *Salute?*

Answ. ἀσπάζεσθαι the word here used signifies to embrace and that with a kisse, as 1 *Thess.* 5. 26. and 1 *Pet.* 5. 14. according to the manner and custome of those times, and the Orientall nations. *Beza. f.*

Quest. 3. How many sorts of Kisses are there?

Answ. There are two kinds of kisses in the Scripture:

- First, wicked, which is threefold, viz.
  - Idolatrous; thus the Israelites kisse *Baal*, 1 *King.* 19. 18.
  - Adulterous; thus the harlot kisseth the young man, *Prov.* 7. 13.
  - Treacherous; examples whereof are, 2 *Sam.* 20. *Mat.* 26. 44. *Prov.* 27. 6.
- Secondly, lawfull, and is threefold, viz.
  - First, *Benedictionis*, of Blessing; thus *Isaac* kisseth *Iacob*, *Gen.* 27. 27. and 31. 55.
  - Secondly, *salutationis* of salutation, and is either when
    - Friends are met withall and that either
      - Ordinarily; thus did *Abraham* to those who came unto him [l], and *Mary Magdalen* to Christ, Luke 7. 45. Or
      - After a long separation; or when friends first see one another: Thus *Iacob* kisseth *Rachel*; *Genes.* 29. 11. and *Laban* him, ver. 13. Reade also *Gen.* 33. 4. and 45. 14.
    - Friends depart one from another: thus *Laban* complaines of *Iacob*, that he would not suffer him to kisse his children before they departed [m]. Reade more examples of these parting kisses in thse places. 1 *King.* 19. 20. and *Ruth* 1. 14. and *Acts* 20. 27.
  - Thirdly, *Affectionis*, of affection; these are either
    - Divine; *let him kisse me with the kisses of his lipps*, *Cantic.* 1. 1. Now all these kisses above mentioned are strangers to this verse.
    - Humane which are either of
      - Love; thus *Ionathan* and *David* kisse one another [n], and examples hereof we have in the New Testament [o].
      - Reconciliation; thus *Ioseph* kisseth his brethren, *Gen.* 45. 15. and *David* kisseth *Absalom*, 2 *Sam.* 14. 33. and *Luke* 15. 20.

[l] 2 Sam. 15. 5.

[m] Gen. 31 18.

[n] 1 Sam. 20. 41.

[o] Rom. 16 16. and 1 Cor. 16. 20. and 1 Thess. 5. 26. and 1 Pet. 5. 14.

What would our Saviour teach us from this custome of theirs, of saluting one another?

Quest. 4. First, that not all the customes of the world are to bee declined, but that wee may in some things apply our selves to the manners of the nations wherein we are: Namely, I. in ceremonies, thus *Ambrose* perswades *Augustine* for the peace of the Church to fast upon that day which is used in the place where he is: that is, if he be in a place where they use to fast upon the Saturday, let him doe so; and when hee is present with those who use to fast upon Friday, let him doe so also. II. In outward things; here observe, the manners and customes of nations are threefold, viz.

Answ. 1. First, *vicious* and *impious*, these are never to be imitated: none are to bee followed in drinking, or whoring, or pride, or murther, or truce-breaking, or the like: though it bee a nationall sinne.

262 Secondly, some manners and customes are vaine, phantasticall, idle, and ridiculous; as the fashion of apparell, and complements, and the like, which ingenuous natures affect not, but slight.

Thirdly, some customes there are which are lawfull and laudable enough, and in these wee may apply our selves to those amongst whom we live: for here onely the rule holdes true and warrantable.

Cum fueris Romæ, Romano vivito more.
Cum fueris alibi, vivito more loci.

If thou in Rome doe range,
A Roman seeme to bee:
If thou thy dwelling change,
Live like them that live with thee.

Secondly, our Saviour would teach us by this
Answ. 2. custome of Salutation, that we ought to crray our selves gently, lovingly, courteously, and meekely towards all.

Sect. 2. Obiect. §. 2. *Doe not the Publicans the same?*] *Bellarmine* objecteth this place to prove, that unbeleevers may performe good workes: our Saviour saith, if you love those who love you, and salute your brethren onely, what doe you more then the heathen and infidels: Therefore the heathens may shew some signes of love and good will towards their brethren and friends; which is a good worke; for otherwise Christ would not have said, *What doe ye more?* but *why doe ye this?*

Anſ. 1. First, workes are called *Good* either *materialiter* or *formaliter*, either *quoad operis ſubſtantiam*, or *quoad rationem boni*: that is, In good workes there are two things to bee considered of, the Matter or substance of the worke, and the manner of doing it well; as for example, when a man gives bread to the hungry, or loves his friends, or salutes his neighbours, he performes a good worke for the substance or matter of it: when a man doth this, with a good will, or with a good intention, or out of a love unto God or vertue; hee performes a good worke for the manner of it.

Answ. 2. Secondly, those workes which are good not onely in regard of the substance and matter of them, but also in regard of the manner of doing; we grant that they are good, and not sin: but those which are good onely in regard of the substance, we say are stayned with sinne: And this *Bellarmine* himself confesseth, when he saith *Potest ſervari præceptum ſecundum ſubſtantiam operis, etiam cum peccato.*

Answ. 3. Thirdly, wee grant that heathens and infidels may performe workes which are good in respect of the matter of the worke, but not those which are good in respect of the manner of doing; that is, they doe *bonum non bene*, a good thing but not well: he who desires to see a Jesuiticall conflict, let him reade *Maldonate* upon this verse, where hee shall see him fighting for us against his brother Jesuite; affirming boldly that none shall bee rewarded for anie of these workes here mentioned, except they doe them *propter Deum*, for Gods sake.

Fourthly, *Bellarmines* proofe is frivolous, in *Answ. 4.* saying, if the worke had not beene good, Christ would have said *Cur hoc facitis? Why doe ye this?* and not, *quid amplius facitis? what doe ye more?* for they are both one in effect: for if every good worke be rewarded by God; and these to love our friends, or to salute our neighbours, are not rewarded by him; and are denied a reward because Pagans & Publicans do thē: Then it must needes follow, that these workes shall not bee rewarded by God in Pagans and Publicans; neither in them are good workes [p].

[p] *Chamier. de lib. arb. l. 4. Cap. 9. Sect. 7. & 10. Tom. 3. fol. 99.*

VERS. 48. *Be ye therefore perfect, even as your Father, which is in heaven is perfect.* *Vers. 48. Sect. 1. Queſt.*

§. 1. *Be ye therefore.*] These words having reference unto those which goe before, it may be demanded, By what degree our Saviour ascended to perfection?

Answ. 1. First, hee would not have his to offer wrong unto their neighbours or brethren.

Answ. 2. Secondly, not to be revenged more then the wrong suffered, or sustained requireth.

Answ. 3. Thirdly, not to bee revenged so much as the wrong done requireth, but to be quiet.

Answ. 4. Fourthly, to suffer further injury, rather then revenge any.

Answ. 5. Fifthly, to doe more then he requireth, that doth him wrong.

Answ. 6. Sixthly, not to hate him that doth him wrong: but even to love him.

Answ. 7. Seventhly, to be beneficiall unto him, and to pray to God for him. *Chryſoſt. Homil. 18. ſ.*

Argu. We produce this place against that Popish distinction of Precepts and Counsells: Our Saviour here saith, *ye shall be perfect as your heavenly Father is perfect*: Therefore all Counsels tending to perfection are Commandements. If there be any thing, whereby we may more neerely attaine unto perfection, wee are commanded and bound to doe it: as for example, if a man can better obtaine this perfection of godlinesse, by living single, if he have the gift, hee ought to doe it.

Replie. *Bellarmine* (*lib. 2. de Monach. Cap. 9. Arg. 5.*) distinguisheth: There are (saith he) two kindes of Perfection; a lesse which consisteth in the full keeping of the law, which is necessary to salvation: & this perfection is commanded in this vers. There is a greater perfectiō not simply necessarie unto salvation, but required for the obtaining of a more excellent degree of glory; and this perfection consists in the observation of counsels; and this our Saviour meaneth, when he biddeth the young man *to sell all that he hath, that he may be perfect*, Mark. 10. 21.

Answ. 1. First, there can be no greater perfection, then the absolute fulfilling of the law, which is in love; wherefore that which he calleth the lesse perfection is the best, seeing it fulfilleth the law [q].

[q] *Rom. 13. 10. and 1 Iohn 4. 12, 16, 17*

Answ. 2. Secondly, the perfection spoken of in this verse

verse is the best perfection; we must labour to be perfect as God is perfect: now what greater perfection: can there be, than to be perfect according to the example of God?

Answ. 3. Thirdly, that perfection which our Saviour in this verse speaketh of, is that which is described before verse 44. *Love your enemies, &c.* which perfection all the Papists referre unto a Counsel, not unto a precept, as doth also *Bellarmine* himselfe (*de Justificat. lib. 4. cap. 3.*) and therefore according unto himselfe his distinction is false and frivolous. *Bellarm. enervat. Amesi. tom. 2. fol. 163.*

Answ. 4. Fourthly, that thing whereunto Christ exhorteth the young man, is not so great a point of perfection as this whereof Christ speaketh, that we should *love our enemies*; for a man may give all his goods to the poore, and yet bee without love[r], but a man cannot love his enemies, unlesse he have love: And therefore that exhortation to perfection, containeth not onely a Counsell, but a command.

[r] 1 Cor. 13. 3. [f] Willet. synops. fol. 323. Sect. 2.

§. 2. *Be ye therefore perfect.*]

Quest. 1. What is meant by this exhortation unto perfection?

Answ. 1. First, some understand it particularly, of love and mercy towards our enemies; because the true praise of Christian perfection doth consist in the power of pardoning, and loving our enemies with our heart.

Why doth Christian perfection consist herein?

First, because there is nothing more difficult to nature than to pardon and love our enemies.

Secondly, because there is nothing more opposite unto Sathan than this is, to love those who hate us.

Thirdly, because there is nothing wherein we more resemble (or come neere unto) our God than this, to forgive those who have injured us, and to love them who hate us.

Answ. 2. Secondly, some understand this exhortation generally: as if our Saviour would say, study, and labour after every degree and kind of perfection which is in your Father.

Obiect. But none are or can be perfect so long as they live here; for none are good (*Matth.* 19. 17.) but in many things sinnefull (*Iames* 3. 2.) and if any deny this, and say he is no sinner, *Iohn* will tell him he is a lyar[t].

[t] 1 Iohn 1. 8, 10. *Answ.*

There is a double perfection, to wit, either

- First, Absolute, which is an herb growing onely in heaven: and is found in God, the Angels, and glorified Saints: this perfection is spoken of in 1 *Corinth.* 13. 10. *Heb.* 12. 23. and *Phil.* 3. 12. This we cannot attaine unto in this life, but must endeavour unto, as long as we live.
- Secondly, limited, which consists in sincerity, when the heart is upright: examples whereof we have 1 *King.* 15. 14. and *Phil.* 3. 15. Now this is required in us, and is called perfection, in a three-fold regard; namely, I. Because there is in us a sincere purpose to obey and please the Lord in all things. II. Because we have the seeds of all vertue in us. III. Because we endeavour daily, to bee more holy, more pure, more perfect, *Ephes.* 4. 13.

Quest. 2. Why must we thus labour after this perfection of sinceritie?

Answ. 1. First, because it is commanded, and that both in the Law, and Gospell: I. In the Old Testament, it is required of *Abraham*, be perfect, *Gen.* 17. 1. and of all the people of God, *Deut.* 18. 13. and of *Solomon*[u]. II In the New Testament, *Be ye perfect.* 2 Cor. 13. 11.

[u] 1 Chron. 28. 9.

Answ. 2. Secondly, because it is commended, and that both, I. In the Old Testament, as in *Noah*, Gen. 6. 9 and in *Hezekiah*. 2 King. 20. 3. and *Asa*. 1 King. 15. 14. II. In the New Testament, *Zachary and Elizabeth were both perfect*, Luke 1. 6.

Answ. 3. Thirdly, because the contrary is condemned; I. In the Old Testament, *Amaziah* is reproved, because *he sought not God with a perfect heart*. 2 Chron. 25. 2. And II. in the New Testament, *Simon Magus* is reproached because *his heart was not perfect in the sight of the Lord*. Acts 8. 21.

Answ. 4. Fourthly, because this is the end of the Ministery of the Gospel: Ministers teach that their people may be perfect, Col. 1 28, *that as pure virgins they may present them unto God*. 2 Cor. 11 2.

Answ. 5. Fifthly, because this the godly pray for: *Epaphras striveth fervently for you in prayers, that ye may stand perfect, and compleat in all the will of God*, Colos. 4. 12.

Answ. 6. Sixthly, because we must labour to regulate and conforme our lives according to the will of God, but that is perfect: Rom. 12. 2. *study to know, what the good, and absolute, and perfect will of God is.*

Answ. 7. Seventhly, because God loves those which are perfect, and will helpe them, in the time of need. *The eyes of the Lord run to and fro thorowout the whole earth, to shew himselfe strong in the behalfe of them whose heart is perfect towards him.* 2 Chron. 16. 9.

Quest. 3. What kind of perfection must we endeavour after?

Perfection is two-fold; Generall, which is

- First, *Fide*, in faith: *gird up the loynes of your mind, that you may believe perfectly*[u]. *Answer.* [u] 1 Pet. 1. 13.
- Secondly, *Penitentiâ*, in Repentance, Resolution, and a true Purpose of the heart;
  - First to hate, leave, and forsake all sins, the least as well as greatest
  - Secondly, to abstaine from the appearances of evill (1 *Thess.* 5. 22.) that is, the circumstances of sin, and all scandalous actions.
  - Thirdly, to detest all evill, even in the hidden man of the heart.
  - Fourthly, to loath and leave all sin for ever, even untill death.

fold;

Particular, and that both fold, to wit, either:
- Within, in:
  - A right heart; which is called *juſtitia veritatis, holineſſe of truth* w and ſincerity and truth: *Ioſh.* 24.14. and 1 *Chron.* 29.9. and 2 *Chron.* 19.9.
  - A good conſcience, 2 *Corinth.* 1.12.
  - Knowledge, *Rom.* 16.19. and 1 *Corinth.* 2.6. and 14.20. and *Heb.* 5.14.
- Without both, in:
  - Our life and converſation: here read theſe places 2 *Samuel* 22. 24. *Epheſ.* 6.13. *Phillip.* 3.15. and 2 *Tim.* 3.17. & 1 *Iohn* 2.5. and 4.12. and 1 *King.* 11.4. and 15.3.
  - Our words, ſee James 3.2.
  - Patience, in wrongs, injuries, tribulations, and the like, *Iames* 1.4.
  - The circumſtances of puritie: following after thoſe things which are honeſt, and of good report x, labouring to doe that which is good, and to doe it well.

w Epheſ 4 24.

x Phil. 4.8

Queſt. 4 By what meanes may wee attaine unto this perfection of ſincerity?

Anſw. 1. First, be watchfull over thy wayes, and life, ſtand upon thy watch-Tower, be a perpetuall Centinell, becauſe thy enemies are both many, and crafty, and ſtrong, and very vigilant.

Anſw. 2. Secondly, have regard unto the Law of God, let that be thy Judge; marke and obſerve that ſtrict purity which is therein required, and remember, thy duty is to labour to fulfill all righteouſneſſe.

Anſw. 3. Thirdly, looke upon the godly, and Saints upon earth, and imitate them: *Brethren follow me, and together with me, them alſo who walke according to our example.* Phil. 3.17.

Anſw. 4. Fourthly, meditate upon the infinite purity, and perfection of God: but of this in the next Section.

Sect. 3. §. 3. *As your Father is perfect.*]

Queſt. 1. Muſt we labour to aſpire to the infinite purity, and perfection of God? is not this inſolent impiety (as *Gualter* thinkes) little leſſe than the ſinne of *Lucifer*?

Anſw. 1. First, to thinke that wee can bee ſo perfect as God is, is the errour of the Novatians, and Adamites: contradicted by Saint *Paul* in theſe places, 1 *Corinth.* 15.10,57. and 2 *Cor.* 3.5. and 5.7.

Anſw. 2. Secondly, but to aſpire, and ſtrive unto this perfection is pious; and to grieve becauſe we are ſo imperfect is a good thing, for thus doth *David*, *Pſalme* 120.5. and *Paul Rom.* 7.24.

Anſw. 3. Thirdly, and for us not to reſt, but as long as we live to endeavour to be nearer unto God, to be more perfect, and more and more reſemble our God in righteouſneſſe, and true holines, is laudable and commendable, yea commanded in this verſe: *Ad ſimilitudinem non equalitatem, Calvin.*

Queſt. 2. Wherein muſt we imitate our God?

Anſw. 1. First, in love and charity towards our brethren, and that many ſeverall wayes: namely, we muſt imitate him I. In the object of love, that is, first we muſt love our enemies, for he loved us when we were enemies. Secondly, wee muſt love the poore, for *he raiſeth up the poore out of the duſt, &c* Pſalme 113.7,8. II. in the degree of love, wee muſt love them as brethren; for the Lord loved as a Father doth his children, read *Pſalm* 27.10. and 103.13. and *Eſa.* 49.15. III. in patience towards thoſe that wrong us; for God is patient towards us, though we provoke him daily. IV. in our actions: God gives us good things not evill, and therefore we ſhould doe good not evill unto others. V. God never puniſheth but for good: he in all his corrections reſpects the end, chaſtening us as a Father doth his children, that wee might be amended a. Herein alſo wee ſhould imitate our God, never deſiring that thoſe who have offended us ſhould be puniſhed out of revenge, but corrected that they might learne to amend. VI. We muſt imitate God in affection; he is loath to puniſh, and grieves when he corrects, but he rejoyceth to ſhew mercy, *Pſalme* 103.8. *Ezech.* 18.23,31, Thus ſhould wee doe. VII. God in rigour and juſtice remembers mercy. *Mic.* 7 18. ſo muſt we, remembring *ſummum jus, ſumma injuria*, to uſe the extremity of the Law is hard and unchriſtian-like meaſure.

a Pro. 3. 12. and Heb. 12.5.

Secondly, we muſt imitate the perfection of God in generall, that is, labour I. to be pure from evill, yea from all evill, and that alwayes: II. to be compleate in all good things, whether towards God, or towards our neighbour, or in our ſelves, *Tit.* 2.11. Taking no liberty to doe any thing that is evill, or to leave undone any thing that is good: That ſo we may be perfect according to the ſimilitude of our Father. *Anſw.* 2.

§. 4. *As your Father which is in heaven.*] *Sect.* 4.

Why doth our Saviour adde this amplification, *Qui es in cœlis, Which is in heaven*? had not the mention of the exemplar, *your Father*, been ſufficient? *Queſt.* 1.

Our Saviour addes theſe words to teach us, That the meditation of heaven ought to incite us unto the imitation of that perfection which is in God. *Anſw.*

What glory, felicity, or excellency is there in heaven, that the remembrance thereof ſhould excite and provoke us unto ſo hard a worke, as this is here mentioned? *Queſt.* 2.

The glory of heaven may be conjectured, and amplified, both from the

Answ. Price which it cost, namely the blood of Christ[b], wherein note,
- *Quis?* Who bought it? God the Father, who best of all knew the value and worth of it.
- *Quomodo?* How was this price paid? not unwillingly, but willingly.
- *Pro quibus?* For whom was it bought; not for himself but for us.

[b] 1 Pet. 1, 18.

Names and elegancies thereof: I. Because life is sweet unto all, therefore it is called life eternall, *Mat.* 25.44. *The righteous goe into eternall life.* II. Because all men desire some certaine estate, therefore it is called an *Inheritance, immortall, incorruptible, and undefiled*, 1 *Pet.* 1. 4. III. Because all men have some ambition and aspiring thoughts in them, therefore it is called a *Kingdome*[c], *and a crowne of glory*, 2 *Tim.* 4. 8. IV. Because all men delight in the light, therefore it is called *light inaccessible*[d]. V. Because all men desire honour and glory, therefore it is called a *weight of glory*[e]. Thus the Lord expresseth heaven by those things which are most desired by men.

[c] Lu. 12, 32.
[d] 1 Tim. 5. 16.
[e] 2 Cor. 4. 17.

Effect, because it makes us to be glorious, & that both in
- Soule: both by a
  - Removall of whatsoever is evill; for there *all teares shall bee wiped from of all faces*[f].
  - Concession of whatsoever is good & which our hearts desire.
- Body, which shall be endued with health, strength, beauty, comelinesse, and the fruition of whatsoever may make our joy compleate.
- Whole man, for there *the righteous shall shine forth as the sunne*[g].

[f] Esa. 49. 10, & Rev. 7. 16, and 21. 4.
[g] Dan. 12. 3, & Mat. 13. 43.

Circumstances, and that both of the

Place: Here observe, men generally desire stately houses, and love them so much the more, if they were built by some rare and famous Architectour, principally if they bee safe, healthfull, delightfull, and pleasant habitations: Now heaven is a glorious place in all these regards both in respect of the
- Creation, and fabrique therof; it being the Lords Master-peece, in inanimate things so beautified and adorned with Sunne, Moone, and Starres, that we may well say, *Si tanta extrà quid intus?* if the outside be so glorious; what is the inside?
- Creator and builder of it, it being a prime peece of the best Architectour in the world: to wit, *the worke-manship of God*[h].
- Habitation and situation thereof, it being free from all danger, anoyances, greevances, and evils whatsoever, it is a pleasant place in it selfe, and a place free from the assaults of enemies, or danger of sicknesse, or the like.

[h] Heb. 11. 10.

Society, both with
- God the
  - Father: *our fellowship is with the father*, 1 *John* 1.3. (3.2.
  - Son: *our fellowship is with Christ, whom wee shall see as he is*, 1 *Joh.* 1.3. &
  - Holy Ghost: *if there be any fellowship of the Spirit, &c. Phil.* 2. 1.
- Angels, and Arch-angels, and all the hoast of heaven.
- Men, namely, Patriarches, Prophets, Apostles, Martyrs, & all the blessed Saints.

Meate, we shall then be fed with *Nectar* and *Ambrosia*, Angels food; yea heaven shall be unto us as a continuall banquet.

Apparell, in heaven we shall be cloathed with garments of
- Immortality
- And glory.

1 Cor. 15. 53.

Perpetuall possession thereof: it being *an inheritance that never fadeth away*[i].

[i] 1 Pet. 1. 4.

Thus we see the reason why our Saviour addes these words, *Which is in heaven*, that the meditation of heaven, and the joy and glory thereof may spurre us forward to strive and endeavour to bee perfect as our heavenly Father is perfect.

Quest. 3. What benefit or fruit can we reape from these meditations of the glory of heaven?

Answ. 1. First, the remembrance hereof will expell other thoughts from our hearts.

Answ. 2. Secondly, it will be a means to terrifie us from sinne: the remembrance hereof will make us say unto our selves: shall I loose heaven, and deprive my selfe of such glory for sinne? or doe I thinke that ever I shal enter into that pure place, if I thus pollute my selfe.

Answ. 3. Thirdly, the meditation of heaven and the glory thereof will move and provoke us unto that which is good, yea, facilitate the worke and exercises of religion.

Answ. 4. Fourthly, these thoughts seriously ruminated will facilitate all afflictions, and make us beare our burthens with a great deale more ease: The good Martyre did patiently indure his sharpe break-fast because he should have a sweete supper: and Saint *Paul* all his tribulations because of that heavenly recompence of reward, Rom. 8.18. and 1 Corinthians 4. 17. &c. 2 Timothy 4. 8.

CHAP.

CHAPTER VI.

Vers. 1. VERS. 1. *Take heed that ye doe not your almes before men, to be seene of them: otherwise ye have no reward of your Father which is in Heaven.*

OUR Saviour in this Chapter doth reprove the Scribes and Pharisees, 1. For their Hypocrisie in giving, praying, and fasting: 2. For their care of the world: because these spoile the best worke which is performed.

Quest. 1. What are wee to avoid and abstaine from in the performance of good workes, according to our Saviours present institution and Doctrine?

Answ. From good workes these things ought to bee expelled: namely, First, Hypocrisie, or a conformity of the outward actions onely, wanting the true internall motions of the heart. Secondly, ambition, or the seeking of the praise and glory of men. Thirdly, pride, puffing up the mind for the works wrought either before God or men.

Quest. 2. How ought good workes to bee performed, according to Christs present purpose?

Answ. It appeares by an Antithesis of the former question: namely, First, they must be done *ex animo*; that is, there must be a conformity betweene the internall motions of the heart, and the externall good actions. Secondly, principally, because it is Gods will and commandement, therefore that we may performe that obedience which is due unto him, we must labour in good workes. Thirdly, in our best performances we must labour to retaine an humble minde, confessing we have done no more then was our duty to doe, *Chem. harm. f.* 591. *fine.*

Sect. 1. §. 1. *Take heed that yee doe not your Almes before men.*]

Some (*Vulg.* & *Beza*) reade here τὴν ἐλεημοσύνην Almes; some Manuscripts have δικαιοσύνην μὴ ποιεῖν (*sic Augustin. de serm. in Monte. cap.* 2.) doe not your righteousnesse before men; the sense is one and the same, for to doe righteousnesse is sometimes with the Hebrewes to give almes; yea, they called Almes righteousnesse, as wee see, *Deut.* 24. 13. *If thou restore unto the poore his raiment, it shall be righteousnesse unto thee before the Lord thy God*: The word there used is (*Tsedakah*) which the Septuagints renders not δικαιοσύνην, but ἐλεημοσύνην Almes, so also *Daniel* 4. 25. So *Salomon* saith, *Righteousnesse delivers from death* (*Prov.* 10. 2. and 11. 4.) but *Tobit* 12. 9. It is almes delivers from death, *Tsedakah* being there expounded by ἐλεημοσύνη; so also *Psal.* 112. 3. 9. and 2 *Cor.* 9. 9. it is said, *His righteousnesse endureth for ever*, that is, *his almes.*

Sect. 2. §. 2. *Before men.*]

Is this absolutely commanded, or are we injoyned never to give before men? *Quest.* 1.

No, as thus appeares, 1. The Apostolicall Church used contributions in their publike meetings and assemblies. 2. In the Apostles time they sent reliefe publikly to other Churches. 3. Christ commands, that our light should shine before others: that is, that our good workes may be done in the sight of others, *Mat.* 5. 16. And therefore from these three particulars it is cleere, that wee are not absolutely forbidden to give almes before men. *Answ.*

We give almes because God commands us, and we expect a reward from him; what need we then doe them before men? if God see them is it not sufficient? *Quest.* 2.

There is a good and necessary use of holding and shewing forth good workes, both in generall and particular. *Answ.*

First, there is a necessary use of holding forth good workes in generall, and that in a foure-fold regard; namely, 1. Of our God. 2. Of our Neighbour. 3. Of our selves. 4. Of our profession.

First, in respect of God, it is requisite to doe good before men, that so hee may be glorified, *Matth.* 5. 16.

Secondly, in respect of our brethren, it is necessary, that so we may be as lights and good examples unto them, to encourage them in the way of God, and to provoke them unto good workes, *Phil.* 2. 15,

Thirdly, in regard of our selves, that we may procure a good name and fame unto our selves, we must be carefull to procure things honest in the sight of all men, *Rom.* 12. 17. and 2 *Cor.* 8. 21. and 1 *Tim.* 3. 7.

Fourthly, we must shew forth outward good workes, in respect of the Gospel which wee professe; we must strive that the mouthes of all men may be stopped, and that the glory of the Gospel may be advanced.

Whose mouthes is it, that we must be principally carefull to stop? *Quest.* 3.

First, of Papists, who brag and boast of their workes, both of charity and religious exercises; let those who professe Christ, be ready to give to him that lackes, and frequent in reading, hearing, meditating, and praying; let not Papists doe more in a blind zeale superstitiously, then professours in a true zeale religiously. *Answ.* 1.

Secondly, they must stop the mouthes of prophane persons, who are ready scandalously to say, that they are outwardly holy, but inwardly prophane; they seeme without religious, but within are vicious. Let our lives, actions, and conversations be such, that they may have no cause thus to detract us. *Answ.* 2.

Secondly,

Secondly, more particularly, there is a necessary use of shewing forth this worke of Almes even before others; for hee which is able to give much may give publikely: and that for these two causes; First, that the poore knowing, thou wilt give, may beg of thee, and make their wants knowne unto thee. Secondly, that thou mayst remove the imputation of covetousnesse and hard-heartednesse from thee, which would bee cast upon thee, if thou wert knowne to be *rich in goods*, and not knowne to bee *rich in good workes*.

Quest. 4. Who are faulty in this particular?

Answ. 1. First, those who pretend a love unto the poor, and seeme to pitty them, but give them nothing.

Answ. 2. Secondly, those who say they give in private, and either doe not, or else give so little, that they would be ashamed to have it publikely beheld.

Answ. 3. Thirdly, those who deny to relieve the poore when they beg, with this excuse, they will not give publikely; but this should not hinder them at all, for it is lawfull to give publikely, if so bee we doe it not for the praise of men.

Vers. 2. VERS. 2. *Therefore, when thou doest thine Almes, doe not sound a Trumpet before thee, as the hypocrites do, in the Synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.*

Sect. 1. §. 1. *When thou doest thine Almes.*

Objct. The Papists say, Almes must be done, *Intentione placendi Deo*, with an intention to please God thereby: And for the proofe hereof object this place, thus; Our Saviour here reproveth the Pharisees because they gave Almes to be seene of men: but we must give our almes in secret, that God may reward us, vers. 5. as they seeke the praise of men, so wee must seeke the praise of God[f].

[f] *Bellarm. de bonis operibus in particular. li. 3. cap. 13.*

Answ. Our Saviour Christ biddeth us not in this place in giving our almes, to propound and set before us the praise and reward of God, but only to take heed of the praise of men, and to shunne the same by giving in secret, and the praise or reward of God followeth upon this simplicitie and singlenesse of heart in giving of almes: We grant that our almes-deeds are well pleasing and acceptable unto God through Christ; *for with such sacrifices God is well pleased*, (Heb. 13. 16.) but yet we must not doe them onely for hope of a reward, or the like respect, but for conscience sake, and out of duty towards God.

Sect. 2. §. 2. *Sound not a Trumpet.*

Obser. 1. We see here, Christ 1. taxeth the accustomed vices. And 2. particularly, names, Trumpets, Synagogues and streets. Yea 3. reproveth them, calling them Hypocrites; teaching us hereby, that it is lawfull publikely to reprehend the sins of our dayes, and the sinnes of our hearers.

Quest. 1. What benefit reape hearers by being reproved, for it should rather seeme to doe hurt then good?

Answ. 1. First, it tries hearers, whether they be the children of God, or not; for many men deceive both themselves and others in many things, who are discovered by spurning at reproofe: the children of God are like *David*, who takes kindly a particular reprehension (2 *Sam.* 12. 12.) but wicked men cannot endure thus to be touched to the quicke.

Answ. 2. Secondly, it is a meanes to humble hearers; for it opens the eyes, and awakes out of sleepe: Reade 1 *Cor.* 14. 24. &c. being reproved he falls downe: so the Prophet *Esaiah* telleth the people, that their carnall security shall be talked of and reproved, and it shall be a vexation to understand the report[g].

[g] *Esa.* 28. 19.

Answ. 3. Thirdly, it is a meanes to make sinne odious unto us: there is a certaine false sweetnesse in sinne, which reproofe doth discover and often removes; as we may see in *Ahab*, who being reproved, seemed by his sorrow to loath the sinnes, which he had committed.

Answ. 4. Fourthly, it doth excite us to amend: gentle reproofe makes a man carefull to reforme what is amisse.

Quest. 2. What is meant by this phrase, *Sound not a Trumpet*?

Answ. 1. First, some thinke that it was a Proverbe, whereby was signified, that they must not publish in the eyes of the world their almes-deeds: thus *Gualtherus*.

Answ. 2. Secondly, the phrase was not proverbiall, but was derived from the custome of the Jewes, who were called by a Trumpet to these kind of assemblies.

Answ. 3. Thirdly, it is observable, that this was commanded by God in generall, who caused *Moses* to make two silver Trumpets, that by the sound thereof, the assembly might assemble together at the doore of the Tabernacle: yea by the Trumpet they were assembled unto battell, vers. 19. 10. whence a Feast of the blowing of Trumpets was instituted[i]. We might observe two things from hence; namely.

[h] Numb. 10. 1. &c. vers. 9. 10

[i] Num. 29. 1.

Obser. 2. First, that holy and divine institutions may be corrupted and abused, as was the brazen Serpent.

Obser. 3. Secondly, that all kinds of hunting after vaine glory is prohibited, principally in the performance of any good duties. But I enlarge not these in this place.

Sect. 3. §. 3. *As doe the Hypocrites, or Pharisees.*

The meaning of these words is, that in the performance of good duties, we must not be like unto them.

Quest. What was the manner of the Pharisees and Hypocrites in morall worship?

Answ. 1. First, the Pharisees were diligent in small things, but negligent in great, *Matth.* 23. 23. but wee must principally respect the greater things of the Law, not neglecting the lesse.

Answ. 2. Secondly, the Pharisees in their good workes sought their owne glory, but wee must seeke the glory of God.

Answ. 3. Thirdly, the Pharisees performed externall worship, but neglected internall; but wee must both.

VERS.

Vers. 3. VERS. 3. *But when thou doſt almes, let not thy left hand know what thy right hand doth.*

Sect. 1. § 1. *When thou doſt almes.*] Chriſt wee ſee here doth not reprove giving of almes, neither forbid it, but allowes it when thou giveſt almes: Teaching us that almes deeds are to be done, it being a good worke; although ſome abuſe them. *Obſerv.*

Are all almes good, and to be done? *Queſt.* 1.

Anſw. Almes are either Good, and theſe are twofold, viz. Evill and counterfeite, whereof ſomething hath beene ſaid afore, Chap. 5. verſ. 8. and ſomething remaines elſwhere to be ſpoken of. Good, and theſe are twofold, viz. Publike: theſe belong unto the Magiſtrate, *(ſee Gualt. ſup. fol.* 198. Private: theſe being unto us, and are to be done ſecretly, according to our Saviour Chriſts preſent injunction.

Queſt. 2. Why muſt we give almes?

Anſw. 1. First, becauſe God hath commanded it; *If there bee among you a poore man, thou ſhalt not harden thy heart againſt him, but open thy hand wide unto him, Deut.* 15. 7. Hence I argue, that which God doth command man muſt obey: but God commands us to give almes: Therefore we muſt obey him herein.

Anſw. 2. Secondly, becauſe God hath commended it. That which the Lord commends all men ſhould practiſe which deſire the praiſe of God. But God commends almes deeds, *He hath diſtributed, hee hath given to the poore, his righteouſneſſe remaineth for ever, Pſal.* 112. 6.

Anſw. 3. Thirdly, God hath taken ſpeciall care of the poore, giving particular charges for their proviſion, and therefore by no meanes we muſt neglect them. 1. The Lord ordained that the poore ſhould have all that grew the ſeventh yeare. *k* Exo. 23. 11. 2. The tenths of the third yeare, Deut. 14. 28. 3. Every yeare they muſt have ſome gleanings left for them; yea ſome ſheaves, Levit. 14. 9. and 23. 22. and Deut. 24. 19.

Anſw. 4. Fourthly, becauſe the principall care of the Apoſtles was, to make proviſion for the poore; and therefore if wee would follow ſuch famous leaders, we muſt be ready to diſtribute. Read theſe places, and you ſhall ſee the great care the Apoſtles had of the poore, Act. 2. 45. and 4. 32, 35. and 6. 1. and 11. 29. and Rom. 12. 13. and 15. 26. and 2 Cor. 8. 1. &c. and 9. Chapter. and Gal. 2. 10.

Queſt. 3. Why will the Lord permit poore men to be? cannot he give unto all, and provide for all?

Anſw. 1. First, God made both the poore man and the rich, Prov. 22. 2. and can make the poore rich if he pleaſe.

Anſw. 2. Secondly, the Lord ordaines and ſuffers poore men to be for our ſake; that thereby he might both teach and prove us: for God hereby doth teach unto The poore theſe two things. First Humilitie. Secondly Patience. Others, theſe two things, namely, 1. Compaſſion. 2. Bounty.

Queſt. 4. It is ſomething hard for a man to diſtribute and impart that, which by his owne labour hee hath gotten, unto others: how therefore may we be moved or encouraged unto this duty of almes giving?

Anſw. 1. First, remember hereby thou ſhalt ſhew thy ſelfe a Chriſtian: he that is not mercifull is no Chriſtian: and he that gives not (being able) is not mercifull, Reade *Iames* 2. 15. and 1 *Iohn* 3. 17, 18. and therefore thoſe who make a profeſſion of the Goſpel, and yet are hard hearted doe argue their religion to be in vaine, their hearts not being ſoftened with the fire of love, *Iam.* 1. 26, 27.

Secondly, conſider thy owne eſtate and condition; how that either thou or thine may want, and therefore that pittie thou couldeſt deſire might be ſhewed unto thee in that caſe, thou ſhouldeſt ſhew unto others, *Heb.* 13. 3. *Anſw.* 2.

Thirdly, labour to ſee God and Chriſt in the poore, (*In as much as ye did it to them, ye did it to me*) when thou ſeeſt thy poore brother in want, ſuppoſe thou ſaw thy eldeſt brother (Chriſt) in need, and looke what thou wouldeſt doe unto him, doe unto the poore, for that is as done unto Chriſt. *Anſw.* 3.

Fourthly, looke upon the primitive times, and Chriſtians whereof that miſcreant ſaid; *Impij Galilæi & ſuos & noſtros nutriunt (Iulian. Apoſt. Euſeb.)* Theſe Chriſtians are merciful both to their owne ſort and ſect, and alſo to heathens and infidels: And doe thou likewiſe. *Anſw.* 4.

Fifthly, remember the puniſhment is due unto thee if thou bee not charitable: *Thou ſhalt have judgement without mercy, if thou ſhew no mercy,* James 2. 13. *Anſw.* 5.

Sixthly, conſider that thou ſhalt not looſe what thou giveſt, but ſhalt gaine thereby, *Prov.* 11. 25. and 19. 17. *Anſw.* 6.

What are the Impediments which hinder us from giving of almes, and the *remedies* againſt thoſe Impediments? *Queſt.* 5.

Anſw. The *Remora* are many, and therefore for brevities ſake I will carry a long together, both the one and the other, the hinderance and the helpe, the impediment and the remedy.

Impediment. 1. Firſt, the love of riches hinders us from relieving our brethren, becauſe thoſe thornes choake the ſeeds of charity and mercy (Mat. 13. 20.) And therefore let us not love riches (1 Joh. 2. 15.) leſt the love of them bring us into temptations and ſnares (1 Tim. 6. 9. 10. 17.) and make us preferre our mony before our God, and before our brother.

Imped. 2. Secondly, the care of the world, and the feare of poverty, often hinders us from almes deeds; we are loath to give, being fearefull to want: And therefore we ſhould learne to walke, and live by faith, 2 Cor. 5. 17. to labour to be good, and doe good, and then we ſhall not want, Mat. 6. 33.

Imped. 3. Thirdly, the care of and for our children doth

doth often hinder us from the workes of mercy; we are unwilling to diſtribute, leſt they ſhould lacke. But this is an errour and fault: indeed parents ſhould be carefull not to be idle, or prodigall, waſting their eſtates with riotous living, or contentions, exhauſting their wealth by brawles and ſutes; but they muſt not feare to give almes: for he that doth ſo, ſpareth he knowes not for whom [m], on the contrary, neither the liberall, nor his ſhall lacke [n]. A man cannot better provide for his children, then by giving a part of their portion unto the Lord to keepe, who will certainely returne it unto them with advantage.

m Pſa. 39. 6.
n Pſal. 37. 25.

Imped. 4. Fourthly, the opinion of our proper and peculiar intereſt in that which we poſſeſſe, is an impediment often unto us, as we ſee in *Nabal, ſhall I take my bread and give it to others?* 1 *Sam.* 25. 11. But what haſt thou, which thou haſt not received [o]? yea what art thou? not the proper owner, but onely a ſteward who muſt give account of every peny given unto thee.

o 1 Cor. 4. 7.

Imped. 5. Fifthly, ſometimes the ſmalneſſe of the gift hinders the giver; many ſay they are not able to give much, and therefore they may as well give nothing, as ſo little as they are able to give: But feare not that; for a ſmall almes ſhall bee accepted if given willingly, as followeth afterwards.

Imped. 6. Sixthly, the multitude of poore hinders a multitude from helping the poore: but men muſt doe what they can, giving as much, and to as many as they can, and God will accept of it.

Imped. 7. Seventhly, ſome are diſcouraged from doing good in this kinde by reaſon of the paucitie and rarity of examples, they ſee ſo few liberall, that they withhold their hands from the poore, fearing leſt they ſhould be thought ſingular: But here we ſhould not ſtay for others, but remember that it is an honour to goe before, and to be an example unto others; becauſe in a good worke a man had better be firſt then ſecond, yea, conſider that although there are but few that are charitable, yet there are ſome: and it is a ſhame, that we ſhould not be excited by thoſe who are good, and yet bee hindered by thoſe who ate evill.

Imped. 8. Eightly, the unworthineſſe and wickedneſſe of the poore; this was anſwered before, Matth. 5. 8.

Imped. 9. Ninthly, ſome refuſe to give by reaſon of ſome private grudge and ſpleene againſt the poore; but here we muſt remember 1. that this is an unworthy thing to bee angry or to beare a grudge unto a poore man: *Non dignum irâ Cæſaris*: yea, 2. conſider that the charity is ſo much the greater, which is extended unto an unworthy perſon.

Imp. 10. Tenthly, ἀσυμπλία, the want of naturall affection, or an inſenſibility of the ſympathy of parts: And therefore wee ſhould remember 1. that they and wee are but all one body; 2. that Chriſt is the head of this body. And therefore 3. We ſhould ſee Chriſt in our brother. And 4. Be as ſenſible of our brothers want, as one member is ſenſible of the paine and anguiſh of another.

Sect. 2. §. 2. *Let not thy left hand know what thy right doth.*

What is the meaning of theſe words? 269

First, ſome allegorize them thus, we muſt doe nothing ſiniſterly, but all things dexterouſly, or in a dexterous worke, let no ſiniſter thing bee mingled: as for example, Almes is a good worke, and therefore it muſt be free from covetouſneſſe, anger, diſgracefull tearmes, vaine-glory, opinion of merit, partiality, and the like [p]. *Queſt.* 1. *Anſw.* 1.

p *Gualt. ſ. Anſw.* 2.

Secondly, ſome oppoſe theſe words onely to publike almes; as if our Saviour would ſay, give in ſecret, of which afterwards in his proper place.

Thirdly, ſome further ſtretch the words; as if our Saviour meant an abſolute concealing of the workes of mercy, *let not thy left hand know, &c.* That is, let none know it at all; or do not onely conceale what thou doſt in part, but altogether. *Anſw* 3.

Fourthly, ſome underſtand theſe words of hiding our almes-deeds from our ſelves: *let not thy left hand, &c.* As if our Saviour would ſay, thy good deeds muſt be concealed from thy ſelfe, if it be poſſible, leſt thou ſhouldeſt be proud of them in thy ſelfe. *Anſ.* 4.

Why may we not behold, and looke upon the good duties which we performe? and delight in that good which is done by us? *Queſt.* 2.

Firſt, becauſe for the moſt part they are hypocrites that bragge of their good deeds. *Anſw.* 1.

Secondly, becauſe they ſeldome ſtand who bragge and boaſt: *Peter* makes a galiant promiſe, *That though all the world forſake Chriſt yet he will never forſake him*, Mat. 26. 33. 35. but hee performes it badly, verſe 69. *Anſw.* 2.

Thirdly, becauſe this will make us bee ready to truſt in our ſelves, and ſo come the more ſpeedily into danger. *Sub hoſte quem proſtravit moritur, qui de bono quod geſſerat elevatur. Greg. Mor. lib.* 20. He periſheth by his enemie whom hee hath ſubdued, who is puffed up with that good worke, which he hath performed. *Anſw.* 3.

Fourthly, for a man to behold the good works which he hath done with a delight in them as his, is a pride no leſſe, then outwardly to bragge and boaſt of them: for there is a double pride, viz. I. to be outwardly puffed up for ſomething done, or for ſome naturall parts or endowments: II. to be inwardly proud of ſome good worke, although no pride appeare outwardly: this is alſo carefully to be avoided: The fault (in both theſe) is not in him who praiſeth and commendeth the good worke done, but in him who is proud, either of the praiſe given, or of the deede done. *Iactantia non eſt vitium laudis humanæ, ſed perverſæ animæ, laudem amantis* [q]. Boaſting is not the vice of the man who praiſeth, but of the perverſe minde which loveth the praiſe of men. And therfore let us not accuſtome our ſelves to reade over and over the Bookes of our good deedes, for that is a Catalogue which will puffe us up, and make us with *Pygmalion* fall in love with our owne handiworke; for good workes are often like beautie, wit, learning, and knowledge, which are known, and being known puffe up, 1 *Cor.* 8. 1. *Anſw.* 4.

q *Auguſt. de civit. Dei*, 14.

Is it never lawfull for us to looke upon or to *Queſt.* 3.

270 ſpeake of the good deedes we doe?

Anſ. 1. Firſt ſometime the aſpect of our good works is lawfull & profitable, namely, in a threefold time; I. in the time of accuſation; when ſathan ſtrongly aſſaults, and we are not ſenſible of the ſhield of faith wherewith we ſhould reſiſt him; then it is good and neceſſary for us, to prove our faith by our works, w^ch we cannot do without the looking upon our good workes. II. In our daily examination; we ſhould ſeriouſly examine whether we be in nature or in grace, in old *Adam* or in new[r]. Now the tree is knowne by his fruit, *Mat.* 7. 16. 20. and *Iames* 2. 17. and therefore for the attaining unto the true knowledge of our eſtates, it is profitable to looke unto our good workes. III. When the heart growes dull and too forgetfull of rendring thankes unto the Lord for his great mercies, then wee may conſider how he hath waſhed us from our former pollutions, how he hath renewed our ſtrength, how he hath mortified ſinne in us, how he hath freed us from the ſnares of death, and how he enables us in ſome weake meaſure to obey him in that which is good.

[r] 2 Cor. 13. 5.

Anſw. 2. Secondly, but in all theſe times, whatſoever we ſee in our ſelves we muſt adde, we are yet but unprofitable ſervants, *Luk.* 17. 10. & we have not as yet attained unto that perfection we ought to have. *Phil.* 3. 12. 13. Happie is that man who ſeemes little in his own eyes but great in the eyes of others: who ſhines unto others & yet ſeemes darke unto himſelfe, and in that regard deſpiſeth the praiſes of men.

Queſt. 4 The ſweeteſt Muſicke is a mans owne praiſe, and therefore how may our hearts and eares bee ſtopped againſt theſe bewitching enchantmẽts? what ſhall we doe to be preſerved both from the flatterie of others, and from affectation in our ſelves;

Anſw. 1. Firſt, doe not delight thy ſelfe in reading or repeating the catalogue of thy good deedes, as the proud Phariſee did, *Luke* 18. 11. *Averte oculos ne capiâris formâ*: leſt thou grow proud.

Anſw. 2. Secondly, looke downe to thy feet, and conſider the filthineſſe and errors of thy former life.

Anſw. 3 Thirdly, reade the booke of thy daily ſinnes, for this is a profitable catalogue to humble the ſoule.

Anſw. 4. Fourthly, if flatterers ſhould fill thy eares with thy owne commendations; then remember, they ſee what is without, but not what is within: they know not the many corrupt thoughts, and deſires, and purpoſes that are in thy heart; they are ignorant of thy many neglects in good duties, and of divers ſiniſter reſpects and ends which are frequently in the good workes thou doſt.

Anſw. 5. Fifthly, if thy owne heart and thoughts ſhould tell thee, that thou art good, and there are not many better; then meditate upon the puritie of God and his law, looke unto thy copie, compare thy ſelfe with thy exemplar, *Mat.* 5. 48. and thou wilt acknowledge, that the Eaſt is not ſo farre diſtant from the Weſt, as thou art from what thou ſhouldeſt and oughteſt to be.

Sixthly, remember the many blots and defects that are in the beſt worke thou performeſt: Who would brag of good wine if it were mixed with poyſon? And our beſt workes as comming from us are but like wine in a poyſoned cup. *Anſw.* 6.

Seventhly, whatſoever thou haſt it is the gift of God: and by his grace thou art what thou art, 1 *Cor.* 15. 10. and therefore why ſhouldeſt thou thy ſelfe boaſt, or any other make thee proud of that which is not thine? for at the beſt thou paieſt but God with his owne coyne. *Anſw.* 7.

VERS. 4. *That thine almes may be in ſecret; and thy Father which ſeeth in ſecret, himſelfe ſhall reward thee openly.* *Ver.* 4

§. 1. *That thine almes may be in ſecret.* *Sect.* 1.

The ſcope of our Saviour here is, that *pro viri*li, as much as in us lies, we muſt endeavour to hide and conceale the good workes which wee performe from the eye of the world. *Queſt.* 1.

Why may we not reveale our good workes unto men, but thus hide them from them?

First, becauſe wee performe them for Gods ſake, not for mans, and therefore if God ſee them, it is enough though men know not of them. *Anſw.* 1.

Secondly, it is not equall and faire dealing, to reveale unto men our good deeds, and conceale from them our bad: and therefore either tell both or neither. *Anſw.* 2.

Thirdly, veſſels that ſound moſt, are moſt empty: *Come* (ſaith *Iehu* unto *Iehonadab*) *and ſee my zeale for the Lord*, 2 King. 10. 16. and yet verſ. 31. it is ſaid, *Iehu tooke no heed to walke in the Law of the Lord God of Iſrael with all his heart: for he departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.* So the young man ſaith unto Chriſt, *Omnia feci, all theſe things have I done*, Mat. 19. 20. and yet hee will leave Chriſt rather than his riches: So *Peter* ſpeakes moſt boldly, but falls moſt fowly, *Mat.* 26. And therefore take heed of vaine oſtentation in the performance of good workes. *Anſw.* 3.

Doth not this verſe croſſe *Mat.* 5. 16? is there not a direct Antitheſis and contrariety betwixt theſe two verſes? { *Let your light ſo ſhine before men, that they may ſee your good works*; And { *Let your almes be done in ſecret, that men may not ſee them.* *Queſt.* 2.

They differ in two things; 1. In *re*, in the thing done. 2. In *modo*, in the manner of doing. *Anſw.*

Firſt, theſe two verſes differ in the thing. Here obſerve, that ſome good works cannot be concealed; ſome may.

First, there are ſome good workes which cannot be hid, as for example, I. When a publike worke is commanded, as the worke of the Lords day the preaching and hearing of the word, and publike prayers; theſe cannot bee concealed. II. When the omiſſion of duties may ſcandalize religion, then they are not to be concealed. III. When wee are ſeriouſly asked by our brethren what

what good workes we performe, wee must not lie; but yet there is a difference to be observed, by whom we are asked: For First if the question be asked by a Saint and holy man, who hath no need of our example, then we must rather urge our omissions and neglects of good duties; and our answer must savour of the confession of our sinnes, rather then of our good workes. Secondly, if the question be asked by one who is weake, then build him up by thy example, yet let it be done modestly. *Ostendens non Ostentans*, shewing him what thou dost but without all ostentation, yea extenuating what thou shewest him, and not amplifying of it; nor taking any thing unto thy selfe, but ascribing all the glory of thy good workes unto God.

Secondly, there are some good workes which may bee concealed; and yet in some cases may and ought to be manifested, otherwise not; as for example, I. There are some workes which procure praise, some which beget shame. First, some workes will humble us, and affect us with blushing to lay them open; as the sense and profession of our infirmities, whether of anger, covetousnesse, wantonnesse, idlenesse and remissnesse in our callings. These a man may shew unto a holy and faithfull friend modestly.

Secondly, some workes beget praise, as honest and beautifull workes, such as almes is; these must be concealed as much as we can. II. Sometimes it is necessary that wee should hold forth our workes, and be examples unto others: As First, when thou livest among those who are wicked, who altogether neglect religious workes. Secondly, when the worke is difficult, and rare; as the daily examination of our selves, and the pardoning of injuries, and the like, that so others by our examples may bee encouraged thereunto. Thirdly, when the worke is perillous as the profession of Christ among heretikes: In these there is need of our example, and therefore we should herein shew our selves. III. Sometimes the glory of God is dishonoured by sinne; here shew all the might and power thou hast: If sinne be committed with a high hand, then let religion be professed so also, that is openly and undauntedly, but yet with modesty; for constancy and boldnesse in religion differ much from boasting and vaine ostentation.

Secondly, this verse and Mat. 5. 16. differ *In modo*, in the manner of doing of good workes? For

I. They are held forth sometimes unto Gods glory.
II. Sometimes for the honour of religion.
III. Sometimes for the example of our brother.
IV. Sometimes for the removall of the scandall of impiety from our selves.
} All these are lawfull.

V. Sometimes wee hold forth our good workes, for the setting forth of our owne praise. And this onely is faulty, phanslaicall, and to bee avoided.

§. 2. *And thy Father which seeth in secret, himselfe shall reward thee openly.*] 271

Sect. 2.

In generall wee may observe how God doth accommodate and apply himselfe unto us: For

First, the Pharisees desire to be seene.	To this Christ answers	*God seeth us.*
Secondly, the Pharisees desire to be rewarded.		*God will reward us.*
Thirdly, to be honoured before the people.		*God will give us our reward openly.*

Obser. Our Saviour hereby teaching us, that there is no temporall good or gaine so great in sinne, but the Lord can and will give us greater in spirituall things.

Quest. 1. How doth the truth of this appeare, that there is as much gaine and pleasure to be found in the wayes of grace as of sinne, in the service of God, as in the service of Sathan; for experience seemes daily to shew the contrary?

Answ. First, God can give what he will unto his children. For 1. His power is infinite, and greater then the power of Satan, and therefore hee can give more then Satan can give. 2. His love is infinite, and better then the love of Satan is, and therefore hee will give more then the Divell can give. 3. Hence hee makes choice of the best things to give unto his servants: For why doth the Lord give spirituall graces rather unto his children, then honour, pleasure, and riches? because they are much better then these.

Answ. 2. Secondly, there is nothing which is seemingly good in sinne, but there is the same really in piety, and the service of God; as for example.

1. Dost thou love bodily Pleasure, namely, either first, of eating and drinking? here remember the greatest pleasure is in Temperance, as *Epicurus* himselfe said: yea, the soule is fed with the food of the Word, and Faith, and Prayer, and holy exercises, which food farre surpasseth all the delicacies of the world. Secondly, dost thou love recreations and pastimes? certainely there are many which are lawfull, and which a religious man may use: but the internall Joy of the Holy Ghost doth exceed the delight of the most delightfull recreations. Thirdly, wouldst thou live at peace? dost thou love tranquillities? oh remember, the peace of God passeth all understanding, *Phil.* 4. 7.

2. Dost thou love fame, reputation, and credit? Certainly, there is no greater estimation any where than in piety: *Yee shall be a wise, and an understanding people, if ye obey my Law*, Deut. 4. 6.

3. Dost thou love Riches? The best treasure is grace, and faith; for that is more precious than gold. *1 Pet. 1. 7.*

4. Dost thou love Honour? unto the righteous is prepared a Kingdome (*Luke* 12. 32.) and a Crowne of glory, 2 *Tim.* 4. 8.

VERSE 5. *And when thou prayest, thou shalt not be as the Hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say unto you, they have their reward.* *Vers. 5.*

- In this sixt Chapter our Saviour forbids two things, *viz.*
  - Hypocrisie, and that in three things.
    - First in Almes, *verse* 1. unto 5.
    - Secondly, in Prayer; wherein are reproved their
      - Ostentation, where there is
        - A prohibition, *verse* 5.
        - A precept, *verse* 6.
      - Prolongation, where there is
        - A prohibition which is both Declared, *verse* 7. Confirmed, *verse* 8.
        - A precept, which is both Given, *verse* 9. Amplified, *vers.* 14.
    - Thirdly, in Fasting, *verse* 16.
  - Care of the world, *verse* 19.

Sect. 1. §. 1. *And when thou prayest, thou shalt not be as the Hypocrites are.*]

Quest. 1. Christ neither reproving nor condemning prayer in generall, but onely the Pharisaicall manner of praying; it may be demanded, what things are contrary to true prayer according to the doctrine of our Saviour Christ?

Answ. 1. First, not to worship the true God: *Ye worship* (saith Christ) *ye know not what* (*Ioh.* 4. 22.) Where our Saviour condemnes the Samaritans invocation, for he who worshippeth not God aright cannot pray aright.

Answ. 2. Secondly, Idolatrie, for he that prayes to Idols, cannot pray aright.

Answ. 3. Thirdly, not to pray in faith, and in the name of Christ, is to pray amisse: *Whatsoever ye aske the Father in my name he will give it you* (*Ioh.* 16. 23.) as if our Saviour would say, if you aske but not in my name, then you shall receive nothing.

Answ. 4. Fourthly, they pray amisse who remaine in sinne without repentance: *We know God heares not sinners* (*Joh.* 9. 31.) that is, those who continue in their sinnes, against their consciences, without repentance God will not heare, though they pray unto him.

Answ. 5. Fifthly, heathenish battologie is contrary unto true Christian prayer, as followeth by and by.

Answ. 6. Sixthly, Hypocrisie, when men pray to bee seene of men, as the Pharisees did in this verse.

Answ. 7. Seventhly, he prayes amisse, who prayes contrary to the will of God; as the Mother of *Zebedees* children did, who intreated Christ, that one of her sonnes might sit at his right hand, and the other at his left in the Kingdome of God. And therefore if we desire so to pray, that our prayers may bee heard; wee must 1. learne to worship truely the true God. 2. Beware of Idolatry. 3. Turne from sinne. 4. Pray in faith, and in the name of Christ. 5. avoide battologie, and all vaine repetitions. 6. Take heed of hypocrisie. 7. Frame our prayers according to the will of God.

Quest. 2. Our Saviour saith here, *When thou prayest, &c.* But what necessity is there of praying at all?

Answ. 1. We shall handle this more fully, *verse* 9. and therefore here briefly I answer. First, that by praying unto God we worship him, and therefore it is necessary that we should pray.

Answ. 2. Secondly, it is meete that we should pray, that so we may exercise our faith in meditating of the promises and examples of Gods goodnesse.

Answ. 3. Thirdly, it is requisite to pray, because so we acknowledge God to be the authour and giver of every good gift, and celebrate his name for what good things we enjoy [b].

[b] *Pareus. fpag.* 651

Sect. 2. §. 2. *They pray standing in the Synagogues.*] *Quest.* 1. Doth our Saviour here condemne publicke Prayer?

Answ. No; for they are approved of both by examples from old Testament, and new: *Moses* prayes publickly. *Levit.* 23. 8. and *Solomon*, 1 *King.* 8 22. and *David*, *Psalm.* 26. 8. and 68. 31. and *Iehoshaphat*, 2 *Chron.* 20. 5. yea, hence the Temple is called the House of Prayer: and Christ promiseth to heare such prayers, *Matth.* 18. 21. Whence Saint *Paul* doth institute them, 1 *Cor.* 14. 19. and 1 *Tim.* 2. 1.

Quest. 2. What need is there of the publicke prayers? may not every man pray at home?

Answ. 1. First, because the prayer of many agreeing in one thing is so much the more acceptable unto God: *If two of you shall agree on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in heaven* [c]. [c] Math. 10 19.

Answ. 2. Secondly, because thus publickly we testifie our Faith, Hope, and Thankfulnesse, and by our example excite others unto the like duty.

Answ. 3. Thirdly, that thus we might testifie, that we are members of one and the same body.

Sect. 3. §. 3. *For they love to pray*]. *Quest.* 1. Doth our Saviour condemne the offring up of prayer unto God with delight and affection?

Answ. 1. First, some understand this of the praise of men; but although that be the scope of the Verse, yet these words imply some thing more.

Answ. 2. Secondly, the meaning is, they pray in the Synagogues and in the corners of the streets, and they love to pray: Where we see that although prayer be a worke tedious to flesh and blood, yet when it is corrupted, and done amisse, then corrupt nature delights in it: Teaching us, that when religion turnes aside from the truth, it easily creepes into the affection of the flesh, and is dearely loved of naturall and carnall men. *Observ.*

Quest. 3. Why doe men naturally delight more in a corrupt religion then in a pure? in a false worship then in a true?

Answ. 1. First, because there is a prepostrous opposition

tion between God and corrupt nature: the one striving against the other, Galath. 5. 17. and each an enemy unto other, Rom. 8 6,7,8.

Answ.2. Secondly, because Satan is an enemy unto truth, but a friend unto errour; a hinderer of true religion, but a furtherer of that which is false: tares are his corne, and the good seede he labours to choake: And thus when religion becomes to be corrupted, we have two assistants to helpe us, which before were enemies unto us: When men labour to professe the true religion of Christ sincerely, they shall be withstood, both 1. By Satan without, and 2. By their own corrupt nature within. But when men fall from truth to errour, then both Satan Satan will assist them, and their own nature will delight in that corrupt worship and service.

Sect.4. § 4. *That they may be seene of men.*]

Our Saviour by these words expounds the former; you must not pray in the streets and Synagogues for that end that you may be seene of men: for God is neither worshipped nor pleased by prayers which are made for the praise of men.

Quest.1. How may we know, whether our prayers be herein faulty or not? how may we judge whether in our prayers we seeke for the praise of men?

Answ.1. First, if thou prayest onely publickly with the congregation, and not privately with thy family, it is an evident argument, that thou seekest the praise of men, more then of God.

Answ.2. Secondly, if thou prayest privately with thy family, but not secretly in thy own closet; it is evident thou seekest too much the praise of men.

Answ3. Thirdly, if thou prayest privately with thy family, and secretly in thy chamber; but art more exact, exquisite, and carefull in thy private prayers, more remisse and negligent in thy secret, it is a signe thou hunteſt more after the praise of men then of God.

Answ.4 Fourthly, although we be alike carefull both of our private and secret prayers, yet except we endeavour to conceale our secret devotions, as much as we can, we are guilty of the Pharisees fault.

Quest.2. Why did the Hypocrites thus desire to bee seene of men in their prayers?

Answer. That they might by men be commended: although this may seeme strange unto us: For Almes are profitable for men, and therefore men love them, and loving them praise them: but Prayer is tedious unto our nature, and is derided by the world, wherefore it is a wonder, that the Pharisees would thus publikely pray; and yet we see they doe and hope men will commend them for it: Teaching us, that the divell will praise and extoll vertue (*ad inflandos*) for the puffing of us up, when he will not approve of it (*ad convertendos*) for the converting or encouraging either of our selves or others: Hence we see many will commend hypocrits, who condemne the generation of the just: and will laud good works (though but externall) but not follow them.

Obser.1.

Why doth the divell by any of his instruments commend the good works of any, when himselfe is an enemy unto every good worke? 273 *Quest 3.*

First, the divell cannot hinder the righteous from bringing forth good fruits, because they proceede and spring from the Spirit of God; and therefore he is in a readinesse to pervert them by pride and ostentation if he can. *Answ.1.*

Secondly, this is profitable for Satan: for if by prayse he can puffe up the performer of good workes, he thereby frustrates and makes voyd his worke: for that man utterly looseth his labor, who groweth proud of what he hath done. *Answ. 2.*

Thirdly, Satan provokes wicked men sometimes to praise good workes, for their owne greater condemnation: For he who knowes what is good, and commends that which is good, and yet doth it not shall be beaten with many stripes. *Answ.3.*

VERSE.6. *But when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.* *Ver. 6.*

§.1. *When thou prayest enter into thy closet, and shut the dore.*] *Sect.1.*

What is meant by these words? *Quest 1.*

First, by the closet some understand the heart; as *Salomon* saith, *Curse not the rich in thy bed Chamber* (*Eccles.*10.20.) that is, in thy heart. And here there is a double Allegory, namely, I. The Chamber dore is the sense: shut thy dore, that is, carnall sense, lest vaine imaginations and worldly thoughts distract thy minde in praying(*a*) *Optimum est sensus quem pulsat Christus* (*Cantic.* 5. 8.) Christ stands at the dore (that is, of sense) and knocks (*b*) II. The Doore is our mouth: shut thy dore, that is, thy lips, and let thy Prayer be like the Prayer of *Hanna*, conceived in thy mind but not uttered with thy mouth (*c*) *David* saith, *open thou the dore of my lips*, Psalm. 141.3. *Answ.1.* (a) *Agust.ſ.* (b) *Chryſoſt. imperf.* (c) 1 Sam.1. 11. Hierome.ſ

Secondly, some understand this literally; *Enter* (*when thou prayest*) *into thy Closet*, that is, let none at all be present with thee but the Lord. (*d*) And this is the true meaning of the words. Our Saviour hereby would teach us, that wee should conceale our private Prayers as much as we can from men. *Answ. 2.* (d) *Chry. imp.* *Obser.*

Why must we be thus carefull that our private Prayers may be kept secret from others? *Quest. 2.*

First, that so thou maist shunne vaine glory: It is not enough for a man to have no such Pharisaicall end in his Prayers, but he must take away the occasion thereof: he must so conceale his private exercises, that men may neither see them, nor heare them; for this Christ here commands. *Answ.1.*

Secondly, we pray not for mans sake, but for Gods; And therefore the Lord being present, what need have we of any more witnesses? *Answ.2.*

Thirdly, witnesses in this case are irkesome, and troublesome; certainly when many are *Answ.3.*

274 met together of one heart, minde, desire, and affection, their prayers are very powerfull and effectuall, but yet he who utters his voyce cannot powre forth all his heart with that freedome he should when others are present, as followes by and by.

Quest. 3. Who are faulty here?

Answ. 1. First, they who delight to pray publikely, but privately are negligent; this is palpable hypocrisie.

Answ. 2. Secondly, they who shut the doore, but turne them towards the window next the street, whereby they may both be heard and seen: this must be avoided as much as can possibly.

Ans. 3. Thirdly, they who pray with a lowde and clamorous voyce: There are some whose bodies are concealed, but are manifested and revealed by their voyces: their doore is shut, but their mouth open: we should pray (*Modestiâ, contritione, lachrymis, non sonitu, strepitu, &c.*[b]), with modesty, contrition, and teares, not with a troublesome and clamorous voyce.

[b] *Chrys.*

Object. Those who accustome themselves to this clamorous noise in their prayers, may here object, I am full of heavinesse and griefe, and I am not able to moderate my selfe.

Answ. 1. First, I judge no man, for every mans conscience shall judge him at the last.

Answ. 2. Secondly, ordinarily those who are most heartily touched with sorrow, are most silent in their prayers: *Hannahs* heart was full, and yet her words were not heard, 1 *Sam.* 1.11.. *Abels* blood cryed, and yet the voyce thereof was not heard, *Gen.* 4.10. *Moses* soule was so troubled, that the Lord saith, why dost thou cry unto me? and yet hee uttered nothing with his tongue, *Exod.* 34.15. and *David* prayes from the bottom of his heart, *Psal.* 130.1.

Quest. 4. Why may we not in our private prayer, so speake, that we may be heard of others?

Answ. 1. *Chrysostome* (upon these words) gives three answers to this question, namely:

First, because this argues some distrust, as though God could not, or did not heare us, when we pray with a soft still voyce unto him; or as if he did not understand the thoughts of thy heart.

Answ. 2. Secondly, because this argues folly, to disclose and make knowne our secret infirmities unto others: *Nec à Deo audiris, & à malis rideris*: This is no wise mans part, so to pray, as that God shall not regard him, but wicked men shall deride him.

Answ. 3. Thirdly, because thus (saith he) thou disturbest him who prayeth next unto thee. *Sensus ad terapis.* For the better understanding of this question and answers, observe two things, to wit; I. That it seemes the manner was in *Chrysostomes* time, sometimes when the faithfull met together, every man did pray by himselfe silently, and no one publikely, as the custome now is: Reade *August. de civit. Dei.* 22. 8. Thus it were lawfull for Christians to doe, if they durst not pray openly for feare of giving offence. II. It is lawfull to use the voyce in prayer; of old certainely it was an use for the people to pray aloud when they prayed alone in the Temple; for otherwise *Eli* would not have reproved *Hannah*, because her voyce was not heard, 1 *Sam.* 1. So *David* saith, *Evening and morning, and at noone will I pray, and cry aloud, and hee shall heare my voyce*[i]. Yea, it seemes that sometimes many prayed vocally together at once: *Iohn* and *Peter* tell their company what had happened unto them; *And when they heard it, they lift up their voyce to God with one accord, and said, Lord thou art God which hath made heaven and earth, &c.*[k]. So many pray together (as is most likely) in *Niniveh*, *Ionah* 3. 8. At the least all the Ministers of Gods Word have beene accustomed to pray in the Temple with an audible voyce, as appeares, *Ioel* 2.17.

[i] Psal. 55. 17.

[k] Acts 4. 24.

Quest. 5. What necessity is there at all to use the voyce, seeing God (as was said before) seeth and knoweth the desires of the heart?

Answ. 1. First, it is requisite for the expressing of the affection of the minde; not to instruct God, but to teach our selves with what fire our sacrifice is offered up.

Answ. 2. Secondly, it is expedient for the corroborating of our perseverance in prayer: we shall be ready (without some use of the voyce) quickly to give over.

Answ. 3. Thirdly, because zeale is not to be hindred by any meanes: Now although the proper gesture of zeale be sighes, teares, humiliation and confusion (as *Daniel* said, *I blush and am ashamed*, Dan. 9.) yet notwithstanding sometimes it breakes forth into externall gestures and expressions, which are not to be wholly suppressed, but moderated.

Quest. 4. What advantage hath private prayer above publike?

Answ. Prayer in secret, and by him that is alone with God, hath these advantages above that which is publike, and in the Church.

First, it is lesse in danger of the taint of Hypocrisie: the proud Pharisee, and the humble Publicane goe both to the Temple to pray; and the Hypocrites love to pray standing in the Synagogues, &c. that they may be seen of men: But hee who prayes in secret doth it to be seene of God.

Secondly, in private a Christian may descend unto such particulars; as in publike or before others, he will not, neither ought to mention.

Thirdly, he may in private use such expressions and outward manifestations, for the better passage of his hearts affection, specially being perplexd with sorrow, or feare, as before others were unseemly and immodest. *In that day of the great mourning in Ierusalem, when they shall looke upon him whom they have pierced, they shall mourne for him in bitternesse, every house and family shall mourne apart, and their wives apart*[l]. [l] Zach. 12. 10. unto the end of the chapter.

Hath publike prayers no prerogatives above private?

Quest. 7. Publike prayers want not their priviledges, as for example.

Answ. First, they are performed in the order and ordinance of the Church, which private prayers are not.

Secondly,

Secondly, in the Church and congregation, many agreeing touching a thing to be asked, have a speciall promise that it shall be done for them of their Father in heaven; upon whom they set, by their prayers, as it were, in a troupe.

Thirdly, in our publike prayers and praises of God, we doe give testimony of his providence in governing of the world, and all our affaires; and that hee is present with his Church, and heares their requests, for the convincing of Atheists and Epicures, and confirmation of others in beleeving undoubtedly his care over his people and servants.

Argument. It is controverted betwixt us and the Papists, whether Churches are more holy places in themselves, and whether it is better (though privately) to pray in the Temple, then in another place?

The Papists say, God rather dwelleth and is present in Churches then elsewhere: and therefore it is more available for a man, even to make his private prayer in the Church, *Bellarm. de sanctis, lib. 3. cap. 4.*

The Protestants say, that publike prayers made by the congregation in the Church, are indeed to be preferred before private, but yet not because of the place, but in respect of the congregation, whose prayers jointly altogether are more fervent and effectuall then the prayer of one man; and that the prayer of a particular person made in the Church privately, is no better than a prayer made at home in regard of the place, appeares thus: Our Saviour saith, *When thou prayest enter into thy chamber*: he saith not, goe to the Church.

Answ. 1. Here *Bellarmine* answers, that *the shutting of the doore* cannot literally be understood, because Christ himselfe prayed in the Mountaines often, but in his chamber wee doe not reade that hee prayed at all.

To this we answer; First, *by shutting the doore,* *Reply 1.* Christ understandeth praying in secret, as it is in the Text, *God which seeth in secret will reward thee openly.*

Reply 2. Secondly, no marvell if we doe not read that Christ *shut the doore* and prayed, for hee had no house or place where to rest his head.

Answ. 2. Secondly, *Bellarmine* saith, that Christ here commands, that wee should not in our prayers seeke vaine glory, as the Pharisees did: And he entreth into his chamber, that prayeth without vaine-glory, whether hee doe pray secretly or openly.

Replie. Our Saviours words are plaine without Allegory, for he speaketh of shutting the doore of the chamber: And there is a manifest opposition betweene the Pharisees praying in the corners of the streets, and the others praying in secret: as *Cajetane* himselfe well interprets the words, *They pray in the synagogues and corners of the streets*, that is, *In locis Publicis*, in publike places.

Answ. 3. Thirdly, *Bellarmine* to this place answers, that by the *Chamber* is meant the secret of the heart, and here onely are forbidden all the wandrings and vagaries of the mind, in the time of prayer.

Reply 1. First, this is absurde, for by the same reason, Almes should bee understood to bee done in the secret of the heart, because it is said vers. 4. *Let thy almes be done in secret.*

Reply 2. Secondly, it is cleare (as *Cajetane* here observes) that Christ speakes onely of private prayers, *qua tales sunt*: But publike as well as private ought to bee conceived in the secret of the heart, without any vagaries or extravagancies of the minde: And therefore that cannot bee the meaning of our Saviour in this place.

Sect. 2. §. 2. *Pray unto thy Father who is in secret.*]

Quest. 1. Where is God? where doth he dwell and abide?

Answ. In the third heaven (2 *Cor.* 12. 2.) in Paradise verse 4. In that inaccessible light, 1 *Tim.* 6. 16. above all heavens, *Ephes.* 4. 10.

Quest. 2. What doth our Saviour meane by these words, *Who is in secret*?

Answ. 1. First, he would hereby teach us the power and efficacie of faithfull prayer, though private, that it pierceth into the secret places of heaven, and penetrats the clouds.

Answ. 2. Secondly, Christ hereby would teach us the infinite mercy of God, who although he dwels in the secret and hidden places of heaven, yet secretly he will descend unto that man, who prayes fervently unto him, and serves him in sincerity, Esai. 57. 15. and 66. 1, 2.

Sect. 3. §. 3. *Will reward thee openly.*]

Object. *Bellarmine* (*lib. 1. de bon. oper. in partic. Cap.* 3.) would prove from this verse, that prayer is meritorious, because God is said to reward them openly, who pray unto him secretly: His argument is this:

Reward is of merit.

Prayer is rewarded.

Therefore it is of merit.

Answ. The Major proposition is false, for reward may as well be of favour, as of desert: *Hee that giveth but a cup of cold water shall not loose his reward*[m]. And yet Heaven cannot bee merited by so small a gift: Therefore this reward is of mercy, and this place sheweth, that prayer is not in vaine, but is accepted of God, but that it is meritorious it proveth not.

[m] Mat. 10. 42.

Vers. 7. VERSE. 7. *But when ye pray use not vaine repetitions as the heathen doe; for they thinke that they shall be heard for their much speaking.*

Sect. 1. §. 1. *When ye pray use not vaine repetitions.*]

Quest. 1. What is the sense and meaning of these words?

Answ. 1. First, some understand it of a foolish loquacitie and multiplicitie of words, which is indeed a great fault.

Answ. 2. Secondly, some understand it of long prayers, of which in the last Section.

Answ. 3. Thirdly, some understand it of vaine repetitions; from *Basil* a foolish Poet. And this is the true sense of the words, *Erasm. Rhodig. Beza.*

Quest. 1. Why doth our Saviour condemne in praying these

276

these repetitions of the same thing divers times?

Answ. 1. First, because it is idle and needlesse to repeate our petitions over and over, our Father knowing all our petitions, and wants, vers. 8.

Answ. 2. Secondly, because it argues diffidency and distrust, as though God would not give us what we want and desire without many repetitions of our requests.

Answ. 3. Thirdly, because the use of these vaine repetitions is contrary to the truth (or true nature) of prayer, which should and ought to be more in spirit, then in voice.

Answ. 4. Fourthly, because it argues a cold, wandering, and extravagant minde, which knowes not what it saith. And therefore the Papists in their prayers are sicke of the heathen peoples disease. For 1. Upon their Beads they are injoyned sometimes to say, a hundred Ave Maries, and ten Pater-nosters. 2. In their Jesus Psalter, they are injoyned to say every petition ten times over (and some twelve) and to repeate the name Jesus thrice in every petitiō: as for example, in one petition there is this, Jesus, Jesus, Jesus send me my Purgatory in this life; this petition must be repeated in this manner ten times, and so the name Jesus thirty times therein resounded. 3. They have psalmes, and rimes which must be said over three or foure times every day, yea the errour of their Schoolemen is here inexcusable, who tell us, in these prayers, *Non requiritur attentio actualis sed virtualis*; If they attend a little at the beginning it is sufficient. Indeed if this be not *eadē blaterare*, to use vaine repetitions, I know not what it is.

Sect. 2. *Quest.* 1.

§. 2. *As the heathen doe.*]

Answ. Why doth our Saviour here name the heathen?

Quest. 2. Certainely because their custome was used among the Jewes: The Israelites detested the Gentiles, & yet were as bad or worse themselvs.

Ans. 1. Whence comes it that in the visible Churches of Christ, oftentimes are abuses no lesse, then are among the heathens?

Answ. 2. First, because there are many in the Church who are meere naturall, having no more grace then the very gentiles have; and therefore no wonder if they be as bad as they.

Quest. 3. Secondly, because in naturall things, and endowments, many heathens doe farre exceede and excell many that are within the Visible Church of Christ.

Answ. 1. What was the custome of the heathens in their prayers, for the using of which our Saviour here taxeth the hypocrites?

Answ. 2. First, the Gentiles thought, God was like an earthly man, who might be perswaded by words.

Answ. 3. Secondly, they denied Gods providence, and were not perswaded that God saw them, or regarded their estate, and therefore they used many words to acquaint him therewith.

Thirdly, they thought by the force of words to prevaile with God: And therefore they often repeated their petitions, *Oh Baal heare us, Oh Baal heare us*, 1 King. 18. 26. The heathens adored and worshipped a God that either 1. Was asleepe, or doing something else, and so could not attend unto or heare their prayers. 2. Or one who would not give them what they desired, namely, the divell, *Deut.* 32. 17, and 1 *Cor.* 10. 20. 3. Or one who could not give them what they wanted and demanded: Thus some of them adored First, dead Kings, as *Ninus* was worshipped after his death. Secondly, in famous persons, thus *Priapus* and *Venus* were adored. Thirdly, insensible Idols, *who had eies but saw not, eares but heard not, &c.* And therefore they were forced to crie much and long. 1 Kin. 18. 27.

Sect. 3. §. 3. *They thinke they shall bee heard for their much speaking.*]

Quest. 1. Our Saviour in these words shewes that many words, and much speaking in prayer is a fault.

Answ. 1. How many were guilty of this fault?

First, some used many words hypocritically, *making long prayers that they might the better devour widdowes houses*[o], these prayed maliciously. [o] Mat. 23. 14.

Answ. 2. Secondly, some used many words foolishly; and these are they whom our Saviour here taxeth and condemneth, *They thinke to be heard for their much babbling.*

Quest. 2. Is it not meet and requisite that our prayers should be long?

Answ. 1. First, it is not alwaies necessary, for occasions, and circumstances are sometimes to bee observed.

Answ. 2. Secondly, but certainely long prayers are sometimes expedient, and that in a threefold regard, namely. 1. That thou maist read over thy whole conscience, and goe thorow all thy heart. 2. That thou maist commend all thy estate unto God, both in regard of the pardon of thy sins, and the supply of thy wants and defects. 3. Lest thou should seeme to worship God negligently.

Answ. 3. Thirdly, we have a Commandement, to bee constant, and perseverant in prayer, Reade *Luk.* 11. 5. and 18. 1. Rom. 12. 2. and Ephes. 6. 18. and Colos. 4. 2. and 1 Thes. 5. 17.

Answ. 4. Fourthly, we have Christs patterne and example for it, who prayed all night; and was moderate in all other things, but *prolixe* in prayer. *Guevara.*

Answ. 5. Fifthly, it is an unjust, and unequall thing to be long in sinning, and short in praying against sinne, or for the pardon of sinne: and therefore long prayers are sometimes convenient and fitting.

Quest. 3. What much speaking is it which our Saviour here blames?

Answ. 1. First, not every long prayer, for himselfe was *prolixe* in prayer, as aforesaid.

Answ. 2. Secondly, not every repetition of the same prayer, for Christ approves of this also by his owne example; hee went againe and said the same words, *Mat.* 26. 44.

Answ. 3. Thirdly, but *prolixitie* is forbidden in these things, to wit, I. if there be more words uttered then come from the heart; if prayer be without faith or spirit: that is, if the multiplicitie of words procede not from the abundance of internall affection, but from the vacuitie thereof. II. If thou hope to bee heard for the multitude of thy words. III. If thou thinkest that God is taught

taught by thy many words. IV. If there bee affectiaton and delight in *prolixitie* & multiplicitie of words.

Anſw.4. Fourthly, much ſpeaking or long prayers is not forbidden in theſe things: namely; I. If thou pray much or long for the exciting, or exerciſing of faith. II. If thou continue long fervently in prayer, leſt thou ſhould ſeeme to worſhip, or doe the worke of the Lord negligently. III. When thou haſt much within to expreſſe and utter; when thou haſt many wants to ſupply, many weakeneſſes to diſcover, and many ſinnes to pray againſt.

Verſ.8. Vers. 8. *Be not ye therefore like unto them: for your Father knoweth what things ye have neede of, before ye aske him.*

Argum. The Papiſts ſay, Prayer is meritorious, againſt which tenet we produce this place: That cannot merit at anothers hand, the benefit whereof wholy redoundeth unto our ſelves: But prayer is wholy for our benefit, we praying for ſuch things as we neede in this verſe. Therefore it cannot merit before God.

Verſ.9. Vers. 9. *After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name.*

Sect.1. §. 1. *After this manner pray ye.*]

Obſer. Our Saviour in theſe words doth definitely ſhew what we muſt thinke of prayer: and that he doth not taxe the thing in taxing the vices thereof. Or he teacheth us, that the cuſtome of prayer is neither evill nor arbitrarie, but commanded, and neceſſarie; *Sic orabitis, ye ſhall pray thus.*

Queſt.1 Why muſt we pray? what neceſſitie is there hereof?

Anſw.1. Firſt, becauſe we want many things which of our ſelves we cannot procure; and we have many enemies, which by our owne ſtrength we are not able to overcome. And therefore we muſt *pray continually*, Epheſ. 6. 18.

Anſw.2. Secondly, becauſe it is the ordinary meanes appointed by God for the obtaining of our deſires; *Aske and ye ſhall have*, Mat. 7. 7. as if our Saviour would ſay, no asking, no receiving.

Object. Againſt this it may be objected, Many men obtaine many things without prayer; and therefore it is not the ordinarie meanes for the ſupply of all our wants; The Antecedent is thus proved, I. wicked men who never pray (at leaſt aright) have, what their hearts deſire: Thus *Iob* ſaith, *the wicked are old, mightie, bleſſed in poſteritie, and with proſperitie, &c.* Iob 21. 7,8,9,10,11,

Anſ.1. 12. Wicked men have theſe things in anger, as a curſe, for verſe 13. *they ſpend their daies in wealth, and in a moment goe downe to hell.* II. Infants enjoy many bleſſings and mercies, and yet pray not.

Anſw.2. Firſt, theſe cannot pray as yet, and therefore God requireth it not of them.

Secondly, theſe doe pray, by crying. *The Ravens pray unto God* (that is, crie after their manner) *and he feedith them*, Pſal. 147. 9. ſo infants pray when they cry, *Pſal.* 145. 15. III. The children of God receive many bleſſings and mercies from God, when they neglect to pray. 277

Anſw.3.

True it is that God gives many things unto his children when they forget to pray; but it is more then he hath promiſed; Bleſſings being annexed to the condition of prayer. *Anſw.4*

Thirdly, God hath promiſed to heare our prayers, and therefore it is very requiſite that we ſhould pray; ſee *Mat.* 7. 7. and *Iohn* 14. 13. and 15. 16. and 16. 23. *Iames* 1. 5. *Anſw.3.*

Fourthly, it is neceſſary to pray in regard of the dutie it ſelfe, becauſe, I. It is a good worke. II. It is a principall part of Gods worſhip. III. It is a mutuall colloquie with God. IV. It is a certaine warfare with God, we therein wraſtling (as it were) with him. *Anſw.4.*

Fifthly, it is fitting that we ſhould pray in regard of our brethren; that ſo I. we might therein give a good example unto them: and II. helpe them by our interceſſion for them. *Anſw.5.*

Sixthly, God loves to be ſued and ſought unto, and therefore in regard of him we ought to pray. *Anſw.6.*

Seventhly, it is neceſſarie for our ſelves, and that in many reſpects, namely, I. When wee joyne our ſelves unto the Saints in prayer, then we are made partakers of the prayers of the faithfull, which is no ſmall bleſſing or mercy. II. By Prayer wee are directed in all our actions: for thereby wee commit our ſelves and waies unto the Lord, and therefore have a promiſe of mercy, Reade *Prov.* 16. 3. and *Pſal.* 37. 23. and 40. 4. III. Prayer ſanctifieth the creatures unto our uſe, 1 *Tim.* 4. 5. IV. Prayer comforteth us in tribulation: hence Chriſt prayes when hee was ſorrowfull unto the death[a], hence Saint *Iames* exhorts us to pray if we be afflicted, *Iames* 5. 13. yea hence God commands us to pray, and promiſeth to heare our prayers, in the time of our diſtreſſes[b]. V. Prayer teſtifieth our love to God: for he who delighteth in private prayer doth ſhew that he loves to have diſcourſe with God, and conſequently loves God. VI. Prayer is an argument of our hope, truſt, and confidence in God: it is (*converſio cordis ad Deum*[c],) the turning of the heart unto God, or the reflection of the ſoule upon God: For by prayer we acknowledge, that { First, God cares for us. / Secondly, God gives all good things unto us. } VII. Prayer doth corroborate pious affections in us, yea increaſeth and nouriſheth the love of God in us: as mutuall ſocietie and diſcourſe doth nouriſh affections; ſo the love of God is augmented by frequent praying unto him. And therefore prayer is not needeleſſe, but neceſſary, uſefull, and very profitable. *Anſw.7.*

[a] Mat. 26. 38. Luke 22. 44.

[b] Pſal. 50. 15.

[c] *Auguſt.*

What is prayer?

It is the Colloquie of the ſoule with God: Or it is the ſpiritual aſcent of the ſoule unto God, begging at his hands thoſe things which concerne his glory, and the ſalvation of our ſoules, accor

ding

278 ding to his will by the merits of Christ.

Quest. 3. When must we pray?

Answ. Prayer is either
- Publike, and solemn, these we must use: { Ordinarily, with the congregation, upon the Lords day and other Festivals. / Extraordinarily, whensoever upon any occasion we may be made partakers of them, whether in season or out of season.
- Private, which is either
  - Solemne, and Uerbal, viz. { With our Family: thus we must pray daily, morning, and evening. / In our closet; thus we must pray, as often as our affaires and callings will permit.
  - Internall, thus we must pray continually, because we have alwaies neede: For if I. we were sensible of our sinnes, wants, weakenesses, and dangers, we would pray continually. II. If we were sensible of Christ, the Spirit, and heaven, we would alwaies hunger.

Quest. 4. Where must we pray?

Answ. 1. First, a superstitious observation of the place is forbidden: because now we may pray in any place, *Iohn* 4. 12.

Answ. 2. Secondly, the place which is consecrated unto God is not to be prophaned: *My house shall be called the house of prayer*, saith Christ; and it is the most fit place for publike prayers.

Ans. 3. Thirdly, for private prayers no place is appointed, no place is forbidden.

Sect. 2. §. 2. *Our Father which art in heaven.*] It will not be amisse (considering the excellencie of this prayer taught us by our blessed Saviour) to handle it a little more particularly, and exactly, then wee have done the precedent, or shall doe the consequent verses: Although the contents thereof are so large, and the sense so profound, that all the profitable truthes therein contained can hardly be touched upon.

First of all I will lay downe a generall Analysis or Synopsis of the Lords prayer: and then that which is sufficient to be knowne by the vulgar reader, concerning the Division of this prayer shall followe afterwards;

- *Præfationem*
  - *Noster docet* { *Fiduciam; quia noster est.* / *Charitatem; non pro me solum.* }
  - *Pater qui in cælis* { *Pater; hinc amorem Dei.* / *In cælis; hinc potestatem Dei.* }
- *Petitiones spectantes vel ad Gloriam Dei, viz. istæ tres petitiones.*
  - *I. Sanctificetur nomen tuum significat &* { *Deum ipsum.* / *Cultum ejus.* / *Quæ Dei sunt, viz* { *Voluntas* / *Attributa.* } } *hoc nomen* { *polluitur* { *Iuramento.* / *Verbis prophanis* / *Dehonorando.* } *vel* } *contra hæc oramus*
  - *II. Regnum tuum veniat est vel*
    - *Inchoatum in hac vita, oramus ut* { *Amplificetur hoc regnum, viz ecclesia in genere, & hic oramus pro omnibus necessarijs, ut pote.* { *Verbi publicatione.* / *Hæresecon destructione.* / *Ministerij* { *Plantatione.* / *Directione.* / *Sanctificatione.* } } / *Nos in illud regnum cooptemur.* { *Regeneratione.* / *Obedientiâ.* } }
    - *Consummatũ in cælo; oramus ut* { *Citò veniat.* / *Nos fiamus participes.* }
  - *III. Fiat voluntas tua; hîc continentur duo videlicet.*
    - *Petitio, fiat, &c. hîc* { *Fatemur voluntatẽ Dei* { *Gubernare omnia in mundo* / *Esse justam et misericordem.* } }
    - *Petimus ut Possimus voluntati ejus* { *Secretæ subscribere, tum ea quæ vult Deus.* { *Petendo.* / *Ferendo.* } / *Apertæ obedire.* }
    - *Conditio, sicut &c. viz perfectè, ut illi Angeli.*
- *Salutem nostram, viz. istæ tres.*
  - *IV. Panem nostrum quotidianum da nobis.*
    - *Paris nomen docet nos.* { *Omnia necessaria petere.* / *Sola necessaria petere.* }
    - *Hodiè ostendit tria viz.* { *Quotidiè petendum.* / *In victu quotidiano misericordiam Dei agnoscendam; de crastino non curandum.* }
  - *V. Remitte nobis debita &c. hic duo.*
    - *Petitio, remitte; ubi* { *Confitemur nos esse peccatores* / *Petimus ea remitti.* }
    - *Conditio, sicut nos, videlicet* { *Eadem necessitate.* / *Non eodem gradu.* }
  - *VI. Ne inducas in tentationẽ, sed, &c. ubi.*
    - *Negativum; hic oramus* { *Contra tentationem conditionaliter, fiat tua voluntas:* / *Ne superemur ab eâdem; et hoc summa fide.* }
    - *Affirmativum; sed libera, &c. ubi oramus* { *Liberationem a Sathana.* / *Tuitionem a malis ab illo inflictis, scil,* { *Temporalibus.* / *Spiritualibus.* / *Æternis.* } } *Hæc autem cum conditione, si Deus velit.*
- *Oratio Dominica habet tres in universum partes*
  - *Conclusio habens*
    - *Fiduciæ rationem, a magnitudine Dei nostri: Tum* { *Materia: in tribus, viz.* { *Regno.* / *Potentia.* / *Gloria.* } / *Æternitas, in seculum seculorum.* }
    - *Resolutionem in hac verbo Amen docens tum* { *Fervorem desiderij.* / *Fiduciam obtinendi.* }

Secondly,

280 Secondly, I will now propound ſome generall queſtions concerning this prayer.

Queſt. 1. How many Petitions are there in this Prayer?

Anſw. It is a knot not worth a wedge; it not being much materiall, whether we affirme them to bee ſixe or ſeven. *Chryſoſtome* ſeemes to make but ſixe; but *Auguſtine* ſaith, *Septima & ultima*, and ſo makes ſeven. It matters not which wee adhere unto, if we doe but avoide the ſuperſtitious obſervation of the number of ſeven, wherein ſome famous men have waded too farre.

What order doth our Saviour obſerve in this Prayer?

The moſt perfect and exact order that can be imagined: For this prayer is of all other moſt perfect, not onely containing all things that are neceſſary to be prayed for; but alſo the order, which is to be obſerved in the praying for them; As thus moſt evidently appeares.

First, the foundation of all is the glory of God; this is the laſt ſcope of all our actions, and therefore firſt to be prayed for.

Secondly, then wee deſire the comming of Chriſts Kingdome, and that for two reaſons. I. Becauſe the conſummation of the Kingdome of God, is the ſecond foundation of our actions. II. Becauſe the kingdome of grace is the meanes to bring us unto God: And therefore this in the ſecond place is prayed for.

Thirdly, then we cry, *thy will be done*; becauſe before we be admitted into the Kingdome of grace, we cannot fulfill, or obey the will of God.

Fourthly, having thus prayed for Gods glory, and ſpirituall graces, we then come to demand temporall bleſſings, *Give us this day our daily bread.*

Obiect. 1 It may here be objected, we ſtand in neede of temporall things firſt of all; and therefore wee ought to pray for them in the firſt place.

Anſw. 1. Firſt, God doth give us temporall things from the beginning of our life, becauſe wee ſtand in neede of them, as ſoone as we are borne: But yet they are not firſt to be ſought for at Gods hands.

Anſw. 2. Secondly, as we ſtand in neede of temporall things from the beginning; ſo it is neceſſary that we ſhould obey God from the beginning; The fig-tree ſhould alwaies be prepared to anſwer the Lords expectation, leſt he ſeeking fruit and finding none, curſe it and condemne it to the fire: And therefore greater is the neceſſitie of Spirituall graces, then of temporall goods, and firſt to be demanded.

Anſw. 3. Thirdly, then onely temporall good things are to be demanded, when the Spirit of God and grace hath taught us to begge onely moderate things modeſtly: Wherefore they are not to be deſired till after the Kingdome of grace.

Fourthly, then we pray for the pardon of our ſinnes; and that for theſe cauſes. I. Becauſe our ſinnes are then remitted, when we are admitted into the Kingdom of grace. II. Becauſe the moſt ſanctified of all ſin againſt God, and that daily.

Fifthly, then we beg to be delivered from the Tempter, and preſerved from temptation; Becauſe it is alwaies { God ſhould protect us. / neceſſary, that { We ſhould be circumſpect.

What may we learne from this method and order obſerved by our Saviour in this prayer? *Queſt.* 3

Firſt, and before all things to deſire the glory God: This being the ſubſtance of the firſt Petition, we reſerve it untill by and by. *Anſw.* 1.

Secondly, the three firſt Petitions reſpect God, and the three laſt our ſelves; Teaching us to reſpect God before our ſelves, to regard his will more then our owne, to love him above all, yea better then our ſelves, *Deut.* 6. 5. and 10. 12. and 11. 1. and *Mat.* 22. 37. and that for three cauſes, 1 Becauſe it is a ſigne of a Saint to love God above himſelfe, yea above all things, *Pſ* 31. 24. II. Becauſe ſuch God hath promiſed to regard; he that honours God, God will honour him; he that cordially loves God, him will the Lord love. III. Becauſe if we thus reſpect & love the Lord above all things, we ſhal live for ever[d]. *Anſw.* 2. *Obſer.* 1.

Thirdly, ſpirituall things we deſire firſt, and in more words, yea more petitions then one: Temporall things but once in one Petition, yea in one word Bread; Teaching us in our prayers to preferre ſpirituall things before temporall, 1 *Cor.* 12. 31. and 14. 1. and 10. 3 4. *Col.* 1. 9. and that for theſe following reaſons. I. Becauſe earthly things are not alwaies good for us: but often hinder a man from his naturall reſt[e], The abundãce of the rich will not ſuffer him to ſleep. II. Becauſe they are never equally & alike good for us; or ſo good for us as are ſpirituall graces[f], for theſe are profitable both for ſoule and body. III. Becauſe ſpirituall graces are neceſſary for us: for without them we cannot come unto God or glory[g]; but we may without any, yea many temporall bleſſings. And therefore we ſhould moſt earneſtly hunger for, and deſire ſpirituall things, becauſe they are both moſt excellent in themſelves, and moſt profitable for us. *Anſw.* 3. *Obſer.* 2.

[d] Deut. 30. 19. 20. Iohn 13. 11. 12.
[e] Eccle. 5. 12.
[f] Rom. 15 27. and 1 Cor. 9. 11. and Rom. 1. 11
[g] 1 Cor. 3. 1.

Whether is it lawfull to uſe any ſet forme of prayer, written or printed? *Queſt.* 4.

Set formes of Prayer read and conſidered before hand are very profitable unto the weake; both to teach them 1. What to pray for and how. And 2. to helpe their memories. *Anſwer.*

Whether is it lawfull to uſe this forme of prayer which is taught us by Chriſt? *Queſt.* 5.

Firſt, there are many formes of prayer, which are eaſier unto the underſtanding then this is. *Anſw.* 1.

Secondly, but this is the moſt perfect forme, & therfore we ought alwaies to imitate it, at leaſt in part, and as farre as we proceede in our prayers. *Anſw.* 2.

Thirdly, there is no other forme injoyned us then this; wee have indeede many examples of prayer, or exemplarie prayers of *Moſes, David, Salomon, Paul, &c.* but of none it is ſaid as here, *Sic orabitis, ye ſhall pray thus.* *Anſw.* 3.

Whether was the Lords prayer given 1. as an example? or 2. as a prayer? or 3. as both? *Queſt.* 6.

Firſt, ſome ſay this was given and commanded abſolutely as a prayer; and therefore it is neceſſarie alwaies to uſe it. But this is proved falſe by theſe two reaſons, namely, I. Becauſe then it were unlawfull to uſe any other forme, or prayer. II. Becauſe the word here uſed is *τοῦτο ſic, non τοῦτο hoc*: pray *Thus*, not *This*. *Anſw.* 1.

Secondly,

Answ. 2. Secondly, some say that this is given onely as a plat-forme, to direct us how to pray: but this is false, as will appeare by a double reason, to wit, I. Because Saint *Luke* sayth, *say thus: When yee pray*; λέγετε *say*. Saint *Matthew* here προσεύχεσθε pray; whereby it appeares that the words may be said as a prayer.

Answ. 3. Thirdly, Certainely this prayer was given us by the Lord as a platforme; and unto him that doth rightly understand it, it is the most prudent perfect, and compendious prayer of all prayers: And therefore the superstition of the Papists (who say at once so many Pater nosters) and the curiositie of the Anabaptists (who will not endure that it shall be said at all) are both here condemned.

Answ. 4. Fourthly, as this is a platforme, or exemplarie prayer, so it is also commanded *Omnibus & semper* to all, alwaies, because all men in all ages must strive in their supplications to imitate this forme, as we shall see further in the next question.

In the third answer we affirmed that the Anabaptists deny this to be a prayer; which is also the opinion of the Browniſts, who held, that the words laid downe here by our blessed Saviour in the 9, 10, 11, 12, and 13 verses, are positions, or rules of direction for praying, and not petitions; Against this assertion we argue thus.

Argu. 1. An expresse Commandement, neither contrarie to nature, nor against reason, or the analogie of faith; agreeable also to the scope and tenor of the place, ought to bee obeyed and literally understood.

But these words, when thou prayest, say thus, *Mat. 6. 9.* and *Luke 11. 2. say our Father*, &c. is such an expresse Commandement, as is neither against reason, nor contrary to nature, or the analogie of faith, but agreeable to the scope and tenor of the place. Therefore it ought to be obeyed, and literally understood, and used as a prayer.

Argu. 2. Whatsoever Scripture hath in every respect the forme of a prayer, is not onely matter of doctrine, but hath beene used also as a prayer.

But this Scripture, *Mat. 6. 9.* hath in every respect the forme of a prayer: Therefore it hath beene used as a prayer, and is not onely matter of doctrine.

The Major proposition is thus proved; how can we tell which are prayers and which are not, but onely by their forme of petition, whereby they are distinguished from Doctrines and rules proposed in another forme; as *Whatsoever you aske it shall be given you, and the like*[h].

[h] Mat. 7. 7 and 21. 22. and 1 Iohn 5. 14.

The Minor proposition is as evident as the Sunne, as is thus shewed. That Scripture which hath expresly the Petitioned, and the Petitioner, and the Petition, hath in every respect the forme of prayer.

But this Scripture *Mat. 6 9.* hath lively laid downe in it I. the Petitioned, Our Father: II. the Petitioner every one of the faithfull, shrowded, and foulded up in those words Our, and Us. III the Petition, which is either deprecative against sinne, sathan, and temptation: or supplicative both for spirituall graces, and temporall blessings. Therefore these words here used by our Saviour have in every respect the forme of prayer.

Argu. 3. In a dutie prescribed unto all, and to be used by all, the Holy Ghost is plaine, and the Scripture so shallow, that a Lambe may wade: But if these very words be not to be used as a prayer, but onely given us as a Rule of prayer, then no Christian for 1500. yeare or there abouts did understand our Lords meaning. Therefore it is very probable that it is a prayer.

Object. The Browniſts object, The Apostles never used those very words in prayer: Therefore these words are but positions, and rules of doctrine.

Answ. 1. First, an expresse Commandement is warrant enough without any example.

Answ. 2. Secondly, There is no example of Baptising in the name of the Father, Sonne, and Holy Ghost, yet is the Commandement of Christ sufficient warrant so to doe. Compare *Mat. 28. 19.* with *Acts 10. 28. 19. 5.*

Quest. 7. Whether are we obliged and injoyned to use this prayer alwaies when we pray?

First, No.

Secondly, it binds
- First, Negatively alwaies, for we must never use another forme; that is, we must pray for no other things, nor otherwise then according to this forme.
- Secondly, affirmatively onely in part, *secundum exigentiam, Mus. s.* according to our present necessities and occasions; as appeares by these three particulars.

I. Christ himselfe did not alwaies pray this same prayer, for First, sometimes he gives thankes, *Mat. 11. 25. I thanke thee O father Lord of Heaven, &c.* Secondly, sometimes hee prayes in other tearmes, *Mat. 26. 30. Father, take this cup from me.* II. The Apostles of Christ often pray otherwise, Reade *Acts 1. 24.* and *4. 24.* III. Sometimes we are (in a manner) constrained in our prayers to expresse our spirituall necessities, which verbatim are not contained in this forme. And therefore we are not affirmatively obliged alwaies to these words.

Answ. 3. Thirdly, I adde another answer to this question given by *Paraus*[i]. That although publickly in the congregation, & privately at home, we often (in regard of our present necessities) pray in other words then these in the Lords prayer; yet it is very fit and convenient that we should seale up and conclude all our prayers with this forme of prayer; and that for these causes. I. Because thus we obey the Commandement of the Sonne of God; who in this verse saith, *Sic orate, pray thus*, and *Luke 11. 2.* When thou prayest *sic dicite, say thus*; And therefore it is fit that sometimes this forme should bee used. II. Because we must not doubt, or question, but these words prescribed by God the Sonne, are very acceptable unto God the Father, when they are poured forth by a pious and intelligent supplica-

[i] *Parens f. Mat.*

290 tour: For the Father doth alwayes heare the Sonne, and therefore hee will be ready to heare the words of his Sonne. III. Because it doth most briefly contain a perfect summe of all those things which are necessary to be prayed for, and therefore whatsoever is over-slipt by us in our Petitions, is supplyed by this forme, wherefore it is not amisse to conclude alwaies with it.

And thus I conclude the generall questions concerning this prayer, proceeding unto the explication of the severall petitions.

If any desire to know whether this Prayer may or ought to be said to the Saints, let him consult with M. *Fox* in his Acts and Monuments, where the matter is discussed, pag. 1274.

Sect. 3. §. 3. *Our Father which art in Heaven.*]

I will not consider of these words according to the order of nature, but of place, taking them as they lye.

Quest. 1. Why doe wee appropriate God unto our selves? calling him *ours*?

Answ. That wee may pray the more confidently, because if he be *our father* he will helpe us.

Quest. 2. Why doe we pray in the plurall number, *our father*, not *my father*?

Answ. 1. First, because it is our duty to pray one for another, there being no faith without this true brotherly love, *Gal.* 6.4.

Answ. 2. Secondly, wee pray *our father* for the greater increase of our confidence, and assurance that we shall be heard; knowing that all the faithfull pray with us and for us. *Vis unita fortior*, many hands quickly dispatch a great worke, many faithfull prayers quickly pierce the clouds, and ascend the heavens, and come into Gods eares, and never returne without a blessing: And therefore great is our confidence and assurance to be heard, when we know that all Gods children with us pray, *our father*, thereby praying with us and for us as well as themselves.

Quest. 3. Whether under this title *father*, is onely the first person of the blessed Trinitie supplicated?

Answ. 1. First, although Christ here teacheth us to pray *our father*, yet we are not hereby prohibited to supplicate either *God the Sonne*, or *Holy Ghost*, for we may pray unto any of them, this word *father* being taken in Scripture two manner of wayes:

Namely, { Personally, as it is distinguished from *Sonne* and *Holy Ghost*, but not so here, *Mat.* 20.19
Essentially, as it doth distinguish God from man, and so it is here taken, to teach us that wee must pray unto none but unto God, as followes by and by.

Answ. 2. Secondly, Christ is also called a *Father*, *Unto us a sonne is given, who shall be called the everlasting Father*, Esa. 9.6. And therefore the Lord Christ is here included.

Answ. 3. Thirdly, the Holy Ghost is called by the Apostle, *the Father of lights*, Jam. 1.17. and therefore this title *Father* doth not exclude the other persons of the blessed Trinity.

Fourthly, it is our duty to supplicate, and invocate all the three persons. *Answ.* 4.

I. We petition God the Father for what wee stand in need of, because he is the Author of every good thing which we enjoy, *Iam.* 1.17.

II. Wee supplicate God the Father in the Name and mediation of God the Sonne, who is the alone Mediator betweene God and man, *hee onely laying flat the partition wall* [k]. [k] Iohn 16. Act. 4.12.

III. We implore the Throne of Majesty in the Name and Mediation of Christ, to be pleased to impart spirituall graces and gifts unto us by the administration of the blessed Spirit, and therefore this title Father includes, not excludes the rest.

Why call we God *Father*? *Quest.* 4.

First, that we may acknowledge our selves to be his children, and that in a foure-fold regard. *Answ.* 1.

I. By Creation, because he made and framed us, *Luk.* 3.38.

II. By Protection, because it is he that takes care to defend us from all those dangers we are incident to fall into.

III. By Redemption, because hee hath ransomed us by Christ from the captivitie of Satan.

IV. By Sanctification, because it is the Lord that by his Spirit doth regenerate and sanctifie us [l]. [l] 1 Cor. 6. 10, 11.

And therefore *deservedly* we call him *Father*, in these regards, although in no regard we have deserved to be called or made his children.

Secondly, we are taught to call God *Father*, that thus the prayers of the faithfull may be distinguished from the prayers of unbeleevers. *Answ.* 2.

For { First, the godly regard no other *father* in regard of this *Father*.
Secondly, the wicked they have God to be their Lord, but not their Father; he is Lord over them and rules over them, but they deny unto him that love, reverence, and obedience, which a childe ought to give unto his Father.

Thirdly, we are taught to call God *father*, to excite and stirre up in us a filiall reverence of him, *Psal.* 2.9, 10. *Answ.* 3.

Fourthly, we call God *father* to corroborate and strengthen our assurance of being heard, *Answ.* 4.

Because { We are present before; And We make our wants knowne unto } a Father, who loves his children more dearely then any naturall parent doth his childe, for his love unto them is infinite, sempiternall, yea eternall [m]. [m] Luk. 11. 30, 31.

This Verse is a strong argument against the popish invocation of Saints, our Saviour not sending us unto any creatures, but unto God himselfe, *Precibus, Our father.*

Why must we pray unto the Lord in all our necessities, and not at all to the blessed Saints, who love truly all that are good, or belong unto God? *Quest.* 5.

First, because prayers to Saints are no where commanded, and therefore it will be but *will-worship* to pray unto them. *Answ.* 1.

Secondly,

Answ. 2. Secondly, because the Scriptures doe directly prohibit, and condemne it, *Iudg.* 13.16. *Acts* 10 26. *Apoc.* 19.10. and 22.10.

Ans. 3. Thirdly, because we are punctually commanded to call upon God onely, and alwayes, *Psal.* 50. 15. *Call upon me in the time of thy trouble*, so *Ioel* 2. 13. and *Act.* 2. 21.

Answ. 4. Fourthly, because God afflicts us, and brings us into straights for this end, that he might draw us unto himselfe, and not drive us from him unto others; as wee see *Exod.* 3. and *Psal.* 107. They cry and pray in their distresse, not unto the Patriarches, but unto their God.

Answ. 5. Fifthly, because invocation is a part of the worship and service of God, and therefore it belongs onely unto him, *Ioel* 2.13,14. and *Matth.* 4. 10.

Answ. 6. Sixthly, because prayer ought to be in faith (*Rom.* 10.14.) Now we must not beleeve in the Saints but onely in God: In our Creed we doe not say (*Credo in ecclesiam, sed Credo in Deum*) *I beleeve in the Church, but I beleeve in God.*

Answ. 7. Seventhly, because we cannot say to the Saints *Our father*; and therefore this prayer cannot bee said unto them, neither any prayer according to this forme; because as was said before, wee are obliged negatively unto this, see before Question 7. and Booke of Martyrs, pag. 1274.

Eighthly, the last, but not the least answer is taken from the nature of him unto whom wee ought to pray. Here then observe, he that wee ought to pray unto, should be 1. *Lubens*, willing to helpe us. 2. *Sciens*, one that knowes our necessities. 3. *Potens*, able to save. 291 *Answ.* 8.

First, he whom we must pray unto, ought to be *lubens*, willing to helpe; but there is none like unto the Lord in mercy, hee being the Father of mercies: And therefore he onely is to be invocated.

Secondly, hee ought to be *sciens*, one that knowes more then we our selves: For

I. He should know *Genus morbi*, the kinde of the disease, what our malady is; the Physician and Lawyer can better understand our estates, then we our selves, and those that cannot, are unfit and unable to helpe us.

II. He should know *apta remedia*, what the best meanes are for the curing of our griefes, lest otherwise they should give a stone instead of bread, and hurt rather than helpe. Sometimes we aske that which is hurtfull for us; and therefore he unto whom wee should pray, ought to know, both what we are, and what may be truly good for us for the time to come: And these things the Lord knows better then all the Saints and Angels together.

Thirdly, he should bee *Potens*, able both — To heare, and that 4. manner of wayes; namely,

- First, from Heaven unto earth; this the Papists say, the Saints can doe in a glasse, that is, the face of God; but this is false, as shall bee elsewhere proved.
- Secondly, to understand all languages and tongues wherein men pray: this the Papists thinke the Saints doe, and it may be so; therefore I question it no further.
- Thirdly, to heare the sighes, and see the hearts of all; and this is necessary in a double respect, to wit,
  - I. That they may be able to understand those who pray in the Spirit, without a voyce, or words, *Rom.* 8.26.
  - II. That they may be able to distinguish between those who pray spiritually, and those who pray hypocritically. Many seeme to pray with much fervencie, and therefore it is requisite that he that is supplicated should not onely heare the words which are uttered, but also see the heart from whence they come. Now to ascribe this unto Saints, were to attribute Omnipotencie unto them, which is peculiar unto God.
- Fourthly, *Simul & semel*, they should be able to heare all suites and suiters at once, in all the parts of the world: this also is proper unto the the Lord, and cannot be communicated unto any other without a great indignity offered to his sacred Majestie: For this is the difference betweene the Creator and the creature; He knowes all things in *instanti*, we know, what we know *successivè*.

To helpe, relieve, and satisfie all our wants and desires, which onely the Lord doth. Reade *Esa.* 43.11. and 45.21. and 46.5.

Obiect. 1 Against this last question, the Papists object divers things, namely;

First, the Saints pray for us, therefore wee may pray unto them.

Answ. 1. First, whether the Saints pray for us or no, I dispute not, because I am perswaded they pray for us in generall, and as farre as they know. And therefore I omit the Antecedent.

Answ. 2. Secondly, the argument is sicke of a *non sequitur*; they pray for us, therefore we may pray unto them, followes not: For

I. We pray for our brethren; therefore (by this Argument) they may pray unto us.

II. Poore men pray for Kings, therefore Kings may pray unto poore men.

III. The Papists pray for the godly deceased; therefore (by this Argument) the deceased Saints should pray unto the Papists, which is grossely absurd.

IV. The Papists pray for the Pope, therefore he ought to pray unto them.

Secondly, wee stand in need of a Mediatour *Obiect.* 2.

292 unto the King, therefore much more unto God.

Answ. 1. First, it is most true that wee have offended the Lord of Glory, and by our transgressions provoked him unto anger: wherefore we stand in need of a Mediatour unto him.

Answ. 2. Secondly, wee have a Mediatour which is Christ (1 *Iohn* 2, 12.) And therefore it is an injury offered unto the office of Christ, to have any other.

Answ. 3. Thirdly, *non est par ratio*, the simile or comparison holds not, as thus plainely appeares.

I. A King cannot remember all things, cannot know all his subjects, cannot heare all suiters, cannot particularly love all faithfull subjects; because he neither knowes all, nor knowes the hearts of any: But God remembers all things, knowes all men, can heare all petitioners at once, knowes the hearts of all, and particularly knowes all his subjects and faithfull servants, knowing them all by name.

II. We cannot have accesse unto the King at all times, but we may unto God.

III. Wee are strangers unto the King, but if we be the children of God, then God is our Father, and Christ is our Husband: The Queene needs no Mediatour unto the King, nor the son unto the Father: And therefore if wee belong unto the Lord, there is no need of any other Intercessour but Christ.

Ans 4 Fourthly, if the King shall command mee to come boldly, and immediately unto him, whensoever I will, and for whatsoever I desire, and strictly chargeth me to use no Mediatour unto him, as though I did distrust of his love; then there were no neede of a Mediatour unto him, yea I should disobey and displease him, if I made use of any. This is our case, God commands us to call upon him onely, and forbids us to pray unto any other (as is proved plainely in the foregoing question) and therefore wee sinne against him, if we invocate the Saints, either for mediation or intercession.

Object. 3 Thirdly, they object that it is lawfull to pray unto the Saints from experience, thus: Many repairing unto the shrines of the Saints, and there praying unto them, have beene cured of divers maladies; which plainely proves that God heard the Saints in their behalfe.

Answ. 1. First, certainely there are many lies scattered abroad in in this kinde, whereof their learned Papists are ashamed, and will not report them as truthes, but call them *piafraudes* and *pia mendacia*; because good use may be made of them, as Fables may be moralized; yea, confessing many to be apparently false, and many at the best to be suspected. I referre him who makes question of this to that ingenuous Jesuite *Melchior Canus*[o].

[o] Pa. 333 334.

Answ. 2. Secondly, miracles are not promised to beleevers but infidels (1 *Cor.* 14.) *Ecclesijs plantandis non plantatis*, for the setling of Churches, not for setled Churches; where the Gospell is about to be planted, not where it is already planted. And therefore these miracles they so much brag of; doe rather prove them to be infidels, and as yet no true Church, then any thing else; for to a Church so many hundred years setled as they would make us beleeve, theirs hath beene, there is neither need nor promise of miracles.

Answ. 3. Thirdly, in times past there were miracles wrought among the heathen, were their Idols therefore true Gods? Satan can transforme himselfe into an Angel of light, and (the Lord permitting) can doe rare and wonderfull things.

Object. 4 Here they will object, among the heathen the Divell was invocated, and prayed unto who is the father of lies (*Iob.* 8.44.) but they call upon the Saints, who will not deceive them.

Answ. Certainely the Saints will not, but Satan can: Neither amongst the heathen was the divell prayed unto plainely (*qua talis*) but as an Angell of light (2 *Cor.* 11.14.) And so at this day amongst us and them, there are some who will cure horses and hogges by good prayers, altogether ignorant that the poore creatures are helped by the divels meanes. If any deny this, let them shew, why their prayers are better and more prevalent for this purpose then the prayers of other of Gods children. And therefore the Papists had need well to consider this, lest that Satan, not the Saints cure their maladies, deluding and deceiving them, as a just judgement of God upon them, for their incredulity and disobedience unto his word [p].

[p] 2 Thes. 2. 10, 11.

Answ. 4. Fourthly, we say and conclude therefore, Miracles are to be judged by the doctrine, not the doctrine by the Miracles: there were those who did foretell things to come, and yet God forbids the people to believe them, if they teach, or perswade that which is contrary unto the word [q]. Yea, there shall bee false miracles in the false Church [r]. Wherefore the Papists must either prove invocation of Saints by Scripture, or not at all, for miracles against the Scripture are not to be believed [s].

[q] Deu. 13. 1. &c.
[r] 2 Thes. 2. 9. 11.
[s] 2 Pet. 1. 19, 20.

Quest. 6. What benefits doe we receive from God that we are taught onely to pray unto him?

Answ. If he be our Father then

- First, hee will free us from all evill.
- Secondly, hee will preserve us from that evill one, the divell.
- Thirdly, hee will inhabite, and dwell with us, and in us, 2 *Cor.* 6 18.
- Fourthly, he will provide all good things for us.
- Fifthly, he will guide and direct us by his Spirit, *Rom.* 8.14, 15.
- Sixthly, hee will give the Kingdome of heaven unto us, *Luke* 12.32. *Rom.* 8.17.

Quest. 7. What is it that hinders our prayers from being heard? for wee often call upon our Father but he answers us not?

Answ.

The

293

The impediments are either
- Firſt, Generall, namely, ſinne; becauſe *God will not heare ſinners (Iob. 9. 31.) nor thoſe who regard iniquity in their hearts (Pſal. 66. 18.)*
- Secondly, particular, to wit,
  - Firſt, Cruelty: *Yee ſhall make many prayers, but I will not heare; for your hands are bloody.* Iſa. 1. 15.
  - Secondly, hard-heartedneſſe againſt the poore. *He that ſtoppeth his eares againſt the crie of the poore, he alſo ſhall cry himſelfe, but ſhall not be heard, Prov. 21. 13.*
  - Thirdly, diſſenſion, and diſcord: hence our Saviour adviſeth thoſe to be reconciled who have offended one another, before they come to offer up the Calves of their lips unto God, Read *Mat. 5. 24.* and *Marke 11. 25.*
  - Fourthly, Pride; God reſiſts, withſtands, and denies good things unto the proud, but giveth grace to the humble, ſee *Pſal. 51. 17.* and *Eſa. 66. 2.* and *1 Pet. 5. 5.*
  - Fifthly, Doubting, he that would be heard muſt pray *in faith without wavering, Iames 1. 6.*
  - Sixthly, Contempt of the word of God: *Becauſe I have called and yee refuſed, yea ſet at naught all my counſell; therefore ye ſhall call, but I will not heare you*[t]. t Prov. 1. 24, 25, 28.

And therefore if we deſire that our prayers may be heard, we muſt carefully eſchew Cruelty, Miſerableneſſe, Diſcord, Pride, Doubting, Contempt of Gods word, yea all ſinnes whatſoever.

Queſt. 8 Who are they that God hath promiſed to heare when they they pray thus, *Our Father?*

Anſ. 1. Firſt, thoſe who beleeve in him, and place all their truſt and confidence upon him, John 1. 12.

Anſw. 2. Secondly, thoſe who by a ſpirituall regeneration are ingrafted into Chriſt, John 15. 5.

Anſw. 3. Thirdly, thoſe who are ſealed by the Spirit of promiſe, unto the day of their ſalvation, Rom. 8. 9.

Anſw. 4 Fourthly, thoſe who firſt of all ayme at, and ſeeke for the glory of God, 1 Cor. 10. 31.

Anſw. 5. Fifthly, they who ſtrive in their life and converſation to imitate God; labouring to be holy, pure and perfect as he is, Mat. 5. 44.

Anſw. 6. Sixthly, thoſe who devote themſelves wholly unto the ſervice of God both in ſoule and body (1 Cor. 6. 19, 20.) denying themſelves, their owne wils, and deſires, ſubmitting, and ſubjecting themſelves wholly to the will and pleaſure of God.

Sect. 4. §. 4. *Which art in heaven.*]

Queſt. 1. How are theſe words to be underſtood?

Anſw. 1. Firſt, *Auguſtine* underſtands them of the hearts of the faithfull; as though thoſe Temples were the heaven, wherein God dwels. He confirmes his paradoxe by theſe arguments. I. Becauſe otherwiſe thoſe who are higher in ſtature, ſtate, and ſituation, ſhould be nearer unto God: that is, if God dwell in heaven (literally underſtood) then taller men, and thoſe, who live upon mountaines and hils, and ambitious and high ſpirits, ſhould be neareſt unto God: whereas the poore, lowly, and contrite in ſpirit are neareſt and deareſt unto him. II. Becauſe God profeſſeth that hee will dwell in the humble, and with them[u]. Therefore (ſaith the Father) by heaven is meant the hearts of the humble. III. Becauſe God hath ſaid, that the hearts of his children are his Temple, and manſion place, 1 Cor. 3. 16. and 6. 19. and 2 Cor. 6. 16. IV. Becauſe God is not to be included in heaven.

u Eſa. 57. 15.

Anſw. 2. Secondly, although the remembrance of this Father be venerable, yet I dare not ſubſcribe unto his opinion in this particular; and that for theſe two reaſons, namely. 1. Becauſe, if wee may not include God in heaven, no more may we in the hearts of the faithfull; for as he is (*extra calum non excluſus*) without heaven, yet not ſhut out of heaven; as he is (*intra calum non incluſus*) within heaven, yet not ſhut up in the heaven; ſo he is alſo (*intra corda non incluſus*) in the hearts of the faithfull, but not included within them. 2. Becauſe although God bee preſent in the earth, as well as in the heavens (as followes in the next queſtion) yet there is a more full and ample manifeſtation of the Majeſty and glory of God in heaven, then there is one earth. Heaven is his ſeate and Throne, earth is but his footſtoole: The truth of this reaſon further appeares thus: Firſt, the Scripture ſaith, *he dwelleth in heaven*[v], and *he looked downe from heaven, Pſal.* 2. 3, and 14. 12. Secondly, the manifeſtation of Gods power, juſtice, and anger is from thence: God manifeſted his power upon the old world, by raine from heaven: he ſhewed his wonderfull workes upon Egypt, by haile from heaven: yea notified his power upon the Amorites, by throwing ſtones from heaven upon them (Joſh. 10) and upon Sodome, by raining fire and brimſtone from heaven upon them, Gen. 19. Thirdly, Chriſt ptaying lookes up unto heaven, Marke 7. and Luke 9. Fourthly, Chriſt telleth us, *that as he deſcended from heaven, ſo hee will againe aſcend into heaven*, Epheſ. 4. 10. And therefore this word heaven is not here to bee underſtood of the hearts of the faithfull, but of the Empyreall heaven.

v 1 Tim. 6. 16.

Queſt. 2. Why doe we ſay, *Which art in heaven*, is not God every where?

Anſw. 1. Firſt, in generall God is every where both in heaven and earth, *Eſay 66. 1. Ieremiah 23.* 23, 24.

Anſw. 2. Secondly, God is on earth, and his eyes are in all the corners thereof, 1 King. 8. 23.

294

Thirdly, but his glory is most transcendent and apparent in Heaven, that being his throne.

*Answ.*3. Reade *Psalme* .2. 4. and 5. 34. and 115. 3. and *Esa.*57.15. and 1.*Tim.*6.15.

*Answ.*4. Fourthly, *God* is said to be in Heaven. I. in regard of GOD. II. in regard of our selves.

First, we say *our Father which art in Heaven*, in regard of *God*, and that for these ends. I. That we may understand him to be the Creator of Heaven. II. That wee may hereby confesse him to bee the governour of all the world, who sees and knowes all our necessities. *Psalme.* 2.4. and .115.3. Yea hereby we shew forth his divine dominion, that unto his Kingdome and office who is in Heaven doth appertaine to heare our Prayers, to consider our wants, to regard our necessities, to relieve our distresses, and to afford helpe unto us in all our straights. III. That wee may shew forth his divine power, that he is able to doe and give those things which we demand, all things being in his power. IV. That we may acknowledge his divine wisedome, for being in Heaven, he knowes how to free and helpe us, yea what may be truely good for us. V. That we may acknowledge him to bee the Author, and giver of heavenly joy, and eternall life. ° VI. Christ teacheth us to call *God* Father, to shew hereby two miraculous things unto us, *viz.*

° Rom.6. 23.

First, that hee who dwels in that inaccessible light and height which no eye can attaine unto (1 *Tim.* 6.16.) is yet notwithstanding prepared to heare the requests of poore earth-wormes when they pray unto him.

Secondly, that the Prayers which are uttered in a small still voyce, should ascend the Clouds and penetrate the Heavens.

Secondly we say, *our Father which art in Heaven*, in regard of our selves, and that for these ends, *viz.* I. That all our thoughts of *God* might be divine and heavenly: or that we might have no base or earthly conceite of *God*, nor any human imagination of him, lest we should measure him by the standard of carnall reason. II. To teach us to state a difference, betweene our heavenly and our earthly Father: because he is omnipotent, perfect, just, impartiall, and the like, which our naturall parents are not ˣ III. That by this compellation or addition wee might bee admonished to seeke heavenly not earthly things of *God*, and when as wee seeke earthly, to desire them for this end, that wee may be more enabled to doe good, and thereby to glorifie *God*, having a spirituall aime and end even in our petitions for temporall things. IV. That by this appellation we might bee admonished. to know, and acknowledge, that so long as wee live on earth, wee are pilgrims and strangers from the Lord, who is in Heaven: and consequently to excite and kindle our desires, that they may be inflamed with a longing and hungring affection after the fruition & possession of that heavenly Kingdome where our Father is. *Chem. Harm. Cap.*51 *fol.*607. V. That we might pray the more fervently, seeing we invocate a heavenly Father. VI. That wee might rather use the spirit then the voyce in Prayer, because it is not the words of the mouth but the sighes, groanes, and desires of the heart which reach unto Heaven, VII. That wee might bee carefull to crave no unlawfull nor unjust thing at the hands of our Father which is in Heaven. VIII. That we might bee carefull to be transformed unto a heavenly nature, and conversation, that seeing our Father is in Heaven, we might (as children of such a Father) have our conversation on earth, as though we were in Heaven.

ˣ Math. 23 9.

§.4. *Hallowed be thy Name.*] *Sect.*5.

What is meant heere by the *Name* of God? *Quest.*1.

First, the *Name* of God sometimes signifies God himselfe; *They that love thy name* (that is thy selfe) *are blessed. Psalme* 5.12. *Answ.*1.

Secondly, sometimes *Name* signifies the workes of God: *How excellent is thy Name*, that is, thy workes, *Ps.*8.10. *Answ.*2.

Thirdly, sometimes *Name* doth signifie and denote unto us the attributes of *God*; as *Exodus.* 3.14,15. *My name is Eheje*, and *Iehovah*, that is, one that hath life and being in himselfe, and from himselfe, and gives life unto all other creatures: and *Exod.* 15.3. *The name of the Lord is, Dominus bellicosus, a warlike God*: so he is called *El-elohim, a strong and A mighty God*; and *Saddai* or *Schaddai* an All-sufficient *God*. *Answ.*3

Fourthly, *Name* by a *Metonymie* is taken for glory, or honour; *Oh Lord shew thy Name*, that is thy glory, honour, and power, *Exod.* 9.16. and 14. 4. 17. and 33. 19. and *Iosh.* 7. 9.

Fifthly, it signifies the worship, or celebration of *God*. *Acts* 21.23. And thus in this place it is taken for the glorie, honour, and worship of *God* himselfe, and the celebration of him in his attributes.

What is meant by this word *Hallowed*? *Quest.*2.

First, it signifies to make holy: thus Christ sanctified himselfe (*Iohn.*17.19.) and us, *Romans* 8. 30. *Answ.*1.

Secondly, it signifies to consecrate or dedicate unto some holy use: Thus the leviticall holy things were separated from a common use, and therefore were called holy. *Answ.*2.

Thirdly, it signifies a preparation unto divine worship, *Exod.* 19.10. *Answ.*3.

Fourthly, it signifies to proclaime, or declare one to be holy, and so it is taken in this place, to set forth the glory of God: Teaching us, that we must both desire and endeavour, both labour and pray, that the Lord may bee glorified in us and by us. 1.*Corinth.*10.31. *Answ.*4. *Obser.*

Why must we thus earnestly endeavour and fervently desire that Gods Name may be glorified? *Quest.*3.

First, because God is better and more worthy to be sanctified and glorified then any other. is He infinite, and incomparable there is none worthy to be compared unto our Father which is in Heaven: And therefore our chiefest aime in all things must be to glorifie him. *Answ.*1.

Secondly,

Answ. 2. Secondly, because he is most able to recompense us if we glorifie him: There is none able to doe that for us, which our God can; wherefore our chiefest care should be to *Hallow his Name.*

Answ. 3. Thirdly, because all things were made for his glory: we were by him created for this end (*Proverbs.* 16. 4) and therefore let us not frustrate his expectation, nor defraud him of his right, but labour to honour him, and *hallow his Name* in all our actions.

Answ 4. Fourthly, because God creating us for his glory he will be glorified by us, either by our conversion, or by our confusion: And therefore if we desire to be preserved from eternall destruction, we must be carefull to advance his glory here on earth.

Answ. 5. Fifthly, because it is a signe of our filiation and adoption into the fellowship of sonnes (for *a child honours his Father.* Malach. 1. 6.) And therefore if we desire to be assured that we are heires of glory, we must glorifie *our Father which is in heaven.*

Answ. 6. Sixthly, because God hath honoured us, and that two manner of waies, namely, I. Temporally, he made all things for us; that is, hee made the world for man, and made man Lord of the world, over all the creatures. II. Spiritually, he hath daigned to call us his children [a] he hath married us to Christ [b] such a dignity as we are not able worthily enough to conceive off. *David* thought it a great thing to be called the Kings sonne in law; how great then is our dignity that are not the sonnes in law of an earthly King, but the adopted sonnes of the King of Heaven and earth: And therefore we shall be left without excuse, if we make it not our chiefest study, to bring much glory and honour on earth, to our heavenly Father.

[a] 1 John. 3. 1. & Ro. 8. 17.

[b] Phil. 2. 9

Answ. 7. Seventhly, because God will honour us if we honour him. And that I. In this life. 1. *Samuel.* 2, 30. II. In the life to come. *Daniel* 12. 3. and *Matthew* 13. 43. Wherefore we should endeavour to advance and set forth his glory. Against the summe and substance of this question it will be objected, God is incompatible, and therefore how can he be honoured or glorified: He is infinite and perfect and therefore what can be added unto him?

Obiect.

Answ. 1. First, it is true, we cannot augment or encrease that essentiall glory which is in God, because that is like God himselfe, infinite, and perfect.

Answ. 2. Secondly, but we may enlarge, and advance, that accidentall glorie of God which is in the world, *viz.* the acknowledging, preaching, publishing, and setting forth of his glory, which is the thing we heere pray for, and must here endeavour to practise.

Quest. 4 How must we glorifie the Name of God? how or wherein must wee set forth his honour?

Answ. 1. First, *Opere*, in our deeds and works, and that two severall waies, to wit. I. In our whole life we must studie to set forth his glory, and whatsoever wee doe, to doe it to that end. II. Wee must patientlie suffer all injuries and wrongs according to the example of Christ our Saviour, *Esa.* 53. For God is glorified when we suffer undeserved injuries patientlie for his Name sake.

Secondly, *Ore*, in our speeches, and tongues, and that many waies, namely, I. By glorifying God, and magnifying his Gospel, and our profession of the true religion which wee are called unto, and have undertaken; for our mouthes should be filled with the praises of God, and of his trueth, and of that religion which we professe. II. By being zealous professors of the Gospel, and not lukewarme Christians, *Apocal.* 3. 16. III. By acknowledging the law of God to be just and gracious; that he commands us nothing, but what he may justlie exact, yea his Commandements are light and easie in regard of what he might lawfullie, and justlie exact. IV. By acknowledging all the workes of God not onely to be just, but mercifull also. That man is happie, who can see, and clearelie interpret the mercie of God in all his works and dealings with him: That howsoever the Lord handles him, yet hee confesseth God to be mercifull, because all the affliction the Lord hath laid upon him, comes farre short of what he hath deserved. V. By acknowledging all good things whatsoever we injoy to come from God. *Iames.* 1. 7. VI. By reading continuallie the praises of our heavenlie Father in the Booke of the creatures, and the actions of the World: everie creature in the World being a little Booke, wherein wee may read the praises of our God, *Psalme* 148.

Answ. 2.

Thirdlie, *Corde*, in heart, and that three waies, namelie, I. By remembring all the mercies we receive from God, whether spirituall, or temporall, whether blessings or deliverances, not letting any of them slip out of our memories. II. By desiring the glorie of God, and by studying, how we may glorifie him more and more. III. By being zealous of his glorie in our hearts, and more moved when his Name is dishonoured, then we should be for the greatest disgraces or indignitie that could be offered unto our selves, remembring Gods honour is our glorie. IV. By desiring with our hearts, that we may see the glorie of God. *Psalme* 27. 4. and 42. 1, 2. And thus wee must labour to glorifie *our Father which is in Heaven*, in thought, word, and deed.

Answ. 3.

Quest. 5. How is the Name of God dishonoured?

Answ. As it is honoured, three manner of waies, *viz.* by thought, word, and deed.

First, God is dishonoured *Corde*, in the heart, and that divers waies, I. By the love of carnall and temporall things, God having made the heart for higher ends then these; And therefore woe bee unto that man who makes unto himselfe a God in this world, whether it be his belly, or his gold, or his pleasure: For our hearts should be alwaies in heaven, and our affections set upon those things which are above, *Coloss.* 3. 2. Otherwise wee dishonour

296 dishonour *our Father* with our hearts. II. By a neglect of spirituall things, and a contempt of those graces which God offers unto us in and by the word. III. If wee doe not labour and endeavour daily to weane our affections from the world and worldly things, and to increase in strength of grace, and wisedom, and all vertues more and more (seeing that we are imperfect so long as we are in the way) wee dishonour our God. IV. Wee dishonour the Lord in our hearts; when we are inwardly or outwardly proud of graces given, as the *Pharisee* was, *Luke*, 18. 11.

Secondly, God is dishonored *Ore*, by the tongue, and that divers waies also. I. By swearing, *Levitic.* 19. 12. and *Mathew.* 24. 16. II. By medling with the attributes of God, and holy things lightly, idly, vainely, and without reverence. These two belong unto the third Commandement, and therefore I here passe them by. III. By blasphemous speeches of God, or his word, or holy things.

IV. By murmuring either { First, against the law of God. *Or,* Secondly, against Gods dealing with us in any particular affliction.

V. By excusing our sinnes. 1. *Iohn.* 1. 8, 9. and *Iosh.* 7. 19. *My sonne confesse thy sinne, and give glory to God*; as if hee should say, hee who cloaketh, denieth, or excuseth his sinne dishonours God. VI. By all vaine, unseemely, and filthy communication, *Ephes.* 5. 3, 4. VII. By praying wickedly, rashly, or irreverently.

VIII. By denying of Christ, and that either { First, in generall, by a cowardlinesse, and fearefulnesse in our profession, when we dare not professe Christ before men. *Or,* Secondly, particularly, by not speaking for God and Christ, against sinne.

IX. We dishonour God if we doe not glorifie him. A dead Image doth not dishonour God, although it speake no good; but man that is a living Image of the everlasting God doth dishonour his Maker, if he honour him not with his tongue, and in his words: For it it is not enough for man to speake no hurt, or not to dishonour God by his words, but hee must labour also, that God may bee glorified by his gracious speeches, and holy communication, otherwise hee doth dishonour his God.

Thirdly, God is likewise dishonoured *Opere*, by our workes, and that these waies. I. By giving that glory which is due onely unto God, unto the Saints, as the Papists doe in their worshipping of them, and praying unto them. II. By magnifying, glorifying, and honouring men, or our selves, more then our God. III. By sinning, thus principally we dishonour God in our lives and actions. Every sinne pollutes, by every sinne God is dishonoured, but chiefely by great sinnes, which are either more exorbitant in themselves, or are committed by men more eminent, as for example.

First, *Ministers* are Cities, set upon a Hill, and therefore they must be extraordinarily carefull not to defile their wayes: because by their sinnes God is most of all dishonoured.

Secondly, *Magistrates* are the Image of God, yea his Deputies, and Vice-gerents on earth, being stiled by his Name, and called Gods, *Psalme* 82. And therefore if they bee wicked, they much dishonour him whose Image and superscription they beare.

Thirdly, those who are potent and rich, whom God hath raised to great estate, or high places; if these be given to oppression, or lying, or covetousnesse, or prophanesse, or gluttony and drunkennesse, or chambering and wantonesse, they much dishonour God; because the more abundantlie God blesseth them thē others; the more is hee dishonoured by then, if they bee not better, and their lives, more unblamable then others.

Fourthly, the professors of the *Gospel* doe exceedingly dishonour God, when they are wicked.

[c] IV. Wee dishonour God in our lives, if we doe not by our lives glorifie his Name: If we be but negative Christians, we are nothing, for God created us unto good workes. (*Ephes.* 2. 10.) that thereby we might glorifie his Name, *Matthew*, 5. 16. [c] Rom. 2. 24.

VERS. 10. *Thy Kingdome come, thy Will be done, in earth, as it is in Heaven.* *Vers.* 10.

§. 1. *Thy Kingdome come.*] *Sect.* 1.

What is meant by *Kingdome*? *Quest.* 1.

Figuratively,

Kingdome is taken either.
- Figuratively, to wit.
  - Sometime for the word of God; *The Kingdome of God shall be taken away, and given to another nation* (*Matth.* 21.43.) that is the word shall be taken from them.
  - Sometimes for the infusion of grace by the Spirit of God. *Mark.* 4. 26.
  - Sometimes for persons, to wit, either the Saints, or the Church of Christ.
- Literally for that dominion which God exerciseth, which is either.
  - Generall, to wit, his Lordship over all men, all creatures, yea all the world; specified in these places. *Psalme* 29. 19. and 47. 7. and 97. 1.
  - Particular which is either.
    - Of vengeance, anger, power, and wrath; And thus he rules over the wicked, *Psalme* 99. 1.
    - Of mercy and love, and thus he rules over his children, according to a double time, *viz.* either.
      - Of grace in this life.
      - *Or,*
      - Of glory in the life to come. Reade. *Psa.* 24 7. and. 44. 5.

Quest. 2. What is meant by this word *Adveniat*, *let it come*? Heaven comes not unto us, but wee goe unto it; wherefore it should rather be (*Adveniamus*) *Let us come unto thy kingdome*: then (*Adveniat*) *let it come.*

Answ. These words may be understood two waies, namely,

First, for *Declaretur*, let it be made known; as if our Saviour would say; let the world know that thou art King, and that thou rulest over all: And this is to be referred to the Kingdome of vengeance.

Secondly, for *Perficiatur*, let it be consummated and finished; as if hee would say, that which thou hast decreed and determined concerning thine elect, fulfill and perfect both in us, and in all thine: Now this hath reference to the Kingdome of mercie.

First, *Adveniat regnum, id est, Declaretur regnum, Thy kingdome come*, that is, let thy Kingdome be made knowne: This cannot bee understood of Gods generall Kingdome over all the world (mentioned in the former question) for God hath this already, yea no Christian makes question, but that God is Lord, ruling and governing all the world. It is therefore to be understood of his particular Kingdome, to wit, the Kingdome of vengeance; the words being taken from the declaration of Gods wrath, anger, power, and vengeance,

Observ. Teaching us, That every Christian ought to pray that God would shew himselfe the potent King of all the world, by destroying all his enemies, and the enemies of his Church. Thus *David* prayes; *powre forth thy anger upon the Gentiles, yea smite and destroy them in thy wrath.*

Quest. 3. Why should we pray for the confusion of the enemies of God and his Church?

Answ. 1. First, because it makes for *Gods* glory; hee is dishonoured and contemned by the wicked, who will not obey his behests, but oppose his injunctions; who will not be subject to his lawes, but (*validis remis*) with all their might set themselves against his rule and government, and will not have him to rule over them. And therefore the glory and honour of *God* is highly advanced, when as such impious, obstinate, stubborne and rebellious people bee cut off and destroyed.

Answ. 2. Secondly, because it is good for the godly. As wee pray for the ruine of *Gods* enemies, through our zeale to *Gods* glory, so also wee pray for the perdition and destruction of the enemies of the Church of *God*, through our love to the Church, and true members thereof, because their destruction is good and profitable for the children of *God*, who are oppressed, injured, wronged, and persecuted by them. *Bonos punit qui malis parcit* [d] he punisheth the righteous who spares the wicked, because the impunitie of the wicked increaseth their impietie towards the righteous. Hence wee finde a double practise in the people of *God*, namely, I. They pray for the destruction of the Lords enemies. *Iudg.* 5. 31. *Psalme* 83. 8. &c. II. They give thanks for their destruction, when *God* hath revealed, his vengeance and declared his power in their utter ruine and downfall, Read *Exodus* 15. *Iudg.* 5. *Ps.* 136.

[d] Seneca.

Quest. 4. How may we pray for the enemies of *God*, and Church?

Answ. 1. Not onely in zeale, nor onely in love, but both mixt together; For I. wee may be zealous with a wrong zeale; thus *Paul* breathed forth threatning, against the Disciples of Christ; and the Apostles were too ready with *Elias* to call for fire from Heaven; but the Lord checks them for this their forward cruell zeale, because it was not mixed with love, but proceeded from a desire of revenge. II. Some naturall respect unto the person of the enemie of *God*, and the Church, makes us oftentimes to pray only in love for his health, prosperity, preservation, and the like, and not in zeale. Because he is of affinitie, or acquaintance, or by some bond of friendship knit neare unto us, therefore we pray for him in love, towards our selves, but not in zeale unto *Gods* glory, or love

unto

298 unto Gods Church, carnally preferring our particular intereſt and relation unto any enemie of God or his Church, before either the glory of God, or good of his Church, unto whom hee is an enemie.

And therefore, whatſoever the enemies of God or his Church bee in regard of our owne Particular, it is our dutie thus to pray for them.

Firſt, with a condition, that if it may ſtand with the Lords pleaſure and good will, he would be graciouſly pleaſed to convert and turne them, and of perſecuting *Sauls* to make them preaching and profeſſing *Pauls*.

Secondly, but if not, that they may bee deſtroyed, leſt they bring the people of God unto ruine, or the Lords name bee prophaned by them.

Object. Worldlings, and wicked men object, This prayer for the deſtruction of Gods, and the Churches enemies, ariſeth out of envie, and therefore can be neither good nor warrantable.

Anſw. It proceedeth not from envie, but from zeale and love.

Queſt. 5. How can a man pray for the judgements of the Lord to bee effuſed upon any, out of love and charitie?

Anſw. 1. Firſt, wee may deſire it out of our love to Gods glory, who is diſhonoured by their lives.

Anſw. 2. Secondly, out of our love unto others, who are in danger to bee corrupted and tainted by their evill example; when ſome perceive others to be wicked, and to ſet themſelves againſt God, his law, truth, and children, and yet proſper in their wickednes, it heartens them on to the like practiſes: And therefore in love unto theſe we deſire, that theſe ſtumbling ſtones may be removed out of the way.

Anſw. 3. Thirdly, we may pray for the ſubverſion and ruine of the enemies of the Church, out of our love unto the children of God, who are offended by them and with them, as was ſaid before.

Anſw 4. Fourthly, wee may begge this, even out of our love unto themſelves, who are for the preſent both Gods enemies, and the Churches; for I. We deſire the Lord to lay ſome affliction upon them though it be heavie; that thereby they may learne to feare God: And ſo by the puniſhments of their bodies, their ſoules come to bee ſaved in the day of the Lord. This is good and profitable for them. II. If temporall affliction will not humble, and bring them home, then we deſire God to remove them away by death ſpeedily, that ſo their puniſhment may bee leſſe in heli fire: For if they ſhould live longer, they would ſinne more and worſe (wicked men growing daily worſe and worſe) and conſequently their eternall judgement would bee ſo much the greater, and more inſupportable. And the leſſe their puniſhment is, the better it is for them.

Will God heare theſe imprecations?

Queſt. 6 *Anſw.* Certainely hee will: hee hath promiſed to heare his childrē when they pray for vengeance againſt their owne particular enemies, and perſecutors *Luke* 18. 7. much more then when they pray againſt thoſe who are both the enemies of God, and adverſaries alſo unto his Church.

Queſt. 7. Who are theſe enemies whom we muſt pray againſt?

Anſw. 1. Firſt, thoſe who by their ſinnes diſhonour God; the Lord is diſpleaſed with all ſinnes, but his name is diſhonoured by ſome ſinnes more then others, and by the ſinnes of ſome men more then others: Now the more that any man diſhonours God by his ſins, the more ſure he is of perdition & deſtruction except he repent becauſe he is one of the Lords chiefe enemies.

Anſw. 2. Secondly, thoſe who by their ſinnes give a publike ſcandall to the profeſſion of religion, are great enemies both to God, and his Church.

Anſw. 3. Thirdly, thoſe who ſinne with a high hand, and are inſolent in their wickedneſſe, againſt either God or his Church, are ſome of theſe enemies who ſhall certainely periſh.

Anſw. 4. Fourthly, thoſe who ſinne deſperately without repentance, being obſtinate in their tranſgreſſions, and not mourning for their iniquities, are of this number which the Lord will be avenged of, when his children cry unto him to declare himſelfe unto the world to bee King of Kings, by the deſtruction of his and their enemies. And thus much for this expoſition of theſe words, *Thy kingdome come.*

Secondly, *Adveniat regnum*, *Thy kingdome come*, is taken for *perficiatur*, and hath reference to the Kingdome of mercy. Now in the words thus underſtood we begge many things at Gods hands;

To wit, both that we may be
- Freed from the
  - Sathan and His Miniſters, that is,
    - Perſecuters. And
    - Seducers, which are either
      - Atheiſts, Or
      - Superſtitious perſons.
  - falſe Church, to wit, both of
- Brought into the true Church, and this we deſire both for
  - All the godly that
    - Firſt, the Church may be conſummated.
    - Secondly, that it may bee glorified, to wit, by the extenſion of the
      - Limits, and bounds thereof. And
      - Holy profeſſion thereof. And
      - Pure life, and good examples of profeſſors.
    - Thirdly, that they may enjoy the meanes, viz.
      - The word, and
      - The power of the Spirit with the word.
  - Our ſelves, that we may be brought both into the Kingdome of
    - Grace, in this life.
    - Glory, in the life to come.

Having, all theſe ſeverall particulars to handle in another place, I will here onely ſpeake a word or two of the two laſt, wherin we pray that both wee and all the elect may firſt bee brought into the kingdome of grace, and afterwards into the kingdome of glory.

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Quest. 8 Can we of our selves, or by our owne power come unto the Kingdome of grace?

Answ. To this *Gerson* answers, *Signanter dicitur in oratione Dominicâ, Adveniat regnum tuum, id est, ad nos veniat, quia virtute nostra ad ipsum pervenire non possumus.* Very significantly doth our Saviour in this verse say, Thy Kingdome come, that is, let it come unto us, because wee by our owne power and strength are not able to come unto it.

Quest. 9. If it be thus, then how can wee promote or helpe forward this Kingdome of grace and Christ?

Answ. We must strive to advance, propagate, and enlarge this Kingdom of grace by these meanes,

First, by prayer, as in this verse.

Secondly, by submitting of our selves unto God by true obedience, suffering him wholy to rule, & beare sway in our hearts by his blessed spirit.

Thirdly, by opposing and resisting as much, and as farre, as lawfully we may the enemies of Christ and his Church.

namely,

Fourthly, by comforting and helping the Church, and children of God to our abilities; we must doe good unto all, but especially unto the household of faith; that the faithfull who are in any distresse may be comforted, and others thereby encouraged to strive to be of that societie and fraternitie, who will not see one another lacke.

Fifthly, by a good life, and holy conversation: for that is a meanes to convert others unto the faith, and bring home erring sheepe unto Christs fold. *Phil.* 2.15. and 1 *Pet.* 2.12.

Que. 10. Why must we be thus carefull by all waies and meanes to bee made members of Christs Kingdome upon earth?

Answ. 1. First, because we have an expresse Commandement for it, *Mat.* 6.33. *Seeke first the Kingdome of God, and the righteousnesse thereof.*

Answ. 2. Secondly, because wee have the constant example of all the faithfull for it, whose principall care hath beene still for this.

Answ. 3. Thirdly, because wee have bound our selves with an oath both in Baptisme, and the Supper of our Lord that we would forsake the kingdome of Sathan, and submit our selves to this Spirituall kingdome of Christ.

Answ. 4. Fourthly, because the subjects of this Kingdome, are interested, and made heires of all good things in this life, both temporall and spirituall, *Mat.* 6.33. *Rom.* 8.32. and 1 *Cor.* 3.21.

Answ. 5. Fifthly, because the Citizens of this spirituall Jerusalem, shall be made eternally happie, and blessed in that Jerusalem which is above, in the life to come.

Que. 11. Who are careless and negligent of helping forward this Kingdome of Christ, and grace?

First, those who are altogether negligent in praying fervently for the amplification, and extension of this kingdome. Answ. 1.

Secondly, those who cannot endure the yoake of Christ, but disdainefully, and reproachfully cast it off from their necks, *Psal.* 2.2,3. Answ. 2.

Thirdly, those who manifestly, and openly, or closely and secretly, warre, and fight for the sworne enemies of Christ, sinne, sathan, and the wicked opposers of the Church & truth; These are I. Secure sinners, who sleepe in their iniquitie, and cry, tush no evill shall come unto them, although they be not the servants of Christ, but the slaves of sinne and sathan. II. Those who dispute, and pleade sinnes and the devils cause; that is argue, and reason for the upholding, bolstering, and maintaining of sinne. III. Those who speake for, side, and take part with wicked men in their wickednesse. *Cast in thy lot with us, Prov.* 1. who will rather condemne the generation of the just, then of the wicked. Answ. 3.

Fourthly, those who will not either for the propagation, or conservation of this kingdome, bestow the least part of their estates; but will rather suffer it to decay, decline, yea fall downe, then support and uphold it with their riches. The meanes to propagate the profession of the Gospell, and to enlarge the publication thereof, is the preaching of the word; now as Saint *Paul* said, *well, he had rather speake five words in a knowne tongue, then ten thousand in an unknowne*. So many say (or at least thinke in their hearts) wickedly, that they had rather speake ten thousand words against preaching then five for it. The preaching of the word is as a treasure, which should be purchased though at a high rate, Mat. 13. But there are too too many, who will rather want it, then buy it, yea some had rather give a pound to bee deprived of it then a peny to enjoy it. Certainely, those who are enemies unto preaching are no friends unto this spirituall kingdom of Christ. Answ. 4. e 1 Cor. 14.19.

Fifthly, those are faulty in this particular of enlarging the Church, and kingdome of Christ, who either openly, or secretly, strive to bring in errours, Heresies, Schismes, Popery, Superstition and the abommination of desolation into the Church of Christ, that is, into a place, towne, city, or kingdome, where Christ is professed. Answ. 5.

Que. 12. What may wee thinke of those who are thus faultie in the promoting, and advancing of the Kingdome of Christ?

Ans. 1. First, they are to be esteemed as disobedient, and contemners, of the Commandement of God.

Answ. 2. Secondly, we may thinke them scoffing *Ishmaels*, who deride not onely the worshippers, and servants, but also the worship and service of God: For how can they say, *Thy kingdome come*, when they labour to hinder it, without palpable derision of prayer?

Answ. 3 Thirdly, we may thinke such to bee rather imitators of wicked men, then of Godly; and therefore are to be accounted no better then the enemies of this Kingdome.

Answ. 4 Fourthly, that in Baptisme, and the celebration

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300 on of the Lords ſupper they are perjured and forſworne; and therefore are to be ranked with ſuch as neither obſerve faith, nor troth, nor Promiſe, nor word, nor oath with God, becauſe all theſe they have violated moſt perfidiouſly.

Anſw. 5. Fifthly, wee may truely thinke that for the preſent they are no ſubjects of this Kingdome, but rather ſworne enemies: and therefore are unworthy to bee made partakers of any thing that is good either ſpirituall or temporall here, or eternall hereafter.

Anſw. 6. Sixthly, we may ſafely ſay, that as in this life they have obeyed the Kingdome and the King of darkeneſſe, and been rebellious and refractary rebels againſt the ſpirituall kingdome of Chriſt, ſo (except they truely repent) they ſhall at the laſt day receive the wages of wickedneſſe, eternall death and condemnation. *Rom. 6. 23.*

Sect. 2. §. 2. *Thy kingdome come*:]

In theſe words we deſire of God, that we may be brought unto his Kingdome.

Queſt. 1. Whether by Kingdome is here meant the *kingdome of grace*, or *of glory*; for the word ſometimes ſignifies the one, ſometimes the other; and probable reaſons may be given for both.

Anſwer. The word is here to bee vnderſtood of both the kingdomes, in their order: namely, firſt we deſire that we may bee brought into the Kingdome of grace, and then unto the kingdome of glory.

Queſt. 2. Are there two kingdomes of mercy? is Chriſt a double King? is there not one faith, one Chriſt, one Church, one Kingdome? doth not the Scripture ever and anon tel us of one only Kingdome of heaven? yea how can there be a double ſenſe of one place? how can ſuch a ſhort petition as this is have a double expoſition? And therefore how by *kingdome* can bee meant both *the kingdome of grace*, and *the kingdome of glory*?

Anſw. The Kingdome of Chriſt is one, for hee is King of earth and heaven, *Col. 1. 20.* and all things in heaven and earth are ſubject to his dominion. *Phil. 2. 9.* But there are two degrees of this Kingdome according to a double time; namely, I. we deſire that we may bee admitted into the kingdome of grace in this life. And II. in to the Kingdome of glory in the life to come.

The ſcope therefore of the petition is twofold, Primarie, that at length we may be brought into the Kingdome of glory; now this we deſire immediately, finally, and for it ſelfe; becauſe it is the perfection of a Chriſtian, and his true εὐδαιμονία, and chiefeſt good.

The Secondary ſcope of this petition is, that we may be brought into the way which leades thither, to wit, the kingdome of grace: and this we deſire becauſe it is the condition: None can come into that kingdome, but by this, and therefore we deſire to be brought into the kingdome of grace for the kingdome of glories ſake, this being firſt deſired in our intention.

Queſt. 3. Here it may be demanded, *An ſit*? whether there be a heaven, or kingdome of glory? It is wonderfull, and much to be lamented, to conſider how farre Sathan doth prevaile not onely with Pagans, but alſo with Chriſtians, inſomuch as they doe not onely doubt of, but alſo denie that there is any ſuch thing: yea this is the craft of the devill, who will quickly make us denie, if once we begin to doubt of the truth of it: But it belongs to another place to ſhew the ſeverall enemies of this kingdome of glory: I will here onely ſhew the cauſes of this negation, and then anſwer the queſtion.

Firſt, naturall, and carnall reaſon cannot comprehend God; mans braine being a ſhell too ſhallow to containe ſuch an Ocean: And hence the wiſeſt are ſooneſt ſeduced, becauſe they will not beleeve any thing, which they cannot take up.

Secondly, our affections naturally deſire, that we might be ingulfed freely in the ſea of pleaſure that without coſtraint we might do whatſoever our hearts luſt after: *facile credimus quod enixè cupimus*, we eaſily beleeve that which wee earneſtly deſire; and therefore we ſpend our daies in good things, thinking that there is no life after death.

Thirdly, to denie this Kingdom of God ſeemes the moſt preſent remedie againſt the horrours of conſcience: It is reported, that a *Fryer* urged ſo pathetically the ſufferings of of Chriſt, that he drew teares out of ſome of his hearers eyes; which being perceived, he bad them not weepe, for perhaps the hiſtorie was fabulous and not true, I would not belie the devill, and therefore I will not affirme this for a truth, but ſay it may be a Fable: and will onely make this application of it, when the conſcience is ſtrucke with horror, that for ſinne ſhe ſhall never be admitted into the Kingdome of God, but ſhut out from thence; then the devill brings this comfort to the drouping perſon; that it may be there is no ſuch thing as a Kingdome of God, and therefore it is but a fopperie to grieve for the loſſe of a thing which is not. And thus the God of this world blindeth their eyes, making them beleeve that as it is with the beaſt, ſo alſo with man, there is no more of them after death, no reward for righteouſneſſe, and therefore let them take their pleaſure while they may.

I now come to anſwer the queſtion, although *Anſw.* I will not proſecute it amply, but prove it briefely;

Firſt, if there be a God, then there is a Kingdome of God. But the former is true, Therefore alſo the latter.

I. From the confeſſion of all nations it appeares that there is a God; becauſe all worſhip ſomething.

II. This is cleare alſo from the terrour of conſcience which wicked men have, as wee might ſhew by the examples of *Herod*, and *Nero*, but that ſomething hath beene ſaid before, *Chap. 2. ver. 3.* both of *Herod*, and this horrour of conſcience.

III. That there is a God is evident from the nature of Sathan: wee grant that there is a divell (which is ſpirituall, inviſible, and eternall *a parte poſt*) and ſhall wee denie that there is a God.

IV. From the creation of the world, for either, I. the

I. the world was made; and then by whom but by God? Or II. It was not made, but is eternall: now what a shame is this to give eternity unto the earth, and to denie it unto God.

Secondly, If there bee a resurrection of all either unto death or life, happinesse or misery; then there is a Kingdome of God, and place of happinesse. But the Resurrection is proved from these scriptures, *Esay* 25. 8. *Apoc.* 21. 4. and 2 *Pet.* 3. 13. and 1 *Cor.* 15. where it is proved by many arguments. Therefore there is a Kingdome of God.

Quest. 4. Where is this Kingdome of God?

Answ. In heaven, as appeares thus:

First, from Scripture, *Phil.* 3. 20. and 2 *Cor.* 5. 1. and *Col.* 1. 5.

Secondly, it is called Jerusalem which is above, *Gal.* 4. 26. and *Col.* 3. 1. 2. *quæ supra.*

Thirdly, Christ ascended up into heaven, *Luke* 24. 51. *Acts* 1. 9. and *Ephes.* 4. 8. so also *Elias.*

Fourthly, the elect which are upon the earth at the last day, *shall be caught up in the clouds, and* † 1 Thes. 4. 17. *shall meete the Lord in the ayre*†.

Fifthly, there is a promise made us of a new heaven, *Esay* 65. 17. and 66. 22. and 2 *Pet.* 3. 13. and *Apoc.* 21. 1. And therefore it is evident that this Kingdome of God is in heaven.

Sect. 3. §. 3. *Thy will bee done in Earth, as it is in Heaven.*]

Quest. 1. What is observable in this Petition?

Answ. Two things, namely, { First, the thing desired, viz. That the will of God may bee perfected. Secondly, the measure; to wit, as sincerely in earth, as in heaven.

Object. *Bellarmine* produceth this place to prove the possibilitie of fulfilling the law of God: arguing thus, We pray according to Christs prescription, *Thy will be done as in heaven so also in earth*; wherin we desire grace and abilitie to fulfill the law of God; and we either attaine unto this perfection in this life, or wee pray this prayer daily in vaine.

Answ. 1. First, in this prayer wee are taught daily, so long as wee live to pray for pardon of our daily sinnes: as we every day say, *give us this day our daily bread*, so also every day *forgive us our trespasses*: and all the ancient Fathers confesse that this petition is necessary for al the Saints, so long as they live. But to those who obey God on earth, as he is obeyed in heaven, there is no neede of remission or pardon. Therefore there is none obey God so on earth: for although this be here desired by the Saints, yet it is never obtained in this life.

Answ. 2. Secondly, this petition is three severall waies interpreted by the Fathers, all which oppose *Bellarmines* argument.

I. *Thy will be done in heaven, so also on earth*; that is, as thy will is accomplished in the Angels, so let it bee also in men. In this sense it is manifest, that the regenerate doe not obtaine what they daily beg for, untill they obtaine to be made ἰσάγγελοι like unto the Angels. 301

II. *Thy will be done in earth, as it is in heaven*: that is, let thy will bee obeyed as in the righteous so also in the wicked; here first, *Bellarmine* would blush to say, that all wicked men should fulfill the law of God, although we thus pray, or shall equall the righteous in obedience. Secondly, in this sense the fulfilling of the law is not included; because all those doe not for the present fulfill the law, who are called righteous, but humbly confesse and acknowledge their sinnes, striving hard to the marke.

III. *Thy will be done in earth, as in heaven*: that is, let the flesh assent unto thy will, as doth the spirit: neither let the flesh lust against the Spirit; but as a good Spirit doth not resist thy will, so let not the body resist the spirit. This sense doth wholy overthrow the Cardinals argument; for this perfect subjection of the flesh unto the Spirit, although we pray for it in this life, yet wee doe not obtaine it untill the end of our life.

Thirdly, that which the Jesuite saith (that we pray in vaine, that the will of God may be obeyed in earth as in heaven, except we attaine unto this perfection in this terrene, and corruptible body,) is most false and vaine. For he prayes not in vaine, who in the time appointed obtaines what hee prayes for. Now by this prayer unto God wee daily procure a greater measure of grace from him, and approach nearer unto the perfect fulfilling of the will of God, and at the length obtaine perfect righteousnesse. Bishop *Davenant de justitia actuali, Cap.* 52. *pag.* 562, 563. *Answ.* 3.

Quest. 2. Why doe we pray *Thy will be done*; will not the Lord accomplish all his owne will?

Answ. *Hic non oramus ut faciat Deus quod vult (nam faciet omnia quæcunque voluerit) sed ut nos possimus facere quod ipse vult*: *Cyprian. s.* we doe not here pray, that God would doe what he himselfe desires (for he will doe all his pleasure) but that we may be able to doe whatsoever hee requires of us.

Sect. 4. §. 4. *Thy will be done.*]

Quæ. 1. The ordinarie question is here, what will of God is here meant, *Signi an Beneplaciti*? Whence this question may be demanded; Hath God two wills? Is there composition, opposition, or mixture in God?

Answer. As God is one, so his will is one: but by reason of the consideration of the divers parts of this will, wee terme it diversely. Thus the Schoole men say,

Voluntas Dei { *spectu Modi* { *Secreta* / *Revelata* } *Respectu objecti* { *Decreti.* / *Mandati.* } *Respectu naturæ* { *Signi.* / *Beneplaciti.* }

That which belongs unto our institution, is this; The Will of God is taken some times for that which { Hee hath decreed to doe / He would have done by us } And is called *Voluntas* { *Decreti* / *Mandati.*

302

Wee muſt now know that the will of God in this place may be taken for either or both of theſe; for although the principall parts of this petition be meant, *de voluntate mandati*, of that which God would have done by us; yet Chriſt elſewhere expreſly expounds it, *de voluntate decreti*, of that which God hath decreed to doe: *Father if it be poſſible, let this cup paſſe from me, nevertheleſſe, not as I will, but as thou wilt*, that is, as thou haſt decreed [f]. Having to handle the former (God aſſiſting me) in another place, I here treat onely of this latter; *De voluntate decreti.*

f Mat. 26. 39.

Thy will be done, that is, O Lord fulfill whatſoever thou haſt decreed.

Queſt. 2. Is not this petition idle, and vaine? will not God fulfill whatſoever he hath decreed, whether we will or not? none can reſiſt his will, *Rom.* 9. 19. Neither muſt wee enquire or ſearch into Gods decrees [g].

g Act. 1. 7.

Anſw. 1. Firſt, certainly the decrees of God are like the Lawes of the *Medes* and *Perſians*, which cannot be diſannulled or made void, but ſhall ſurely in the appointed time be accompliſhed.

Anſw. 2. Secondly, yet there are here two things required of us, namely,

I. A ſubſcription and aſſent unto the will of God.

II. A deſire conjoyned with prayer, that wee may freely ſubmit our ſelves unto the will and decrees of God without murmuring.

Unto this willing ſubjection to the immutable will of God many things are required of us, viz. 1. An acknowledgement of the providence of God. 2. An acknowledgement of the goodneſſe of God. 3. An acknowledgement of the wiſdome of God. 4. A reſting in the will of God. 5. A carefull circumſpection, leſt wee ſhould tempt the providence of God.

Firſt, in the petition thus underſtood, *de voluntate decreti*, there is required of us, *Agnitio providentiæ Dei*, an acknowledgement that the will of God governes the world: He doth whatſoever hee will [h], both in heaven and earth [i].

h Pſ. 115. 3
i Pſa. 135. 6.

How doth it appeare that all things are ordered and diſpoſed off according to the will of God?

Queſt. 3.

Anſw. 1. Firſt, this is Gods prerogative to governe all things: The Angels doe his Commandements and hearken unto the voyce of his word; the Hoſts of Heaven are his Miniſters, and doe his pleaſure, *Pſal.* 103. 20, 21, 22.

Anſw. 2. Secondly, hee now rules and governes all things according to his decree from everlaſting, and his eternall purpoſe.

Anſw. 3. Thirdly, this decree and purpoſe did ariſe from his will; for except God and his will bee the firſt mover, we muſt grant another God and another Mover; which is blaſphemouſly derogatory to ſo ſacred a Majeſty.

Queſt. 4. Who are faulty in this particular? that is, who deny either in opinion or practiſe that the will of God governes the world?

Anſw. 1. Firſt, the Stoicks, who aſcribed all things to Fate: Certainly, there is a connexion of cauſes, but not depending upon Fate, but upon the will of God.

Anſw. 2. Secondly, the Heathens who aſcribe things to Fortune, *Rotam volubilem*. Certainly, this is the foundation of Atheiſme.

Anſw. 3. Thirdly, thoſe who bridle, and reſtrain the will of God; ſaying, that he did not thorowly, narrowly, and on every ſide view every thing from the beginning: This is to meaſure God by our groſſe conceits, and to derogate from his Omniſcience.

Anſw. 4. Fourthly, thoſe who ſay they will doe this or that; when they ſhould rather ſay, *if God pleaſe*, *Iames* 4. 15.

Secondly, there is required of us in this petition, *Agnitio bonitatis Dei*, an acknowledgement of the goodneſſe of God; or an humble confeſſion, that the will of God in all things is juſt, his will being the rule of goodneſſe. Reade *Dan.* 9. 7. *Rom.* 3. 4. from *Pſal.* 51. 4.

Queſt. 5. Who deny this, either in opinion or practiſe?

Anſw. 1. Firſt, thoſe who murmur againſt Gods dealing with them; but of this by and by.

Anſw. 2. Secondly, thoſe who give themſelves to humane, atheiſticall, and blaſphemous diſputations and quæres, viz.

I. Why hath God given man a Law, which is impoſſible perfectly to obey?

II. Why will not God ſave all thoſe whom he hath created?

III. Why did not God preſerve *Adam* in his holy eſtate, but permitted him to fall?

IV. Why were not all redeemed in and by Chriſt effectually, ſeeing his death was a ſufficient price for all?

V. Why did not God by his Prophets preach unto Tyre and Sidon, ſeeing they would have repented, if the word had been ſent unto them? And many more of this nature: to which wee might anſwer many things; as for example.

Firſt, that the Law is not impoſſible in it ſelfe (for it is fulfilled in heaven) but unto our corrupt nature, *Rom.* 8. 3.

Secondly, God is debter to no man, God owes neither mercy nor ſalvation unto any; *for it is of his great mercy that we are not all conſumed* [k]. k Lam. 3. 21.

Thirdly, it makes for Gods glory, that thoſe who are obdurate and hardened in their ſinnes, ſhould be damned.

Fourthly, we might anſwer (with *Auguſtine*) *Fecit gehennam curioſis*, that God hath a hell in ſtore for ſuch curious inquiſitours, as dare demand of him a reaſon of his actions.

Fifthly, but that anſwer which becomes us beſt unto all theſe, is this, *Even ſo Father, for ſo it ſeemed good in thy ſight. Injuria fit Deo, cum cauſam (voluntate Dei) ſuperiorem poſtulamus* (*Aug.*) It is a great indignitie and injury unto God, to ſeeke a further, or higher cauſe of his actions then his owne will. *Paul* durſt not doe it, but in the diſputations of this nature cryeth out, *Oh man, who art thou that repliyeſt againſt God* [l]. And againe, *How unſearchable are his judgements, and his waies paſt finding out* [m]: Teaching us to acknowledge, *Sapo occulta, ſemper juſta*; that is, the judgments of God are alwayes juſt in themſelves, although wee are not able often to ſee the equitie l Mat. 11. 26. m Rom. 9. 20. n Rom. 11. 33.

equitie of them, nor to understand them.

Thirdly, there is required of us in this petition, *agnitio ſapientiæ*, an acknowledgement of the wiſdome of God; or an humble confeſſion, that it is much better for us to yeeld our ſelves to be guided and directed by God, then to draw him to our deſires: Wee muſt ſo highly prize the wiſdome of God, that we ſhould rather deſire to obtaine from him what he in his heavenly wiſdome knows to be good for us, then what we our ſelves ſhould wiſh, if wee might have whatſoever wee would. But I reſerve this unto chapter 26. verſe 39. *Not as I will Father, but as thou wilt.*

Fourthly, we are taught in this petition to acquieſce in the will of God, or whatſoever the will and providence of God ſhall bring to paſſe, we muſt endure and undergoe, patiently, willingly, and contentedly; humbling our ſelves under the mighty hand of God [o]. o 1 Pet. 5. 6

Queſt. 6. Why muſt we thus patiently brooke, whatſoever the will and providence of God ſhall bring to paſſe?

Anſw. 1. Firſt, becauſe this is the beſt way not to bee harmed by any caſualty or croſſe: It is much better for a man to ſwim with the ſtreame, then by ſtriving againſt the ſtreame to be drowned: A man had better patiently to yeeld and ſubmit himſelfe unto God in affliction, then by repining and murmuring to adde affliction unto affliction; for none gaines by contending with his Maker.

Anſw. 2. Secondly, *Vana eſt ſine viribus ira*, Anger without power to revenge is idle; wee cannot prevaile againſt God, but doe we what wee can, he will doe all his pleaſure, and therefore patience is the beſt.

Anſw. 3. Thirdly, whatſoever the Lord doth is juſt (as was ſaid before) and therefore patience and ſubmiſſion becomes us in all ſorts of croſſes whatſoever.

Anſw. 4. Fourthly the Lord hath Deſpotical and Lordly power over us, we are but the clay, the work of his hands, the ſheepe of his paſture; and therefore we ſhould be willingly contented with all his dealings.

Fifthly, whatſoever the Lord doth unto us is done (*Paterno amore, non tyrannico more*) with a *fatherly affection*, not in a *tyrannicall paſſion*; as thus evidently appeares.

I. He ſeekes our good, he deſires not our deſtruction, but rather that we might live.

II. He takes notice of all our wants, diſtreſſes, and dangers: *the haires of our head are numbred before him* [p]. And *all our teares are put into his bottle* [q]. p Mat. 10. 30. q Pſal. 56. 8.

III. When he doth tempt and afflict us, it is for our good: *Wee are chaſtened of the Lord, that we ſhould not be condemned with the world* [r]. r 1 Cor. 11. 32.

IV. He never afflicts us above our ſtrength, *but with the temptation makes a way to eſcape* [ſ]: And therefore who would not commend himſelfe into his hands, caſt himſelfe into his lap, and commit himſelfe unto his protection, providence, tuition, and care? ſ 1 Cor. 10 13.

Queſt. 7. Who are blame-worthy here?

First, thoſe who murmure againſt God, in the time of adverſity, miſery, and affliction: And therefore that we may not be faulty herein, we ſhould remember theſe things, to wit, *Anſw.* 1.

I. If we give reverence to the Fathers of our fleſh when they correct us, ſhall wee not much rather be in ſubjection unto the Father of Spirits, when he afflicts us [t]? t Heb. 12. 9.

II. If all be made partakers of chaſtiſement, then why ſhould we murmure [u]? u Heb. 12. 8.

III. If correction be a ſigne of Gods love unto us, then we ſhould not repine at it [v]. v Heb. 12. 6.

IV. If affliction be a confirmation of our adoption, then it is cheerefully to bee undergone [w]. w Heb. 12 7.

V. If wee receive good things from Gods hands which we have not deſerved, ſhall we not receive evill things which we have deſerved [x]? And therefore let us learne to be contented in the worſt condition in regard of temporall things, as *Paul* was [y]; let us patiently ſubmit our ſelves unto God, as *David* did [z]; and learne to give thankes unto God, or to acknowledge his juſtice in all his judgements, as *Iob* did, *Iob* 1. 21. x Job 2. 10. y Phil. 4. 12. z 2 Sam. 15. 26.

Secondly, thoſe who relapſe, and fall either unto idolatry, or temporizing through feare of affliction. *Daniel* and the three Children durſt caſt themſelves upon God, the one ſuffering himſelfe to be caſt into the Lyons dennes, rather then he would omit the worſhip of the true God; the other into the fire, rather then commit idolatry, by worſhipping a falſe God, *Dan.* 3. and 6. Thus confident and conſtant were alſo the Apoſtles of Chriſt, who herein are worth our imitation [a]. *Anſw.* 2. a Act. 4. 19. & 5. 29

Thirdly, thoſe who in the time of affliction give themſelves to the uſe of wicked meanes: as for example: *Anſw.* 3.

1. In injuries men often flie preſently unto evill ſpeeches, and revenge, altogether unmindful that it was not done without Gods permiſſion and providence.

2. In ſickneſſe, ſome repaire preſently unto witches, charmes, and the like.

3. In poverty, ſome run unto theft, fraud, deceit, cozenage, ſupplanting others, and the like.

Fourthly, they who immoderately bewaile any loſſe or croſſes; the revelation of the will of God ſhould cauſe to ceaſe all ſuch mourning, 1 *Sam.* 3. 18. and 2 *Sam.* 12. 20. *Anſw.* 4.

Fifthly, thoſe who are given to covetous wiſhes, deſires, prayers, and immoderate cares, whereof afterwards.

Fifthly, in this petition, *Thy will be done*, underſtood *de voluntate decreti*, wee are taught to take heed, that we doe not tempt the providence of God; that is, we muſt not ſo adhere unto the will of God, that wee neglect the ordinary meanes which God hath appointed to be uſed: for the meanes are the ordination of God, and a part of his will, and therefore by no meanes to be neglected. *Anſw.* 5.

What meanes are they which wee muſt not neglect?

304

Answ. The meanes are either
- Externall, which are either
  - Remedies against evils and that either
    - To come, as caution, circumspection, and care not to intrude our selves into danger.
    - Present, and that either
      - In act, as Medicines and Physick against sicknes.
      - In power, as Marriage against concupiscence.
  - Meanes for the obtaining of good things, as labour, industry, wisdome, &c.
- Internall, are to be used according to the external which if they be
  - Absent, then wee must adhere to the internall, and trust onely in them, and that in their order, namely,
    - First, wee must use prayer; thus doth *Hezekiah*, both against his sickneſſe, and his enemy, *Esa.* 37.1, 2, 14. and 38.2.
    - Secondly, faith; wee must say, 1. God sees my distresse; 2. God hath brought me into this straight. And 3. hee will take care of me to deliver me, and helpe me, if it may stand with his glory and my good.
    - Thirdly, patience; although the Lord should not deliver us; thus the three children say, if the Lord will not preserve them, then they will patiently suffer for his sake, *Dan.*3.17.
  - Present, they are either
    - Evill, and diabolicall, which are not at all to be used, as was said before.
    - Good, and then
      - First, the externall meanes are to be used with all fidelity.
      - Secondly, but we must not trust in them, but corroborate them by the addition of the internall meanes.

*Sect.*5. §. 5. *In earth as it is heaven.*]

*Quest.*1. What is the meaning of these words?

*Answ.*1. First, something hath been said hereof before §. 3 Answer 2. to the objection.

*Answ.*2. Secondly, some expound this of Christ and his Church: *Thy will be done in earth* (that is, in the Church, the Spouse) *as it is in heaven*, that is, by Christ the head of the Church.

*Answ.*3. Thirdly, some understand this of the Church Militant and Triumphant: *Thy will be done in earth*, that is, in the Church militant, *as it is in heaven*, that is, the Church Triumphant: And thus it is usually interpreted.

*Quest.*2. What is observable in these words?

Answ. Two things, viz. First, that in Heaven God is perfectly worshipped. Secondly, that on earth God is not perfectly worshipped.

*Obser.*1. First, we learne hence, that in Heaven God is perfectly worshipped and obeyed without any defect, or failing at all.

*Quest.*3. How doth this appeare?

*Ans.*1. First, in Heaven we shall be like unto the Angels, *Mat.*22.30. But they serve the Lord perfectly, *Psal.*103.20,21.

*Answ.*2. Secondly, in Heaven we shall be like Christ, 1 *Iohn* 3.2. therefore without sinne.

*Answ.*3. Thirdly, in Heaven wee shall rest from our labour, *Revel.*14.13. therefore from sinne.

*Answ.*4. Fourthly, in Heaven death shall be destroyed, and consequently sinne; for *sinne is the sting of death*, 1 *Cor.*15.55. &c.

*Answ.*5. Fifthly, in Heaven we shall put off all corruption, 1 *Cor.*15.42. and in all things we shall be perfect, compleat in knowledge, 1 *Cor.* 13.10. yea perfect men, *Ephes.*4.13.

Sixthly, all mutable and changeable things shall cease in Heaven; and therefore sinne. All things there then shall be eternall as God is: And there shall be time no longer. *Answ.*6.

What meanes must wee use to be made partakers of this Kingdome, where we shall perfectly obey our God? *Quest.*4

First, meditate upon a three-fold life, namely, 1. Of *Adam* in Paradise. 2. Of our selves in the flesh. 3. Of the life which is lead in heaven. *Answ.*1.

First, meditate upon the life of *Adam* in paradise, that so we may remember *from whence wee are fallen, and repent*, Revel. 2.5. Yea, consider our losse, and seriously bewaile it. Remember what thou wert there, namely,

I. Innocent, pure, without sinne, *created after the Image of God*, Genesis 1.29. Ephesians 4.24.

II. Secure and safe, in peace and tranquillitie; for there was neither danger, nor death, nor enemies.

III. Familiar with God; In Paradise *Man* durst talke with his *Maker* without feare.

IV. In the Garden mans wisdome was excellent, hee could name the woman, and all the creatures with names suting unto their natures: But by sinne man hath lost all these: Oh who would not desire to recover this condition? And therefore remember if thou wert in heaven thou shouldest have all these, and much more, and shouldst never lose them.

Secondly, meditate upon our life which wee leade in the flesh, what manner of life it is,

To wit,

First, calamities, and ſudden chances.
Secondly, poverty and want; the beſt ſtanding in need of many things.
Thirdly, troubles, croſſes, griefes, frettings, and never quiet.
Fourthly, and the ſinnes which thou haſt committed, thou committeſt daily; this would make any tender conſcience cry out, *Woe is me, that I am conſtrained to dwell in Meſech, Pſalm.* 120. 5.

To wit, that here is — Fifthly, infirmities and weakeneſſes whereby we are not able to doe what wee ſhould:
- First, Temptation ariſeth, and aſſault us unto evill.
- Secondly, many ſiniſter ends we have in the performance of good duties.
- Thirdly, a ſluggiſh wearineſſe and unwillingneſſe, ſeizeth upon us in good workes.
- Fourthly, if any good duty be performed willingly, and cheerefully, we are ready preſently to brag and boaſt of it.
- Fifthly, we are very uncertaine and inconſtant in the way and worke of the Lord: And therefore what cauſe of mourning doth this life afford unto us?

Sixthly, blindneſſe of minde, ſo that we can neither — Meditate of eternall joyes: Nor Underſtand ſpirituall things, 1 *Cor.* 2. 14.

Seventhly, all things are fraile, nothing is ſtable: And therefore who is there who would not be weary of this life, when he ſeriouſly remembers theſe things?

Thirdly, meditate upon that life, which the Saints lead in Heaven, that ſo we may hunger the more earneſtly after it.

Remember there: —
- First, that an end ſhall be put to all evils for ever: all things there being ſweet, and happie.
- Secondly, mutability ſhall be taken away: all things there being eternall and ſtable.
- Thirdly, the chaines of ſinne ſhall be broken, and the minde ſhall be free from all evill: there ſhall be chaſtity without any uncleanneſſe, ſanctitie without any pollution, gravity without any fooliſhneſſe, temperance without any gluttony; there the minde ſhall be alwayes ſober, holy, pious, wholly and alwayes addicted to the love of God.
- Fourthly, *We ſhall ſee God face to face*, Mat. 5. 8. Revel. 22. 4.

Anſw. 2. Secondly, let us conſider our folly, who yet wallow in the puddle of ſinne; and acknowledge our danger who are deceived by Satan, as by *Dalilah* was *Sampſon*.

Anſw. 3 Thirdly, let us remember the danger of procraſtination, and delay: For

I. Satan is crafty.

II. Sinne daily increaſeth within us, both in regard of quantity and quality.

III. We daily are eſtranged more from God, and ſtray farther from him.

IV. Death comes daily creeping upon us: oh conſider how many fall into the ſnares of death, at unawares, when they thinke of no ſuch thing at all.

Anſw. 4. Fourthly, let us recall our ſpirits from the love of all earthly things, with *Mary* chuſing the better part, and placing our affections upon thoſe things which are above, uſing the world as though we uſed it not, 1 *Cor.* 7. 30.

And thus much for the firſt thing obſervable in this petition, that in Heaven God is perfectly worſhipped and ſerved.

Secondly, from theſe words, *Thy will be done on earth, as in Heaven*; we learne, that God is not perfectly worſhipped in earth, for otherwiſe
Obſer. 2. what need we pray? Or, that the will of God is ordinarily violated upon the earth, 1 *Iohn* 5. 19.

Queſt. 5. How doth this appeare?

Anſw. 1. Firſt, there are many in the world who know not the will of God; the Gentiles are ignorant of the truth and Word of God; yea how many Sects are there in the world, both in *China*, *Æthiopia*, *Turkie*, *Perſia*, and *India*? yea how many Papiſts, Heretickes, Familiſts, Libertines, and Separatiſts, who underſtand not aright the will of God: And therefore no wonder if they doe not obey it.

Secondly, in the Church there are many wicked, many diſobedient unto the will of God. *Anſw.* 2.

Thirdly, the godly in the Church are infirme and weake, the beſt of all ſinning often, 1 *Iohn* 1. 8, 9. *Anſw.* 3.

Queſt. 4. How many ſorts of people are there in the Church, who doe not fulfill the will of God?

Anſw. Many, but principally theſe five, namely;

First, prophane perſons, to whom nothing but ſinne and iniquity is pleaſing.

Secondly, morall and civill honeſt men, who are without all taſte or relliſh of Religion.

Thirdly, Hypocrites, *who have a forme of godlineſſe, but deny the power thereof in their hearts* [b]. [b] Tim. 3. 5

Fourthly, thoſe who are halfe converted; as *Agrippa* was halfe perſwaded to become a Chriſtian, and *Herod* contented to do halfe the work of a Chriſtian man, *Mark* 6. 20.

Fifthly, thoſe who ſtick at the threſhold, and cleave in the barke of Religion; tything mints, and ſtraining gnats, but neglecting the greater things of the Law.

306

What is required of the righteous within the Church towards theſe?

Queſt. 7. *Anſw.* Wee muſt endeavour to helpe them to fullfill the will of God, by theſe meanes, to wit, Firſt, by counſelling, adviſing, exhorting, and perſwading them unto obedience. Secondly, by ſhining before them in a holy life and converſation; that what our exhortations cannot, our examples may doe. Thirdly, by our prayers unto God for them; that he would inable them to performe his will. Fourthly, by our offices, and functions: Thus Miniſters muſt reprove and Magiſtrates puniſh, that ſo thoſe who will not be drawne with the coards of love, may be plucked as brands out of the fire [c] Iud. 23. verſe.

Queſt. 8. What is required of thoſe who are within the Church, towards thoſe who are without?

Anſw. They muſt endeavour to helpe them to fulfill the will of God by theſe meanes, namely, Firſt, by their good, and holy example, wherein theſe two things are required: I. Wee muſt appeaſe, and compoſe all jarres, diſſenſions, ſchiſmes, and breaches for ſmall matters. Certainely many are debarred from embracing the religion of Chriſt, becauſe they know not whom to follow; ſome being Lutherans, ſome Calviniſts, ſome Anabaptiſts, ſome Separatiſts, &c. II. We muſt be of unblamable lives: a Turke being in London refuſed to embrace our religion, becauſe Chriſtians blaſphemed, and ſwore by the name of Chriſt. Secondly, Chriſtians muſt helpe Pagans by their prayers unto God for them, that the Lord would be pleaſed to ſend his word amongſt them, to reveale his will unto them, and to inable them to walke in his wayes.

Verſ. 11 VERS. 11. *Give us this day our daily bread.*

Sect. 1. §. 1. *Bread.*] This is the object of the petition.

Queſt. 1. What is meant here by *Bread*?

Anſw. 1. Firſt, it ſignifies ſometimes all manner of food, Read theſe places for the proofe hereof, Gen. 43. verſ. 16. 25, 32, 33. and 2 King. 6. 22. 23. and Deut. 8. 3. and Mat. 4. 4. and Luke 14. 1. and 1 Sam. 28, 22, 24.

Anſw. 2. Secondly, it ſometimes ſignifies all manner of proviſion which is ſold in the Market, 1 Sam. 2. 36.

Anſw. 3. Thirdly, *Bread* ſignifies ſometimes all temporall things, or all things neceſſary for this life; and thus it is taken in the text.

Queſt. 2. Why doth our Saviour rather name bread then any other food?

Anſw. 1. Firſt, becauſe bread is moſt generally neceſſary: All nations (almoſt) uſe bread, and that (in a manner) with all meate; and therefore it is with all the moſt common food.

Anſw. 2. Secondly, becauſe it is moſt uſuall and vulgar, a food which the poore are made partakers of as well as the rich, and therefore both poore and rich pray for it.

Anſw. 3. Thirdly, becauſe this hath reference unto that evangelicall promiſe which is made, Mat. 7. 9. *If the ſonne doth aske bread, the father will not give a ſtone*: And therefore our Saviour teach-us to pray for bread, as if he would ſay, we muſt pray that thoſe things which God gives us, may be given for our good with a bleſſing.

How doth it appeare that it is lawfull to pray for temporall things? *Queſt.* 3

Firſt, becauſe Chriſt hath made a generall promiſe, *that whatſoever we aske his Father in his name, he will give it unto us*: And therefore temporall things are included, John 14. and 1 John 5. 14. *Anſw.* 1.

Secondly, becauſe temporall things muſt be had, therefore they muſt be prayed for, nothing being ours. *Anſw.* 2.

Thirdly, becauſe it is an acknowledgement that they come from God, and his mercy; as followes afterwards. *Anſ.* 3.

Fourthly, becauſe it ſhewes our truſt and confidence in God, thus to run unto him in the time of need. *Anſw.* 4.

Many things are here objected, but I joyne them together. 1. Temporall things are not to be ſought after, Mat. 6. 33. 2. They are not to be cared for, verſe 25. 3. It belongs unto the Gentiles to ſeeke for theſe things, not unto Chriſtians, verſe 32. 4. It is a vaine thing to labour for them; for we cannot of our ſelves procure the leaſt temporall bleſſings, Luke 12. 26. 5. It is injurious unto the providence of God; *your Father knowes what you have needs of*, ver. 30. *Object.*

Firſt, that it is lawfull to pray for temporall bleſſings is proved in the former queſtion. *Anſw.* 1.

Secondly, it is not prohibited us to beg them in any of the places objected. *Anſw.* 2.

Thirdly, the inſtances objected do partly condemne al anxious care partly forbid us to ſet our hearts upon any worldly thing, and partly direct us how to pray for temporall bleſſings namely, neither firſt, nor onely. Now of all theſe by and by. *Anſw.* 3.

How muſt we pray for temporall things? *Queſt.* 4.

According to theſe ſhort Rules. *Anſw.*

Firſt, beg them not onely; it is a ſhame for a Chriſtiã to pray for nothing but earthly things. *Rule* 1.

Secondly, beg them not firſt, Mat. 6. 33. that is, let not temporall things be firſt in place, to pray for them before ſpirituall; or firſt in the affection of the heart, to pray more fervently for them, then for ſpirituall. *Rule* 2.

Thirdly, deſire not temporall things, with too fervent an affection: that is, 1. Love them not, give them no place in the heart. 2. Doe not beg them with many words, or in divers petitions, but ſo contend rather for ſpirituall graces. *Rule* 3.

Fourthly, pray not for them, but for pious uſes, that is, I. Negatively, deſire them not unto wantonneſſe, or luxury, or revenge, or pride? II. Affirmatively, deſire them, that we may be thereby inabled to doe good to our families, friends, neighbours to the poore, Church, and Common-wealth, wherein we live. *Rule* 4.

Fifthly, pray for worldly things, untill the Lord of glory bee thy heavenly Father: for hee hath promiſed nothing but to his children; as followes afterwards. *Rule* 5.

What

Queſt. 5. What temporall things muſt we, or may wee pray for, when we are the children of God?

Anſw. 1. Firſt, for protection, or for our naturall life; together with the health of the body, the ſoundneſſe of the members, the comfort of the minde, and freedome from ſickeneſſe, Eſa. 38. 2.

Anſw. 2. Secondly, for food, and raiment, 1 Tim. 6. 8. as *Iacob* did with a vow, Gen. 28. 20.

Anſw. 3. Thirdly, for ſufficiency for our charge, places, and perſons; alwaies remembring to bee contented with what wee have, and to ſubmit our wils to the will of God.

Anſw. 4. Fourthly, for a bleſſing upon that eſtate which we have.

Anſw. 5. Fifthly, for a bleſſing in our callings, and in all our affaires publike and private.

Anſw. 6. Sixthly, for preſervation from caſualties, dangers, and enemies, *Pſal.* 141. 8.

Anſw. 7. Seventhly, for thoſe comforts which are neceſſary to our temporall life.

Anſw. 8. Eightly, credit and reputation being a temporall good thing, it is lawfull for us to pray, for the preſervation of our fame, and good name among men.

Queſt. 6. Why muſt we give thankes for our meat, or conſecrate the creatures before we eate them? is it not enough to pray for them and a bleſſing upon them in our ſolemne prayers?

Anſw. *Chemnit* (*Part.* 4. *Pag.* 107. *exam. Concil.*) gives divers reaſons hereof, namely, Firſt, that wee may learne, not to eat like the horſe and mule who have no underſtanding, but that our eating may bee conjoyned with pious and religious words, and thoughts. Secondly, that hereby wee may acknowledge, that wee have thoſe creatures from God, who takes care to provide for our bodies, as well as our ſoules. Thirdly, that wee may know that wee are altogether unworthy of thoſe creatures (having loſt our right of the uſe of them by *Adam*) except onely as they are reſtored by Chriſt againe unto us to be uſed. Fourthly, that hereby wee may beleeve, that the uſe of the creatures is ſanctified unto us by prayer. Fifthly, that thus we may deſire God to make them profitable for the health of our bodies. Sixthly that wee might pray unto God, to preſerve us from intemperance, and exceſſe, wee being ſo prone unto gluttony in eating, and to healths, quaffings, and drunkenneſſe, in drinking. Seventhly, becauſe after wee are full, wee are forgetfull, after we have received the good bleſſings of God, we are very prone to unmindfulneſſe of them, *Deut.* 8. 12, 14. Eightly; I adde another reaſon why we muſt conſecrate and ſanctifie the creatures before we eate of them, and that is taken from authority, namely, I. Of Saint *Paul*, who commandeth us to uſe it, 1 *Tim.* 4. 4, 5. II. Of Chriſt and the faithfull who frequently uſed it. III. Of the ancient Church, *Chryſoſtome*[d] concludes, *Oportet, tum in initio, tum fine*; It behoves us to give thankes both before meat, and after. If the ſtudious Reader deſire to ſee the cuſtome of the Greeke Church in this duty of giving of thankes, I referre him to *Clemens*, *lib.* 7. *Conſtitutionum*: If hee deſire to know the manner of the Latine Church let him repaire to *Chemnitius*, *exam. concil. Trid. part.* 4. *pag.* 108.

[d] *Hom. de fide Annæ*

307

§. 2. *Our daily bread.*] *Sect.* 2.

What is the meaning of this word *Daily*? *Queſt.* 1.

ἐπιούσιον, By Interpreters is diverſly rendred, namely, Firſt, ſome *ſuperſubſtantialem*, or ſuperſubſtantiall bread. *Origen* and *Hierome*, and they expound it either I. Of Chriſt: Or II. Of the word of God: Or III. of the Sacrament; giving this reaſon for this expoſition. *Quia abſurdum de terrenis cogitare*: It is abſurd to thinke of earthly things in our prayers. *Anſ.* 4.

Secondly, ſome interpret it, *Craſtinum quaſi in poſteras* (*Eraſm. f.*) Give us this day bread for to morrow, as naturall parents doe provide for their children againſt the next day.

Thirdly, but moſt truely, it is rendered, *Vulgarem*, *quotidianum*, *quotidiè uſitandum*, our ordinary, uſuall, and daily bread; thus *Hier. f. Luc.* 11, and *Chryſoſt.* and *Senenſ.* 6. and *Auguſt. epeſt. ad Probam.* and all our Moderne Interpreters: *Syriacus, panis neceſſitatis noſtræ*, our neceſſary bread. And *Auguſtine* gives three worthy and weighty reaſons againſt the other interpretations, namely, Firſt, becauſe the Eaſterne Churches did not communicate or aſſemble unto the ſolemne places of divine worſhip, every day; and therefore they did not underſtand this word, either of Chriſt, the word of God, or the Sacrament.

Secondly, becauſe if it were meant of the Sacrament, then it were not lawfull for them to uſe this prayer, on that day they communicate, when one they have comunicated, which yet was uſuall with them, to ſay the Lords prayer after the Sacrament.

Thirdly, becauſe it is not lawfull for us to pray contrary to this forme, as was ſaid before verſ. 9. queſtion 7. And therefore either temporall things are underſtood and meant in this petition, or it is not lawfull for us to pray for them at all, which is proved falſe, by Chriſts own practiſe (*Father if it be poſſible take this cup from mee*) and before in this verſe. The meaning then of this verſe is, give us our vulgar, and daily bread, which may ſerve for our ordinary uſe: Teaching us, that in temporall things no great matters are to be prayed for.

Why may we not deſire rare, great, eminent, and extraordinary temporall bleſſings? why may wee not pray for high honours and abundance of riches at Gods hands? *Queſt.* 2.

Firſt, becauſe temporall things are not to bee deſired for themſelves, but out of meere neceſſity, and therefore wee muſt crave herein onely neceſſary things. *Anſw.* 1.

Secondly, becauſe it is a ſigne of a coveteous minde, and of a minde not contented with the Lords allowance, nor his lot; to ſeeke for great things at Gods hand. *Anſw.* 2.

Thirdly, becauſe it is hurtfull for us, and that in a threefold regard, to wit, I. In the Commonwealth, greatneſſe, and riches is the occaſion of hatred, envy, war, and death; becauſe ſuch a *Anſw.* 3.

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308 one shall not escape, if hee transgresse the law, because he is rich, *Eccles.* 5. 12. II. In the body, it hinders the peace, quietnesse, and tranquillitie thereof; for the cares, and affaires of a rich man *will not let him sleepe, Eccles.* 5. 11. and *Psal.* 127. 2. III. In the soule, riches *pearce that therow with many sorrowes, 1 Tim.* 6. 9, 10. And therefore we should learne to bridle our desires, praying onely unto the Lord for necessary things, and no further.

What temporall goods may we pray for? *Quest.* 3.

Answ. Temporall goods are either
- First, *Necessaria*, necessary both for
  - Being: thus food and raiment are necessary.
  - Well-being both in
    - Body: thus the health of the minde, body and members are necessary.
    - Estate, & goods, for the executing of our calling.

  These are to be prayed for.
- Secondly, *Competentia*, competent either unto
  - The comfort of our life. Or,
  - A full and ample estate, Or,
  - Honour, and a high estate.

  These are not to be desired from God, but may be received, if given by him.
- Thirdly, *Superflua*, superfluous things, whereof there is no laudable use. These are neither to bee desired, detained, nor reserved; such as these were of old banished *per Ostracismum. Rhoding. & Alex. ab Alexand.* And therefore having necessary things, we should bee therewith contented[e].

[e] *Perk. upon Mat.* 6. 25.

Quest. 4. Why should we desire onely necessary things at Gods hands?

Answ. 1. First, because whatsoever is more then these doth us no good at all; that is a mans portion, which hee doth enjoy; and therefore if a man have sufficient for use, he hath enough; and though hee had more, yet hee could eate no more, nor endure to weare any more apparell.

Answ. 2. Secondly, honour is but an idle aire, and windy vessell: as followes in another place.

Answ. 3. Thirdly, as riches increase, so molestations arise; and they encrease who spend them, *Eccles.* 5. 10.

Answ. 4. Fourthly, if a man give way to his owne desires he shall never be satisfied, *Eccles.* 5. 9. but his heart will be like the horse-leach that cries *give, give*, and hath never enough, *Prov.* 30 15.

Answ. 5. Fifthly, by seeking after superfluous things we lay a stumbling blocke before our owne soule: Riches being the thornes which choake the seed of the word, *Mat.* 13.

Answ. 6. Sixthly, we are uncertaine, how long we shall live, and therefore if we be not contented with necessary things, but greedily seeke for more, wee may in our abundance heare *Dives* call: *Stulte hâc nocte, thou foole, this night shall they take away thy soule; and then whose shall those things be, for which thou hast wearied and ruined thy selfe.* Content is like a wall upon the top of a hill, from which if a man descend hee shall never be satisfied.

Sect. 3. §. 3. *Our daily bread.*]

Quest. 1. Why doe we pray for our bread?

Answ. 1. First, negatively, not because we challenge it at Gods hands as our right.

Quest. 2. Secondly, affirmatively, for these causes following. I. Because wee doe not desire great things, but onely such as may be fit for our selves. II. Because they are to bee obtained by our labour; and therefore by prayer we desire a blessing from God upon our endeavours and affaires. III. Because they are so necessary for us, that ordinarily our life could not subsist without them. IV. Because by the divine, and eternall providence of God, our lot and portion in temporall things is appointed; Prosperity and promotion, come neither from the East, nor from the West, but from the Lord, who hath from all eternity decreed, what to give in outward things to every person; And therefore we desire that the Lord would give that portion unto us, which in his blessed will, and mercifull decree he hath ordained for us: And it is called *Our bread*, because it is ordained for us by God.

If God have decreed, what hee will give to every one of us in temporall things; then what need we pray at all for our daily bread? will not God fulfill his decrees without our prayers? *Quest.* 2.

First, prayer is the ordinance of God, and therefore it is not to be neglected at all: yea, it is the ordinary meanes for the obtaining of our desires. *Answ.* 1.

Secondly, wee must pray, because this shewes our hope, and trust, and confidence in God. *Answ.* 2.

Thirdly, wee know not whether God have decreed to give us such and such things or not; and therefore if we stand in need of them, wee must pray for them. *Answ.* 3.

How or with what mind can we pray in these uncertainties? *Quest.* 3.

Wee must pray according to these meditations, animadversions, and resolutions, namely, First, we know not what God will give us in particular though we pray unto him. Secondly, but in generall we know, that the decree is gone out; & that God hath determined what he will give us. Thirdly, we acknowledge, that all our endeavours can alter and change nothing in Gods decrees[f]. Fourthly, therefore if it please God to leave us in our temporall troubles, and not to preserve, and deliver us, we are contented, and intend patiently to indure whatsoever our good God hath decreed concerning us. *Answ.*

[f] *Luk.* 12. 26.

Fifthly, yet notwithstanding this resolution wee pray unto him, and must continue praying untill his blessed Will bee revealed in and upon us. And that for these two reasons. I. lest wee should bee wanting unto our selves by our remissenesse. II. Lest we should be culpable before God for our neglect: or, that wee doing our endeavour wee might bee free from blame

blame before our heavenly Father.

Quest. 4. How or by what meanes may wee bee assured, that our Prayers should be heard in temporall things?

Answ. 1. First, if wee our selves use the meanes diligently which God requires, namely, Care (or endeavour) and Prayer; then wee may expect a mercifull successe from God.

Answ. 2. Secondly, if we our selves belong unto God, then the promises of God belong, and are unto us, *yea and Amen in Iesus Christ.*

Answ. 3. Thirdly, if wee lay no stumbling blocks in the Lords way: thus *David* constrained God to take the rod of correction in his hands. 2. *Sam.* 12. Thus Christ complaines, that hee would have been gracious unto *Ierusalem*, but they would not *Matthew* 23.37. So the Lord would have bestowed yea showred his blessings upon his people, but their sinnes hindred and with-held good things from them, *Ierem.* 5. 25. *Malach.* 3.10. And therefore if wee desire that the Lord may heare and answer graciously our requests, wee must leave all sinne, and labour in sincerity of heart to serve the Lord.

Answ. 4. Fourthly, if the thing wee beg, be for our good, comfort, and profit; then we may expect a mercifull grant of it, otherwise not; for our all-wise-God will not give us a stone instead of bread.

Vers. 12 VERSE. 12. *And forgive us our debts, as we forgive our debters.*

Sect. 1. §. 1. *And forgive us.*]

Quest. 1. What method doth our Saviour use or observe in this Prayer?

Answ. 1. First, some say Christ handles those things:
- First, which belong unto himselfe.
- Secondly, which concern our selves.
  - 1. Naturall things.
  - 2. Spirituall things.
- In which hee laies down.

Answ. 2. Secondly, some say Christ handles:
- First, Divine things, in the three former petitions.
- Secondly, Humane things, in the fourth petition.
- Thirdly, Diabolicall things, in the two last petitions.

Answ 3. Thirdly, some say that wee pray:
- For, good things first, in foure affirmative petitions,
- Against evill things in the second place, in two negative petitions.

And unto these I assent.

Quest. 2. What is observable in this petition?

Answ. Two things:
- First, the petition wherein are:
  - 1 The debt. Our debts.
  - 2 The remission of the debt. Forgive us our debts
- Secondly the condition, as we forgive our debters.

What is this debt? 309

Sinne, ἁμαρτίας. *Luke* 11.4. And hence ever and anon in the Scripture wee read of the Remission of sinne, as also in the Apostles *Creed.* *Quest.* 3 *Answ.*

Obiect. A debt is that which a man owes unto another; and therefore if our sinnes be debts, it will follow that we ought to sinne; for a man ought to pay his debts.

Answ. There is a three-fold debt:
- First, Direct, and this debt is obedience which wee owe indeed unto God; For we are debters unto God, to live according to the Spirit. *Ro.* 8.12.
- Secondly, *Per consequens*, by consequent; thus the Mulct of sin, namely, punishments temporall, spirituall, and eternall, is called a Debt.
- Thirdly, *Metonymicum*; and thus the cause of the debt (to wit sinne) is called a debt in this place; because sinne is the cause of that punishment which is due unto us: But the most proper debt is obedience.

Quest. 4. Doe we desire to bee freed from obedience? If that be our proper debt which wee owe unto our God, and wee desire that our debt may bee remitted; it seemes that we implore the Lord to ease our shoulders from the yoake of the Morall Law

Answ. We doe not in this petition desire a relaxation from our obedience; but that our omissions may not bee strictly required or punished. Hee who hath committed theft, doth not desire that it may be lawfull for him to steale hereafter, but that his by-past theft may bee pardoned. Or as a Debter when his day is past, intreates favour and forbearance for the time by-past, and promiseth to pay all shortly: And thus we properly desire in these words; that the Lord would forgive us the punishment which is due unto us for our sinnes; as the King pardons murder, and homicide.

Quest. 5. Why doth our Saviour call this *a debt*?

Answ. 1. First, that we might know, sinne to be the cause of punishment.

Answ. 2. Secondly, that wee might know, that all is abolished together, namely, both the cause and the effect, the sinne, and the punishment; the one being blotted out, he will remember the other no more.

Quest. 6. How doe we owe the debt of obedience unto God?

Answ. 1. First, wee owe it out of duty: Because the Lord

For this end hath:
- I. Created and made us, *Ephes.* 2.10. & *Rom.* 9 21. We were made men for his service.
- II. Redeemed us, that we might serve him in righteousnesse, and true holinesse, *Luke.* 1. 74. *Tit.* 2. 14.
- III. Elected us, and predestinated us unto the adoption of sonnes, that

310

that as children wee might obey him[1].

IV. Called us, that wee might obey him in sanctification and honour. 1. *Thess.* 4. 7.

V. Enlightned us, that wee might increase in his service. 2. *Corinth.* 3 18.

VI. Sanctified us in Christ, that as members of Christ wee might performe his will. *Ephes.* 5. 27.

[1] Ephes. 1. 4.

Answ. 2. Secondly, we owe obedience unto the Lord by command; God hath given us a Law to obey; and Christ hath renewed it. *Ephes.* 4. 24. Wherefore S. *Iames* cals it *the Law of liberty*. *Iames* 1. 23. Now this command is, that wee should serve him in Righteousnes towards man, and Holinesse towards himselfe, and that all our dayes.

Answ. 3. Thirdly, we owe obedience unto God for his benefits, which wee daily receive from him.

Answ. 4. Fourthly, we are debters unto God, by covenant and contract;

And that both.

First, in Baptisme, wherein wee promised fealtie, and new obedience unto the Lord.

Secondly, in our profession, and vocation unto Christianity; as we are Christians wee have promised to put on Christ, and serve God as the members of Christ, all our dayes.

Thirdly, in our daily Prayers wherein we make new promises unto God of new obedience.

Fourthly, in the Sacrament of the Lords Supper, wherein wee receive a pledge from God, which is as a seale of that covenant which is made betweene us and God.

Quest. 7. Is every man obliged to pay this debt unto God?

Answ. Every man is obliged either to the debt of obedience, or to the punishment of sinne: whether they be Heathens, or Christians, or great men, or the inferiour and ruder sort; or prophane persons, or ignorant, or servants, or children; yea every one of what nation, ranke, or quality soever.

Sect. 2. §. 2. *Forgive us.*]

Obiect. 1. Some object this place against the certaintie of remission, thus: Wee are here taught to pray for the pardon of our sinnes day by day; al which were needlesse if we could be assured of pardon in this life; and therefore there can bee no certaine assurance, that our sinnes are remitted.

Answ. 1. First, this fourth petition must bee understood not so much of our old sins, as of our present, and new sinnes for as wee goe on from day to day, so we adde sinne to sinne; and for the pardon of them wee must humble our selves and pray.

Answ. 2. Secondly, wee pray for the pardon of our sinnes, not because we have no assurance thereof; but because our assurance is weake and small; wee grow on from grace to grace in Christ, as little children doe to mans estate, by little and little; and therefore we pray daily for more.

Argu. The Papists say, that a man by good workes is justified: Against this wee thus argue from this place; Our Saviour teacheth every man though never so just, to pray; *forgive us our sinnes*: And therefore no man is just by his workes.

Answ. To this *Bellarmine* answers, This petition of the Lords Prayer is to bee understood onely of veniall sinnes, which are mixed with our good workes. *Bellar. de Iustif. lib. 6. cap. 20. resp. ad loc. 5.*

Reply. 1. First, the word is ὀφειλήματα, Debts; so that herein wee pray to have all our debts forgiven; now wee are more endangered, and endebted unto God, by great sinnes, then by small; And therefore veniall sinnes onely are not here meant.

Reply. 2. Secondly, S. *Luke* readeth ἁμαρτίας sinnes; and S. *Iohn* defineth ἁμαρτίας, sinne to be ἀνομία, transgression. 1 *Iohn.* 3. 4. But great sinnes are transgressions of the Law more then veniall: Therefore, they are not excluded.

Reply. 3. Thirdly, if good workes be tempered with veniall sinnes, how can they, being imperfect, make us just, and perfect before God? But of this more by and by.

Obiect. 2. The Papists say, good workes are meritorious and satisfactory, and from this *Verse* goe about to prove, that Prayer satisfieth for sinne: wee pray (saith *Bellarmine*) for forgivenesse of sinnes, and by thus praying we satisfie for our veniall sinnes.

Answ. The Lords Prayer overthroweth their doctrine of satisfaction; wee therein concluding, *for thine is the glory*: wee take not the glory, to our selves, but ascribe all unto God. Forgivenesse of the debt is of mercy; where then remission is of *grace*, there can bee no satisfaction of worthinesse.

Quest. 1. Stand all sinnes in need of remission? art not some veniall, and pardonable of their owne nature?

Answ. 1. First, the Papists say, some sinnes are veniall, and that either I. Of their owne nature; because they are not (*contra legem, sed praeter legem Dei*) against the Law of God, but besides it; as the hatred of our enemie, in some degree; or not to be silent, when an Elder commands, and the like. Or II. for the littlenesse, and smallnesse of the sin; because they are not equall to eternall death, neither deserve it[1].

[1] *Stapler. Antid. Evang.*

Answ. 2. Secondly, the Papists agree but jarringly amongst themselves in this particular: some saying they are veniall sinnes, because they are not against the Law of God; some saying that they cannot properly bee called sinnes, thus *Bellarm.*

Answ. 3. Thirdly, that which is not *Contra legem Dei*, against the Law of God, is not sinne; For the Law is the Rule both of good and evill;

And

And every sin is sin in as much as it is a violation the Law.

Answ 4. Fourthly, what is lesse then the eating of an Apple? (*Gen.* 3) then an idle word? (*Mat.* 12.36.) Then a corrupt thought? *Gen.* 6.5. And yet these are threatned with judgement and punishment.

Answ. 5. Fifthly, because *Stapleton* saith, these sins are not *paria æterna morti*, that is, there is no resemblance analogy, or proportion betweene these small sins, and eternall death; I adde therefore this one answer more; That there is a parity, resemblance and equality,

I. In the affection of the person offending, who would for ever have given way to these if he had lived.

II. In the person offended, who is an infinite God. And

III. In the choise of sin, before life eternall. And

IV. In the guilt and staine of sin, because it can never be blotted out, by time or torment.

Object. 3 The Fathers speake of *veniall* sins, and the Scripture of *mortall*; And therefore some are *veniall*.

Answ. Sinne is called *veniall* or *mortall*, foure manner of wayes, namely

First, comparatively, as a sin which is lesse evill. Thus there are seven deadly sins, (as the Schoolmen say) which are greater then a sin of ignorance; because that is excusable *In tanto non in toto*, in part, but not altogether.

Secondly, in respect of the person sinning which is either
- I. Elected, but not as yet regenerated; now such a ones sins are all *veniall* in the event, because they shall bee pardoned, 1. *Tim.* 1.13.
- II. Regenerated, and justified; whose sinnes shall not bee imputed,

Hence *David* pronounceth such a one blessed, *Psalme* 32.1. And S. *Iohn* saith such have an Advocate for their sinnes 1. *Iohn* 1.9. & 2.1. Hence sinne is sometimes said not to bee theirs, *Rom* 7. Yea not to be sinne, 1 *Iohn* 1.3, 9. and 5.18.

Thirdly, in respect of the infallible danger: so S. *Iohn* saith, *there is a sinne not unto death* (1. *Iohn*. 5.16.) Where we may observe, that sin is called *Mortall* for which we must not pray: and that *a sinne not unto death* whose danger is not so great as that is.

Fourthly, in respect of the merit: that sin is called *veniall* which in the severity, rigor, and strictnesse of justice doth not deserve death. And thus no sin is called finall in all the Scripture. 311

Are all sinnes equall? *Quest.* 2.

First, the *Stoicks affirme* it, and Christians who assent unto them herein thus *confirme* it. *Answ.* 1.

I. Because sin doth not consist in the matter of the action, but in the mind: Sin is a prevarication and straying from the truth, and right way. The sin is alike, to sinke a Ship by overlading her, either with Sand, or Gold. Thus the *Stoicks*: the following reasons are produced by the Christians.

II. Because, every sinne is a violation of the Law, yea of the whole Law; for hee who is guilty of the breach of one, is guilty of all, *Iames* 2.20. Therefore all are alike.

III. Because the same punishment is allotted to him who workes wickednesse, and to him who consents onely thereunto. *Romans* 1.32.

IV. Because the action and cogitation are both alike before God: to commit adultery actually, and with the heart; to kill and to hate; as also of other sins (*Matthew*. 5.) Are alike in the sight of God; And therefore all sins are equall.

Secondly, although sin differ not (*ab extrà differt intrà*) without, yet it differs within; to wit, that sin which is committed through ignorance, negligence, and infirmity, is lighter and lesser then that which is committed maliciously, wittingly, and of set purpose. Againe many are worse then one. Againe, hee sins worse, who sins against a greater measure of grace. And therefore thus all sins are not equall. *Answ.* 2.

Thirdly, one sin differs from another *ab extra*, even in regard of the outward act: Thus the murder of a King, or of a Father, is much more horride then of a stranger, enemie, or private person. Thus blasphemie against God is greater then contumely or reproch against our neighbour. Thus it is a greater sin to rob a poore man then one who hath no want. *Answ.* 3.

Fourthly, certainly there is an inequality; in the Scripture; And that *Answ.* 4.

I. Of glory 1. *Corinth.* 15.

II. Of punishment. *Matth.* 10.15. & 11.22. Of both which else-where.

III. Of sin, there beeing a difference betweene anger, *Racha*, and foole, as was shewed in the former Chapter *vers.* 22. so *Iohn.* 19.11.

Fifthly, we distinguish betweene the
- Nature of sin; which is ἀνομία, the transgression of the Law; and is the same in all sins, without any difference: hence all are mortall, even unto idle thoughts.
- Degree of sin which is aggravated principally by these circumstances, *viz.*
  - First, from the mind, and heart, and internall purpose; if it bee done with inward boasting, or a perverse will. *Answ.* 5.
  - Secondly, from the neglect of greater power, strength, and grace.
  - Thirdly, from the number; many sins being heaped together.
  - Fourthly, from the time; when sin is long continued in.
  - Fifthly, from the person; when it is committed against God.

And

312 And thus although all sins have one and the same nature (as all *Individua* partake of the nature of their *Species*) yet in regard of the degree of sin we say, that those sins are greater which are committed wittingly and willingly, then those which are committed ignorantly, and with reluctation against them. Those which are committed by a man of more grace, strength and knowledge, are worse then the infirmities of the weake. Those in whom are legions of Divels and sins, are worse then those who are given but to one sin, as the young man, *Mat.* 19. 22. Those who continue in sin are worse, then he who fals but once. Those who sin immediately against God, worse, then those who sin immediately against man.

Quest. 3 Are all sins pardonable, because wee are taught here to pray for pardon against all?

Answ. 1. First, all sins are pardonable, except the sin against the Holy Ghost.

Answ. 2. Secondly, the Papists seeme to grant this that the sin against the holy Spirit is unpardonable: but yet they acknowledge, that it is not so irremissible (as though it did exceede the mercy of God, if they could but repent) but because God gives them over unto a reprobate sense; and with-holds from them the assistance of his Spirit whereby they might bee restored.

But in this point, first *Scotus* is faulty, who will not fully acknowledge the truth of it. And Secondly, *Camara*[1] *à Catharino* erres here, who saith onely, that this sin is very hardly, and very seldome pardoned: Now the reason of this their error was twofold. Namely,

[1] *Camara. quæst. concil. et expos. quæ. 175. Pag. 191.*

I. Because they placed this sin in any act simply, without those requisite circumstances thereof, which follow by and by.

II. Because they stretched this sin beyond its bounds, making six kinds thereof contrary to the six effects of the blessed Spirit, which are these.

First, trust and confidence in God.	Desperation.
Secondly, the feare of God.	Presumption.
Thirdly, the knowledge of the truth.	A resisting of a known truth.
Fourthly, joy for the aide of the Spirit, towards our Brethren.	Envy, for graces, blessings, & endowments which God hath bestowed upon our Brethren.
Fifthly, a sorrow for sin.	Gloriation, or boasting in sin.
Sixthly, a purpose to repent.	An obstinate purpose of continuing in sin.

(Whose opposite is:)

Answ. 3. Thirdly, unto this sin against the Holy Ghost three things are required, to wit

I. Illumination, Read those two places. *Heb.* 6. 4. & 10. 26. *If they have bene enlightned, and have had a taste, &c.* And againe, *if after wee have had a knowledge of the truth, &c.* Thus there must be a knowledge of our duty, and an opening of the eyes of our understanding, before this sin can be committed.

II. A Relapse, and falling away, yea a returning unto impurity. Read. *Heb.* 6. 6. & 2. *Peter.* 2. 1. 20, 21, 22. & *Matthew* 12. 45. Unto this sin there must be *a turning with the Dog to his vomite, and with the Swine which was washed to the wallowing in the mire.*

III. Malitious presumption, or a hatred of Christ; when a man shall deride, contemne, spurne, trample under his feet, and blaspheme Christ, his Word, Law and truth, Religion, and the like, which he hath formerly professed, it is an argument of this unpardonable sin [m]. Here wee must carefully observe, because I say presumption is a signe of this sin, that there

[m] Math. 12. 31. Heb. 6. 6. & 10. 29.

Is a double presumption:
- *De Deo*: a presuming too much of the mercy of God: And thus the godly may presume.
- *Contra Deum*, when a man presumes that he can prevaile against God and thus *Iulian* the Apostate, and *Herod*, and the *Pharisees* (*Mat.* 28.) did.

Answ. 4. Fourthly, this sinne thus qualified is unpardonable, *Mat.* 12. 31. because it cannot be repented of.

Sect. 3. §. 3. *Forgive us our debts.*]

Quest. 1. How doth God forgive us our sinnes?

Two manner of waies, first freely; and Secondly, totally.

Answ. First, the sinnes of the faithfull are remitted freely, without any helpe, or payment of theirs at all; that is, their sinnes are pardoned of grace and meere mercy, and not for their workes.

Quest. 2. How doth it appeare, that we are not justified for our workes.

Ans. 1. First, the Apostle, saith, it is impossible, *Rom.* 8. 3. That the workes of the law should save us.

Answ. 2. Secondly, our best workes are imperfect; *like a menstruous cloath*, Esay 64. 6. And therefore *David* desires God, *not to enter into judgement with him*, Psal. 143. 2.

Answ. 3. Thirdly, if our workes were perfect, yet they could not be a price whereby wee could procure any thing at Gods hands, because they are debts; all men owing the debt of obedience unto God, as was shewed in the former verse. A man cannot with one summe, both satisfie an old debt, and buy a new purchase; and therefore our obedience being due unto God, can merit nothing (much lesse justification and remission) at Gods hands.

Answ. 4. Fourthly, because if Justification bee by the workes of the law, then faith is made void, and the promise of none effect, *Rom.* 4. 14. Because it cannot bee both of faith and of workes, *Rom.* 11. 6.

Answ. 5. Fifthly, the first mooving cause of our redemption, and salvation was in God, not in our selves; In him there was a double cause, namely; first his love towards us; *God so loved the world*, John 3. 16. and 1. John 4, 9, 10. *that hee gave Christ for the salvation thereof.* Secondly, the will of God, Reade, *Esay* 53. 7. *John* 10 15. 18. and *James* 1, 18.

Obiect. 1 Christ hath merited & purchased redemption, remis-

and justification for us, by his blood; Therefore how doth God forgive us our debts *Liberè, Freely*?

Answ. 1. First, certainely our sinnes were remitted, and our soules ransomed by a deare price, even the blood, and bitter death of our Deerest Lord. 1 *Cor.* 6. 20.

Answ. 2. Secondly, but this remission which was purchased by Christ, was *Free* in regard of us, and that I. Because God did it willingly, that is, God the Father of his owne free mercy, and good will sent Christ for the effecting of this worke, *Iohn* 3. 16. II. Because Christ, God the Sonne, willingly undertooke the work of our salvation, *Iohn* 10. 15, 18. III. Because, this was done by God and Christ without our asking, or entreating; we did not implore either God the Father, or God the Sonne, for this great worke of our redemption; we by nature being dead, blinde, averse and reprobate unto every good worke, Reade *Ephes.* 2. 1, 2, 3. 5. 12. *Rom.* 5. 10. *Acts* 2. 37. *Gal.* 1. 15. and 1 *Thes.* 1. 9. IV. Because we by no meanes or way could possibly deserve this at Gods hands: and this is the chiefest thing to be observed. For one of these three things every man must affirme.

First, that either Christ came in vaine, because man by his owne workes might have satisfied for his owne sinnes, and saved his owne soule; which (I thinke) no Christian dare say. Or

Secondly, that wee could not have beene redeemed, justified, or saved, without Christ; but we deserved that he should doe it for us: Here let man pleade with his Maker, and produce his strong reasons; What there could be in a poore, base, despicable, and wicked creature, which might deserve, that Christ (the Sonne of God, God with God, equall with the Father, the Lord of glory, and King of Kings) should take mans nature upon him, and by his death, and blood purchase his salvation. Or

Thirdly, man must confesse the point in hand, that our sinnes are remitted freely by God, for Christs sake, without any worthinesse or workes of ours at all: we neither having I, A price in our hands, by which we could buy this plenary Indulgence of our sinnes. Nor II. An adequate merit of heaven; nothing being in a poore mortall wight, which can deserve that eternall, and unspeakeable weight of felicity and glory. Neither. III. After grace can wee merit any thing of our selves at the hands of our great God, but must even then pleade guilty before his Tribunall: as was shewed in the former question.

Obiect. 2. Saint *Iames* saith, that *Workes justifie us*, Iames 2. 21, 24.

Answ. 1. First, they justifie us before men. *Shew me thy faith by thy workes*, James 2. 18.

Answ. 2. Secondly, before God, they justifie, that is, approve our faith to be true. *Iames* 2. 22.

Answ. 3 Thirdly, workes doe not justifie, that is, make just the person; neither doth Saint *Iames* affirme it.

Obiect. 3 Saint *Iohn* saith, *hee who workes righteousnesse is a righteous man*, 1 John 3. 7.

Answ. He argues from the effects, not from the cause. Evil workes merit, therefore also good.

It follows not, because they are free, and perfectly wicked, so are not these: but of this elsewhere. *Obiect.* 4 *Answ.*

Our workes are accepted in Christ. *Obiect.* 5

T'is true, but that is after we are justified, not before. *Answ.*

Fides sola, faith onely doth not justifie us, *Iam.* 2. 14. 17, *Obiect.* 6

Faith onely justifies without workes; although faith which is alone without workes doth not, that is, justifying and saving faith must not, neither can goe alone without workes. *Galat.* 6. 5. But justification is ascribed solely to faith, not at all to workes. *Answ.*

This doctrine, that our workes doe not justifie us before God, makes men prophane. *Obiect.* 7

T'is false, for workes conduce much; that is, they are both necessary and profitable. *Answ.*

First, workes are necessary and that in a threefold regard, namely; I. because our dutie must be discharged, which is obedience unto God, *Eph.* 2. 10. II. because thankefulnesse must be shewed unto God for all his mercies, and that by obedience[o]. III. Because God is glorified by our good workes, *Mat.* 5. 16. [o] Psalme 116. 12.

Secondly, workes are profitable, and that in these respects, to wit; I. they confirme our faith, hope, confidence, and assurance in the mercies of God. II. they are acceptable unto God, yea by workes we please him. III. They shall bee rewarded, even to a cup of cold water.

Thirdly, but they merit not this reward, *Luk.* 17. 10.

What is required of us unto the assurance of this forgivenesse of our sinnes? *Quest.* 3.

We must labour truely to repent, and then we may be assured of remission; whatsoever our persons; whatsoever our sinnes have beene. Whose persons are worse then *Manasses*, *Sauls*, (called afterwards *Paul*,) and the theefe upon the crosse? and yet these repenting found remission. Whose sinnes are greater then *Davids*, *Lots*, *Noahs*, *Peters*? And yet upon their repentance these were received into favour. Wherefore repent, and all our sinnes shall bee blotted out, *Esay* 1. 18. *Answ.*

How must we be truely disposed unto this repentance? *Quest.* 4.

First, delay it not, but while it is said to day turne from sinne. *Answ.* 1.

Secondly, labour to change thy affections; both thy love unto sinne, and thy tediousnesse and carelesnesse in that which is good. *Answ.* 2.

Thirdly, learne to change thy life and conversation for the time to come; that is, strive to bee a new creature, *Gal.* 6. 15. *Cor.* 5. 17. *Answ.* 3.

Fourthly, labour for faith in Christ, because his death is the onely price of our redemption. *Answ.* 4.

Fifthly, use the meanes unto humiliation; that is, the word, and examination of our selves thereby, together with the fruits, effects; and reward of iniquitie, not forgetting whom wee have offended by our sinnes, our gracious God, and most mercifull Mediator. *Answ.* 5.

And thus wee have seene how the Lord par-

dons our sinnes *freely*.

Secondly, God forgives our Debts, *Totaliter, wholy*: Or, the Lord remitts unto the faithfull, both the whole sinne, fault, and guilt, and the whole punishment.

Quest. 5. How doth this appeare?

Answ. 1. First, from these phrases used by the Lord in Scripture, viz.

I. *Obliviscendi*, Of forgetting: *I will pardon them, and I will remember them no more*, Reade *Esay* 43.25. *Ierem.* 31.34. *Ezech.* 18.22. and *Heb.* 10.17.

II. Of washing and clensing. *I will make you as white as woall*, Esay 1.18.

III. Of peace; *Thy faith hath saved thee, goe in peace*, Luke 7.50. And *Christ hath made peace betweene us and God, through his blood*, Col. 1.20. Now if God have forgot our sinnes, and washed away our sinnes, and is in Christ at peace with us, then certainely both the sinne and punishment is pardoned.

Answ. 2. Secondly, because those who are once purged, have no more cõscience of those sins from which they were purged. *Heb.* 10.2. And therefore both the sinne and punishment are taken away together.

Thirdly, either all punishments are remitted with the sinne, or none; let the Papists shew us where there is a distinction of punishments in Scripture, whereof some are pardoned in this life, and some reserved to bee satisfied for after this life, or in this life: for to my understanding this no where appeares. *Answ.* 3.

Fourthly, because our sinnes are not twice punished: once our sinnes were laid upon Christ, who suffered for us, *Esay* 53.56. and therefore with the guilt the punishment is taken from us. *Answ.* 4.

Quest. 6. Is a man bound then to make no satisfaction unto God?

Answ. There is a double satisfaction: first, by action, Secondly by passion.

Firſt, there is a satisfaction which consists in action, or doing.

This is twofold, to wit, either
- To our neighbour; this is necessary, for the sinne is not pardoned, *nisi restituatur ablatum*, except the injured person be recompensed.
- To God, which is either of
  - Thankfulnesse; *What recompence shall I make the Lord for all his mercies*, this is lawfull, and our duty, *Psal.* 116.12.
  - Atonement, this is unwarrantable; because Christ by his death hath done this.

Secondly, there is a satisfaction which consists in Passions, or suffering; and thus wee cannot satisfie the justice of God for our sinnes.

Obiect. 8 God first pardons *David*, and then punisheth him. 2 *Sam.* 12. and therefore the justice of God must be satisfied by temporall punishment.

Answ. *David* was punished for mans sake, not for Gods, who never respects what is by-past, after it is once pardoned. God correcteth *David*, not for the satisfying of his justice (for that was fully satisfied by the sufferings of Christ), but that the enemies of God might not blaspheme, and that others by his afflictions might learne to feare to offend the Lord. Hence then Purgatorie is but a meere trifle, because after wee are washed from our sinnes by the blood of Christ, wee have no neede of a second purging, 1 *John* 1.7.

Quest. 7. What may we thinke of the afflictions, crosses, and calamities of the righteous?

Ans. 1. First, that they are not inflicted upon them in anger. If *Solomon* sinne, God will visit his sinnes with a rod, and his iniquitie with a stripe, *Psal.* 89.32. but yet this correction shall bee in love, *Psal.* 89.33. and 2 *Sam.* 7.15. For God loves his alwaies, *John* 13.1.

Answ. 2. Secondly, we may thinke, that God in his corrections never respects the time by-past, but alwaies the time to come, that is, either I. His own glory, as he did in *Iobs* tribulation, and *Pauls* temptation, 2 *Cor.* 12.9. Or II. The Churches satisfaction, as he did in punishing of *David*, 2 *Sam.* 12.14. Or III. The benefit and good of the person afflicted: Here then observe, Affliction is profitable in these three regards,

- First, it saves and preserves from condemnation; yee are corrected, that ye may not be damned, 1 *Cor.* 11.32. The spirit of bondage leades us unto repentance [p]. p 2 Cor. 7.9,10.
- Secondly, it encreaseth the hatred of the by-past sinnes: *David* sees not his sinne untill affliction be threatned, 2 *Sam.* 12. and then hee cries out, with loud clamours, *Psal.* 51.
- viz. Thirdly, it preserveth from future sinnes: hence *Davids* tribulation made him, more warie for for the future time, *Psal.* 119.67. and *Pauls* temptation kept him from pride [q]. q 2 Cor. 12,8. 9.
- Fourthly, it teacheth us the waies of the Lord. Now in affliction have I learned thy law [r]. r Psalme 119.71.
- Fifthly, it breedes in us a wearines of the world, and a tediousnesse of this life, *Phil.* 1.23.

VERS. 13. *And leade us not into Temptation; but deliver us from evill: for thine is the Kingdome, and the power, and the glory, for ever. Amen.* *Vers.* 13.

This is the last petition, which some cut and divide into two, distinguishing it diversely.

Firſt,

First, into Spirituall temptation, and Temporall evill. *Canisius.*

Secondly, into future evils not to bee induced, and present evils to be removed.

Thirdly, into the effect, Temptation: and the cause that evill one: and this is most probable.

Fourthly, here is the Evill, or danger, and that is Temptation, and the remedie, which is, a freedome from evill.

Sect. 1. §. 1. *And leade us not into temptation.*]

Quest. 1. What doe wee in generall pray for, or desire in these words?

Answ. 1. First, wee desire, that seeing Sathan cannot tempt when, whom, or as farre as he would, but onely, when, whom, and as farre as God permits, and grants; that therefore our heavenly father would not give us into the hands, or power, or policie of the Devill, that Tempter, but that himself would be pleased to dispense and moderate our temptations, and not to suffer us to bee tempted above our strength[r].

[r] 1 Cor. 10. 13.

Answ. 2. Secondly, we desire, that when Sathan sifts, and tempts us, God would not forsake us, or leave us to our selves, or deprive us of his grace and helpe, but that he would be graciously pleased to be present with us, to stand by us, and to assist us in the houre of temptation; rebuking, restraining, and expelling Sathan; yea so supplying us with strength of grace, that wee may not be overcome of Sathan or sinne, but may overcome them, and endure couragiously the brunt of the combate.

Answ. 3. Thirdly, seeing that naturally wee are secure, unprovided for an assault, drowsie in temptation, not weighing and thorowly pondering the sleights and enticements of the Tempter, together with his strength, and our manifold weaknesses; neither seriously considering the danger of temptation; we therefore pray unto our God, that hee would awake us from the sleepe of securitie, and make us watchfull, arming us also with the whole armour of a Christian, giving us wisedome and fortitude, that so we may rightly withstand temptation.

Answ. 4. Fourthly, we desire here also, that the Lord would give unto us, patience, consolation, and hope; that we may bee enabled to indure, and patiently beare whatsoever temptation the Lord shall lay upon us, and as long as he shall please to exercise us there with; And that his grace in the meane time may be sufficient for us.

Answ. 5. Fifthly, we desire that when we are so assaulted and insnared by temptation, that we neither know what will be the end of it, nor how to escape out of it; that the Lord would so dispose of it, that we may be able to sustaine and endure it, and that he would put such an end unto it, as may be for his glory, and our good.

Answ. 6. Sixthly, because the Lord knowes, wee have but small strength, and power; we therefore desire that Christ would preserve us from the perillous, and pernitious houre of temptation. *Apoc.* 3. 3.

Answ. 7. Seventhly, we desire, that in temptation God would keepe us from the presumption of *Peter*, and from the desperation of *Saul*.

Answ. 8. Eighthly, we intreate the Lord, not to punish one sin with another, by permitting us to be led (for some former rebellion) into some dangerous temptation; as he permitted *David* to number the people, 2 *Sam.* 24. 1. Or by giving us over to our owne hearts lusts, *Psal.* 81. 3. Or by giveing us over to a reprobate sense, *Rom.* 1. 28. or to worke wickednesse and that with greedinesse, *Ephes.* 4. 18. (*Chemnit. harmon. Chap.* 51. *pag.* 621.

Quest. 2. What is meant by temptation?

Answ. πειράζειν, to tempt, hath these three principall significations, namely:

First, properly it signifies to try, prove, or make triall of. Hence

Secondly, it is taken for the triall or probation of God, when he proves our patience, faith, and obedience, as was shewed before, Chapter 4.

Thirdly, it is taken for the tentation of Sathan: when hee tries, whether he can deceive and seduce us or not.

Quest. 3. What is the meaning of this word leade?

Answ. εἰσενέγκῃς, it is not to constraine, or compell to sinne, but to deliver us up to the will of Sathan to be seduced, and deceived; or wee pray that God would not give us into the hands and power of the tempter, or temptation.

Here then foure things offer themselves to be considered of; viz. First, that it were needlesse to pray against temptation, except there were both feare and danger of it. Secondly, that except wee move God by our prayers, wee are in danger to be led into temptation. Thirdly, that seeing prayer is to be offered up in faith, we may therefore hope, that this request shall be granted. Fourthly, that the devill hath many waies to deceive us; when God leaves us in his power. Fifthly, Christ teacheth nothing in vaine unto us, but now except we were daily in feare of temptation, it were needlesse to pray against it: And therefore wee may hence learne, that our life is miserable, and full of temptation: our life is a warfare, we are souldiers, and Sathan is the enemie which fights against us, Reade these places, *Iob* 7. 1. and 1 *Pet.* 5. 8. and 2 *Cor.* 7. 5. and 1 *Tim.* 1. 18. and 2 *Tim.* 4. 7. and 2. 3. 4. and *Heb.* 10. 32. *Iam.* 4. 1. and 1 *Pet.* 2. 11. *Obser.* 1.

Quest. 4. Why is our life so full of temptations?

Answ. 1. First, because wee must not bee received into glory, untill we have beene proved and tryed.

Answ. 2. Secondly, because wee must not be crowned with a reward, untill wee have laboured and wrought.

Answ. 3. Thirdly, because afflictions and temptations quicken our desires after heaven, there being there neither temptation nor tribulation.

Answ. 4. Fourthly, because those who are not tempted, are bastards, and not sonnes; *Heb.* 12. 8.

Secondly, by our Saviours teaching us here to pray against temptation, it appeares that God himself (except he be moved and perswaded by our supplications) doth sometimes leade into temptation.

Quest. 4. Doth God tempt any? Doth not Saint *Iames* say flatly, *let not any man when he is tempted, say he is*

316 *is tempted of God; for God tempts no man,* James 1. 14.

Anſ. 1. First, ſome diſtinguiſh here between good temptations and evill; ſaying, I. Good comes from God; thus *Abraham* was tempted, *Gen.* 22. 1. *Iſrael*, and *Exod.* 15. 25. and 16. 4. II. Evill temptations come from ſathan. But

First, wee pray not againſt good temptations but evill; the former being not onely allowed but alſo requeſted, *Tenta me, prove me, ſaith David*, Pſal. 26. 2.

Secondly, yea God ſometimes permits evill Temptations for tryall: thus he tryed *Iſrael* by falſe Prophets [t], and thus hee tryed *Hezekiah*. 2 *Chron.* 32. 31.

[t] Deut. 13. 3.

Anſw. 2. Secondly, ſome diſtinguiſh here of the end; ſaying, ſathan tempts, that we may be deſtroyed, the fleſh tempts that we might ſinne, God tempts that he might try us. *Vrſians.* But this doth not fully ſatiſie the queſtion, concerning the Actor or Authour of temptation.

Anſw. 3. Thirdly, ſome diſtinguiſh between the actiō & permiſſion; God hath a hand in the act of tempting; for the action is from God, in as much as it is an action, not in aſmuch as it is ſinne [u], *Deus agit materiale peccati, non formale, &c.* God is the author of the action, but not of the obliquitie of the action. *Camara.* ibid.

[u] Camara. pag. 71.

Anſw. 4. Fourthly, ſome diſtinguiſh here of tempting immediately, and by meanes, and this is true, but it holds not univerſally.

Anſw. 5. Fifthly, God works in his actions two manner of waies, viz.

- First, generally, and that both,
  - By directing them unto a good end: Thus all things worke together for the beſt, *Rom.* 8. 28.
  - Moving them in the beginning: *For in him we live, move, and have our being.* [v] Act. 17. 28.
- Secondly, particularly, and that either by
  - Exciting the meanes; thus God moves the Angels, and good men, by quickning and enclining the will.
  - Permitting the meanes; and thus he permitted *Ahab* to be tempted (1 *King.* 22. 21) and *Iob* 1. 9. and 2. 4.

Therefore to conclude, God tempts theſe waies. I. By moving, and cauſing the action, in as much as it is an action. II By regulating & diſpoſing of it to a good end; to wit, to his glory, though it bee the death and deſtruction of the ſinner 3. By permitting ſathan to tempt; as was ſhewed before in *Ahab* and *Iob*. IV. By taking away, or withdrawing his grace for a time; as he did in *Hezekiah* [w].

[w] 2 Chro 32. 31.

But theſe following waies God tempts not, to wit, Neither I. By compelling or forcing ſathan to tempt any. Nor II. By moving the heart unto ſinne: This Saint *Iames* ſaith, comes from our corrupt nature and not from God, *Iames* 1. 13. Nor II. By propounding the occaſions and allurements unto ſinne, thereby to bring us unto death, for ſo ſathan tempts.

Obſer. 2. Wee may learne then hence, that God doth ſometimes leade us into temptation, namely, both by permitting ſathan to aſſault us, and by withholding his grace from us. To the places above quoted adde theſe. *Acts* 5. 3. *Rom.* 1. 24. 28. *Theſ.* 2. 10. and 2 *Tim.* 2. 25. Sometimes we provoke God by our ſinnes, and therefore he gives us over to worke all manner of wickednes: Sometimes wee incenſe him by deſpiſing his mercy, *Rom.* 2. 4. 5. ſometimes by greeving the holy ſpirit; And therefore hee withdrawes his preventing grace from us; giving us over to a ſpirit of ſlumber and ſleepe. And therefore wee ſhould bee principally carefull, not to provoke our heavenly Father, who onely is able to preſerve us from temptation.

Queſt. 6. How or by what meanes doe wee provoke God to leave us unto our ſelves, or the will of ſathan, or to permit us to bee led into temptation, that knowing the cauſes hereof we may labour to avoid them?

Anſw. The meanes, or cauſes hereof are theſe.

First, ignorance of God; or a fooliſh heart and ſottiſh full of darkeneſſe, Ro 1. 21. & 2 Cor. 4. 4.

Secondly, wavering, ſtaggering, and inconſtancy in religion, Ephes. 4. 14. Rom. 1. 25.

Thirdly, a neglect of Gods call, abuſing the tender of grace, and extinguiſhing the motions of the bleſſed Spirit, Prov. 1. 24. &c.

Fourthly, a not fearing the terrors of the law, or threatnings of God, Prov. 1. 29, 30.

Fifthly, an hatred of the word of truth in the mouth of the Prohets; as *Ahab* did, 1 King. 22. 8.

Sixthly, a cleaving unto ſinne, and delighting in iniquitie, Rom. 1. 26. 29. 2 Pet. 2. 12, 13.

Seventhly, a returning unto our vomit, and former ſinnes, 2 Pet. 20. 21. 22.

Eighthly, a calumniating, and ſcandalizing of God and religion, Rom. 1. 21. and 2 Pet. 2. 2.

And therefore if we deſire not to bee led into temptation, let us carefully take heede 1. of Ignorance, 2. Inconſtancy in religion, 3. Of neglecting the day of our ſalvation, that is, either the call of the word outwardly, or the motions of the Spirit inwardly; 4. Let us learne to feare Gods meanes, 5. To delight in the word of God, though it ſhould reprove us; 6. Let us forſake and avoide all ſinne; 7. Let us never turne unto our old ſinnes: But laſtly, labour to glorifie God, & adorne that profeſſion which we have undertaken.

Thirdly, prayer is to bee offered up in faith, therefore our bleſſed Saviour by teaching us here to pray againſt temptation, doth ſhew that wee may beleeve that this ſhall bee done for us which we deſire: Or, that the Lord is ready, and prepared to preſerve and deliver us from temptation, if wee will but ſeeke unto him by prayer. Reade Pſalme 34. 4. and 50. 15. and 1 Cor. 10. 13. and 2 Theſ. 3. 3. and 2 Pet. 2. 9. and Revel. 3. 10.

How

Quest. 7. How doth this appeare, that God is readie to preserve us from temptation, if we pray?

Answ. 1. First, because it is the office of God to moderate all things; and to rule all things by his providence; and therefore if he please, he can preserve and deliver us.

Answ. 2. Secondly, because Sathan himselfe cannot hurt us, except God permit; he could not touch *Iobs* body untill God gave him leave, hee could not take away *Iobs* life, because God forbad him, *Iob* 1. 2. and 2. 4. hee could not enter into the swine without leave, *Mat.* 8. 31. yea Christ dislodgeth him, and casteth him out at his pleasure; And therefore it is plaine, that he cannot tempt us, except God permit, and consequently, that God is able to preserve us from temptation.

Answ. 3. Thirdly, the truth hereof will appeare if wee looke unto Christ, who I. was armed for us, and overcame Sathan for us, *Mat.* 4. and was tempted that hee might succour those who groane under temptation, *Heb.* 2. 18. II. Christ was offered up for us, *and triumphed in the Crosse over death, and him that had the power of death, even the devill*, Col. 2. 14. and Heb. 2. 14. and 1 Cor. 15. 55, &c.

Quest. 8. What must we avoide our selves, for the escaping of temptation?

Answ. 1. First, love no sinne at all; for if we have a desire, and affection unto any, wee cannot withstand the temptations thereunto as we ought.

Answ. 2. Secondly, love not the world, esteeme it not as a friend; for if so, we can never beware of, or avoid the inticements and allurements thereof, as we should, 1 John 2. 15. James 4. 4.

Answ. 3 Thirdly, let us not give place unto the occasions of sinne, lest unawares we bee caught in the net, or fall into the snare; let us consider by what meanes, occasions, or provocations we are most frequently ensnared, that wee may learne, and labour carefully to eschew them.

Answ. 4. Fourthly, let us refraine vaine thoughts, and mortifie all internall corruptions. *Col.* 3. 5. and 1 Pet. 2. 11.

Answ. 5. Fifthly, let us tame, and bring under the flesh, unto the obedience of the Spirit, 1 Cor. 9. 27.

Answ. 6. Sixthly, let us not be negligent in our lives and conversations, but warie, watchfull, and circumspect, Ephes 5. 15. both over our words, works, and thoughts.

Ans. 7. Seventhly, let us not yeeld unto temptation, or surrender the bucklers at the first stroke; let us not deliver up the fort, at the first onset, and suffer out selves to bee taken captive at the first assault; but let us fight it out, *and resist even unto blood*, Heb. 12. 4. Jam. 4. 7. like a stout souldier, 1 Tim. 1. 18. and 2 Tim. 2. 3. for if we be faithfull unto the death, fighting couragiously the battels of the Lord, we shall overcome, and be crowned, Reade[a].

[a] Revelat. 2. ver. 7. 10. 25 26.

Quid faciendum? What must wee doe both to prevent Temptation, and to escape it, when thereby we are assaulted?

Quest. 9 We must never goe without our weapons, or unarmed, but put upon us the whole armour of a Christian: principally these three, namely,

Answ. First, *the shield of faith*, Eph. 6, 16. and 1 Joh. 5. 4. labour by faith in Christ to withstand all his temptations, whether they tend unto presumption, or desperation.

Secondly, *the sword of the Spirit*; for if the word of God abide in us, we shall be safe, 1 John 2. 14: but of this we spake before, Mat. 4.

Thirdly, prayer, & this is frequently to be used, Ephes. 6 18. yea daily according to our Saviours direction in this place; where we are taught by him every day to pray, against temptation.

Fourthly, our Saviour by teaching thus frequently & fervently to pray against temptation, doth shew, that the devill hath many waies to deceive us, when God leaves us in his power or unto his will. But of this much hath been spoken before, Chap. 4.

§. 2. *But deliver us from evill.*] *Sect.* 2.

What doe we generally pray against in these words? *Quest.* 1.

First, seeing that Sathan *goes about like a roareing Lyon, seeking whom he may devoure*, wee therefore pray unto God, that hee would graciously keepe, protect, and defend us from him, and all his deceits, baits, allurements, and temptations: And that if he should ensnare or intrap us by his craft and subtiltie, that he would be pleased to free us, and deliver us out of his power. *Answ.* 1.

Secondly, we desire, that God would preserve us from sin, and every evill worke, and not suffer us to fall thereinto: And if wee should bee overcome by any sin, that he would free, and redeeme us there-from, and inable us to cease from evill, and to do good; to dye unto sin, and to live unto righteousnesse. *Answ.* 2.

Thirdly, wee pray here against all evils, to wit. *Answ.* 3.

I Against the evils of the life to come; namely, eternall punishment, and condemnation.

II. Against the evils, losses, crosses, casualties, and dangers of this life, both spirituall and corporall; both externall, and internall: And if wee be subjected under any of these evils, that he would be pleased to take it away from us, principally if hee see, that it be perillous or pernicious, and not profitable or beneficiall unto us.

Fourthly, because wee often desire many things which we thinke are good and profitable for us; and to be freed from many things, which wee thinke are evill and hurtfull: yet because we doe not know for the time to come what they may prove, wee therefore desire that the Lord (who calls those things which are not, as though they were, and knowes as well what is to come as what is present) would preserve us, and with-hold all things from us, which he sees and knowes to be evill for us. *Answ.* 4.

Fifthly, if it seeme not good unto God to take the temptation or buffet of Satan from us, or to free us from any affliction which lieth upon us; then we desire that hee would give us patience, obedience, consolation, and hope; lest otherwise that which hee sendeth unto us, or layeth upon us for our good, should become evill unto us. *Answ.* 5.

Sixthly, because all our protections, preservations, and deliverances, in this life are imper- *Answ.* 6.

318 ſect, we being no ſooner free from one evill and temptation, but we fall into another; we therefore deſire that God would bring us unto that place, life, and kingdome, where we may bee fully, and perfectly delivered from all danger, temptation, and evill, for ever and ever. Amen.

Queſt. 2. What is the meaning of theſe words, *Deliver us from evill*?

Anſw. 1. Firſt, ſome expound this of the Neuter gender; *de omni malo, futuro, vel præſenti* (*Auguſt. ſ.*) Of all evill, whether preſent upon us or to come.

Anſw. 2. Secondly, ſome expound this of the Maſculine gender, *de malo illo*, of that evill one the devill; thus *Chryſoſtome* and *Beza ſup.* And that for theſe reaſons.

I. Becauſe he is the Tempter, and therefore as in the former words we pray againſt temptation, ſo in theſe againſt the author thereof Sathan.

II. Becauſe (ſaith *Beza*) πονηρὸς doth rather ſignifie the perſon then the thing: But *Beza* himſelfe doth rather aſcribe it to the thing, then to the perſon, upon 1 *Iohn* 5.19. yea our Saviour himſelfe doth attribute it ſometime to things: *An evill man out of the evill treaſure of the heart* ἐκβάλλει πονηρὰ *bringeth forth evill things*[b].

[b] Mat. 12. 35.

III. Becauſe the Maſculine article is here added, and not the Neuter.

IV. Becauſe πονηρὸς ſignifies Sathan elſewhere, as *Mat.* 13.19,38. and 1 *Iohn* 2.13,14. and 3.12.

V. Becauſe *Tertullian* (*lib. de fuga*) renders it *Malignum*; Deliver us from that malicious creature, who is ſet upon a miſchiefe.

Anſw. 3. Thirdly, wee need not contend much about the meaning of the words, whether wee expound it of the Neuter gender or of the Maſculine, ſeeing they come both unto one; that is, it matters not much, whether wee underſtand by *evill*, that evill one, Sathan; or thoſe evils which proceed from him; as it is moſt generally interpreted.

Queſt. 3. What is the *evill one*, whom from we deſire to be delivered?

Anſw. 1. Firſt, he is a *Tempter*, *Mat.* 4.3. *The Tempter came unto him*: in which title we may obſerve theſe things:

I. He tempts the beſt, and ſpares none, hee aſſaults *Noah*, *Lot*, *Abraham*, *David*, *Ioſeph*, *Iob*, *Paul*, *Peter*, yea *Adam* in Paradiſe, and Chriſt in the wildernesſe.

II. Hee enſnares the wicked, taking them captive at his will, 2 *Tim.* 2.26.

III. Hee is the father of all ſinne (*Iohn* 8.44. and 1 *Iohn* 3.8.10.) who ſowes the ſeeds of all iniquitie in the hearts of men, *Mat.* 13.25.

IV. The place of ſinne is the habitation of Sathan, *Revel.* 2.9,13. and 3.9.

V. Hee hinders the fruit of the word, *Mat.* 13.19. 1 *Theſſ.* 2.18.

Anſw. 2. Secondly, he is a *Lyar*, (*Iohn* 8.44.) and the father of lyes, in whoſe mouth are as many untruthes as words, all his promiſes of good which hee makes unto us, being like the promiſe of knowledge which he made unto *Adam*.

Thirdly, he is an *Accuſer*, who when he hath tempted us unto ſinne, then he accuſeth us unto God, *Luke* 10.18. *Revel.* 12.9,10. *Anſw.* 3.

Fourthly, hee deſireth to deſtroy us: In this title of *Deſtroyer* wee may take notice of theſe things. *Anſw.* 4.

He was a murderer and *deſtroyer* from the beginning, *Iohn* 8.44.

II. He is *like a roaring Lyon, who ſeeketh up and downe, whom he may devoure*, 1 Pet. 5.8.

III. He is called Ἀπολλύων, *the deſtroyer* (Apoc. 9.11.) although I thinke that there this is the name of Antichriſt, not of the Divell.

Queſt. 4. How doth the Divell tempt and aſſault us, that knowing it, we may learne to avoid him?

Anſw. Sathan comes unto us ſometimes *cloathed*, ſometimes *armed*.

Firſt, ſometimes the Divell comes unto us cloathed, and that with the ſhew, 1. Sometimes of pleaſure. 2. Sometimes of riches. 3. Sometimes of glory and honour. 4. Sometimes of humane Lawes. 5. Sometimes of honeſty. 6. Sometime of Religion, tempting unto curioſitie and ſuperſtition.

Secondly, ſometimes the Divell comes againſt us armed, and that 1. Sometimes aſſaulting us by the good things of the world. 2. Sometimes with the terrour of evill things. 3. Sometimes by the example of others. 4. Sometimes by the counſell of wiſe men, or perſwaſion of friends. 5. Sometime by the power of our own affections and luſts.

And therefore how hard is it for us to reſiſt him? yea, how impoſſible of our ſelves to overcome him? Wherefore let us walke circumſpectly, and pray fervently, that the Lord would deliver us from this evill one.

Queſt. 5. How doth it appeare, that the Lord both can and will deliver his children when they pray unto him, both from tentation and affliction, both from *evils*, and the *evill one*?

Anſw. 1. Firſt, he never ſleepes, but alwayes wakes, and watcheth over his children: And therefore no danger can come upon them at unawares.

Anſw. 2. Secondly, he knowes all things, yea foreſees all things before they come, therefore hee can keepe backe, and prevent whatſoever hee pleaſeth.

Anſw. 3. Thirdly, he alwayes loves them, yea even to the end, 1 *Iohn* 13.1. therefore will be carefull of them.

Anſw. 4. Fourthly, he can doe whatſoever he will, for all power is in his hands, *Mat.* 28.20. And therefore he either can keepe *off danger*, or deliver *from danger*, or chaine up our enemy.

Anſw. 5. Fifthly, *Nullum tempus occurrit Deo*, his help comes never too late; for he can preſerve in the Den, *Dan.* 6. and in the fire, *Dan.* 3.

Anſw. 6. Sixthly, he knowes all things, whether they be good for us or not; yea, can order and diſpoſe of all things to our good, Rom. 8.28.

Sect. 3. §. 3. *For thine is the Kingdome.*]

Obiect. 1. The Papiſts bluſh not to affirme that this concluſion is not Scripture, producing theſe Arguments or Reaſons for the proofe hereof.

Firſt, ſome of them ſay, that we the Proteſtants

ſtants have corrupted the Text, and added theſe words.

Anſw. This is a moſt impudent ſcandall, to ſay, that we Proteſtants have added this concluſion, for it was uſed long ſince by the Fathers, as followes by and by.

Object.2 Secondly, *Bellarmine* ſaith, that theſe words, *For thine is the Kingdome, &c.* are not Canonicall Scripture, but were added by the Gretians.

Anſw. Theſe words are not added unto the Greeke Text, but are diminiſhed and taken away by the Latine Tranſlator, as *Valla* obſerves.

Object.3 Thirdly, divers Latin Fathers, who underſtood Greeke well enough, in their Expoſition of the Lords Prayer, make no mention of theſe words at all, neither are they found in divers Bookes.

Anſw.1. Firſt, we will oppoſe or vie Fathers for Fathers, Bookes for Bookes with them.

Anſw.2. Secondly, the authority of the Greeke Fathers who write and ſpeake of the Greeke Text, is greater and more venerable than the authority of the Latine Fathers who ſay nothing thereof, *Ameſius tom.1.p.22.* Now theſe words, are in the oldeſt Greeke copies, and they are older, and more excellent then the Latin copies; yea theſe Greek Fathers, *Theophylact*, *Euthymius*, and *Chryſoſtome*, both upon *Matthew*, & in his imperfect worke (which is fathered upon him) reade theſe words, yea it was uſed alwayes by the Greek Church, which wuld rather certainly give credit to the Greeke Text, then to the Latine.

Anſw.3. Thirdly, although many Latine Fathers recite not theſe words, yet they are recited by others of as ſufficient authority as they are; for both the Churches in *France*, *Holland*, *Spain*, and *Italy* uſe them, (ſee *defence of reformers againſt Maſter Hutton, part.1. pag.210.*) yea theſe words are found in the copies of other tongues beſides Latine. *Munſter* telleth us, he ſaw an old Hebrew copie, wherein theſe words were, and alſo a Syriack: *Muſculus* ſaith he ſaw an old Chaldee copie, wherein they were likewiſe: And the Chriſtians in *Arabia* uſe this concluſion in generall. *Beza* (*ſup.*) telleth us, that the moſt part of the Gretians uſed them; but *Eraſmus* (*ſup.*) ſaith all; and *Bellarmine* doth not much gainesay it (*de verbo Dei, l.7. & de bonis operib. partic. 1.6.*)

Object.4. Fourthly, theſe words are not in the Latine Canon; therefore they are not Canonicall. This is their chiefeſt and ſtrongeſt reaſon; Or the Enthymeme may be thus framed. *Hieromes* (or the vulgar) Latin Bible hath not this concluſion, therefore it is not authenticall.

Anſw.1. Firſt, the vulgar Latine Bible is none of *Hieromes*; *Bellarmine* himſelfe will not undertake to defend and maintaine this quarrell, but waves the cauſe, in a manner confeſſing that it is none of his.

Anſw.2. Secondly, *Hierome* hath corrected many things in his Bible, upon which he paraphraſeth, which yet remaine corrupted in the vulgar Latine; and therefore it is not authenticall, whoſoever ownes it.

Thirdly, I anſwer the objection with the objection: the vulgar Latine Bible hath not this concluſion, *for thine is the Kingdome, &c.* Therefore *it* (that is, that Bible, or that Interpretation of the Bible) *is not authenticall.* For the proofe of this anſwer obſerve, *Anſw.3.*

I. The New Teſtament was firſt written in Greeke, and this Goſpel either in Greek or Hebrew, as all confeſſe (as we ſhewed before in the generall queſtions before the firſt chapter. Queſtion 10.) And therefore if theſe words be in the Hebrew copie, and in all the Greeke copies, as was ſhewed before; then it muſt neceſſarily follow, that the Latine is not authenticall which hath them not.

II. If wee looke but into this very Prayer, which is taught us by our Saviour, we ſhall find the vulgar Latine Bible to be of ſmall authoritie.

Firſt, in *Luke* 11.2. The whole Preface is omitted except *father, when ye pray, ſay, Pater ſanctificetur, &c. Father, hallowed bee thy Name.*

Secondly, the third Petition, *Thy will be done, &c.* is wholly left out.

Thirdly, halfe the laſt Petition, *But deliver us from evill,* is left out alſo. And therefore this Tranſlation is but a crooked Rule to walke by.

Fifthly, *Bellarmine* objects; the Greeke Fathers, and Churches uſing this concluſion in their Liturgies, ſeparate it from the Lords Prayer, not continuing it with it, as here it is, *Bellar. de verb. Dei 1.7. & de bonis oper. partic.1.6.* And he inſtanceth upon the Liturgie of *Chryſoſtome.* *Object.5*

Although this Liturgie which hee quotes be adulterate, and none of *Chryſoſtomes*, yet it is falſe that it is ſeparated from the Lords Prayer, for even there it goes before the concluſion: Amen. *Anſw.*

Sixthly, they object, *Cui bono?* what good could it be to *Hierome*, or the Author of the Latine Tranſlation to leave it out, if it had beene of the Scripture, or divine authority? Or for what end ſhould they doe it? *Object.4.*

Firſt, I anſwer hereunto, as *Bellarmine* doth for the omiſſion of the Preface, and 2. Petitions mentioned in the former Objection, Anſwer laſt, from *Luke* 11.2. (*de bonis oper. partic. 1.6. quod verò*) that this concluſion was omitted through the careleſneſſe and overſight of the Writer or Printer. *Anſw.1.*

Secondly, our venerable *Fulke* anſwers, that thoſe who writ the firſt copies over againe, omitted theſe words in the ſecond writing, as a thing commonly knowne, and daily rehearſed of every man, *Fulke, Preface to the Rhemiſt. §.38.* *Anſw.2.*

If the Authenticalneſſe and divine authoritie of the latter part of this verſe be thus queſtioned, then how may it appeare that it is Canonicall? *Queſt.1.*

Firſt, the matter and ſubſtance of the words is holy, nothing in them diſſenting from the Analogie of faith, but agreeing thereunto, being borrowed *Anſw.1.*

320 borrowed from, 1 *Chron.* 29. 11. *Cartwr. resp. Rhem. praef.* §. 38.

Answ. 2. Secondly, these words are most apt, fit, and pertinent to the matter in hand; for herein our Saviour renders the reason, why wee begge all these things at Gods hands, because the Kingdome and power of all is his, and therefore he alone can give whatsoever he will, *Cartwr. ibid.*

Answ. 3. Thirdly, because otherwise the Lords prayer should not be a perfect plat-forme. For the understanding hereof observe, that unto a perfect prayer two things are required; namely, I. To beginne in faith: so here we beginne, *Our Father, &c.* II. To end in praise, and thankes, and glory unto God; as here, *For thine is the kingdome,* &c. And therefore to take away this conclusion were to make this most perfect form of prayer imperfect, and without any praise or thansgiving unto God.

Answ. 4. Fourthly, because our Saviour had made us sollicitous, and sorrowfull by putting us in mind of our enemies in the former words (*But deliver us from evill*) hee doth therefore in these words incourage us, *For thine is the kingdome,* &c. that we might not feare or be dismayed, *Erasm. sup. a Chrysost. ex aurea catenâ.*

Quest. 2. Are there no Kings in the world but God, that our Saviour saith, *For thine is the kingdome?*

Answ. There are many Kings, but they are all subordinate; the true kingdome being onely in God; who is the transcendent Lord, or King κατ' ἐξοχήν, or Lord paramount, or the onely true, and independent King, Read for the proofe hereof, *Psal.* 22. 28. &c. and 24. 7. &c. and 29. 10. and 103. 19. and *Rev.* 17. 14. and 19. 16. and 1 *Tim.* 1. 17. and 6. 15.

Quest. 3. How doth it appeare that God is the onely true, independent King of the whole world?

Answ. 1. First, because hee created all things in heaven and earth.

Answ. 2. Secondly, because hee provides for all creatures, the eies of all things looking up unto him for their food.

Answ. 3. Thirdly, because hee gives, and establisheth lawes unto all the world.

Answ. 4. Fourthly, and all kings, and governours are his deputies, and viceroies, *Rom.* 13. 1. &c.

Answ. 5. Fifthly, because hee hath but onely one kingdome, viz. { In earth, spirituall, and militant. / In heaven, eternall, and triumphant.

Quest. 4. How must we obey this King?

Answ. 1. First, acknowledge that thou art bought with a price, and art wholly his, 1 Cor. 6. 20.

Answ. 2. Secondly, deny thy selfe, offer up, and devote thy selfe wholy unto the Lord; Rom. 12. 1.

Answ. 3. Thirdly, looke unto the lawes and ordinances of this King, meditate upon them, observe them, and direct thy life by them.

Answ. 4. Fourthly, let his service, and obedience bee the worke of thy whole life; striving carefully as long as thou liveſt to avoide whatsoever thy Lord forbids thee, and to obey whatsoever hee requires of thee; that being a new creature, and bringing forth new obedience, thou maist become acceptable unto him, 2 Cor. 5. 9, 17.

Quest. 5. What may wee expect from this King, if wee thus labour to serve him?

Answ. Our expectation doth concerne either
- First, this life, wherein we hope for, and expect things belonging either unto the
  - Body, which are twofold, namely, both
    - Providence in all needefull temporall things, for if we serve him, surely we shal be fed.
    - Protection from all evill, whether enemies, dangers, casualties, sicknesses, or whatsoever.
  - Soule, to wit, the internal, and spirituall kingdome of grace in our hearts; and peace of conscience, *Phil.* 4. 7. and joy of the Holy Ghost; and new strength of the spirit, whereby we may be inabled to live wholly unto the Lord, *Gal.* 2 20.
- Secondly, the life to come, to wit, that eternall, immortall, incorruptible & everlasting Kingdome of heaven; for which we cry daily with the Saints under the altar, *How long Lord, how long wilt thou deferre thy comming* [c], and with Saint *Paul* groane so long as we are absent from it [d], desiring from our hearts to be dissolved, that we might injoy it [e].

[c] Rev. 6. 10
[d] 2 Cor. 5. 2, 4, 8.
[e] Phil. 1. 23.

Sect. 4. *Observ.* §. 4. *And the power.*] Wee desire here that we may obey the will of God, and be freed from all evill, because God is able to doe this for us, whereby our Saviour teacheth us, that Gods omnipotency is the foundation both of our faith, and obedience, and prayer: As appeares by these three particulars.

First, he who can doe all things whatsoever he will, is to bee prayed unto; but God is such a one.

Secondly, he who can be avenged of us when and as hee pleaseth, is to be feared, but God is such a one.

Thirdly, hee who can supply all our wants, and relieve us in all our necessities, and deliver us from all our enemies, and dangers, he is to be trusted unto; but God is such a one: Therefore his omnipotency is the foundation of our prayer, obedience, and trust.

Quest. 1 Who must feare the omnipotency, and power of God?

Answ. 1. First, rebells and disobedient persons; if the love of God will not draw them, then let the power of God affright and terrifie them; for he is able to take vengeance of them, and although with much long suffring and patience he indure them long (2 *Pet.* 3. 9.) yet at last, he will certainely powre out his wrath upon them (*Rom.* 2. 5.)

2.5.) when they shall not be able to indure his anger.

Answ.2. Secondly; the righteous should feare to offend God; remembring these things. 1. God is able to withhold good things from them, if they sinne against him. 2. God is able to bring evill things upon them, if they provoke him. 3. God can bring a spirituall weakenesse upon them, by withdrawing his grace from them for a time, as he did from *Hezekiah*, 2 *Chron.* 32.31. 4. They are not stronger then God to tie his hands, when his wrath is kindled, 1 *Cor.* 10. 22.

Quest.2. If God bee able alwaies to heare and helpe, then how comes it to passe that sometimes hee heares not, and sometimes heares; yea, sometimes helpes not, and sometimes helpes?

Answ.1. First, it is true that sometimes God heares not; but the reason hereof is not because he cannot, but for some other cause, namely.

1. Because hee who prayeth unto him pleaseth him not in his life and conversation; and therefore his prayers returne backe againe as an abomination unto God.

2. Because the petitions which are powred forth please him not; being either wicked, or worldly, or malitious, or vaine, and not heavenly.

3 Because the thing prayed for is not particularly fit or convenient for the person praying, in regard of some circumstances; or at least because it is not best for him; but God sees something which is better, in one of these regards, namely, either;

First, in respect of his glory: Or

Secondly, in respect of the edification of the Church. Or,

Thirdly, for thy selfe, to wit, either;

I. For the tryall of thy patience. Or,

II. For the strengthning, and exercising of thy faith. Or.

III. For the augmentation, and encrease of thy experience, grace, strength, &c.

Answ.2. Secondly, if it be a righteous man that prayes, God alwaies heares him, in as much as may bee good for him, and never denies his requests; yea observe, I. Unto God nothing is impossible to doe. II. For the good nothing is too much to be done. And therfore happy is the condition of the righteous in his prayers, *Iames* 5.16. for that is his *cornucopia*. First, wanteſt thou temporall good things, then pray, and they shall be given. Secondly, desireſt thou freedome from evils, then pray, for there is no time too late for God to helpe, *Iames* 5.16. *Psal.* 90.3. Thirdly, desireſt thou to bee preserved from temptation, then pray, and the grace of God shall sustaine thee, 2 *Cor.* 12.9. Fourthly, desireſt thou to be delivered from Satan then watch and pray. Fifthly dost thou desire increase of grace, peace of conscience, then pray for it. Sixthly, dost thou from thy heart desire that thy heart were made a temple of the Holy Ghost, then with thy heart pray unto God first to purge, and then to possesse thy soule, *Prov.* 21.1. *Rom.* 8.32.

Sect.5. §.5. *And the glory.*]

Our Saviour in these words shewes, that Gods Glory is to bee sought before all other things: and we must labour to doe all things to his glory; but of this wee have spoken before, *vers.9.* 321

Sect.6. §.6. *Amen.*]

Quest. What is the meaning of this Word?

Answ. It is used three manner of wayes, namely,

First, by way of asseveration; and thus it is rendred *Certè*, verily; Thus Christ often; *Amen I say unto you*, that is, *verily I say unto you.*

Secondly, by way of professing; and thus it is rendred, *fiat*, *it shall be done*, or I beleeve it to be true.

Thirdly, by way of praying, and thus it is rendred, *fiat*, *so be it*; and this is the meaning of Amen in this place.

VERSE. 14. *For, if yee forgive men their trespasses, your heavenly Father will also forgive you.* *Vers.* 14.

For if yee forgive men their trespasses.

Quest.1. Why is this Petition of all the rest onely repeated?

Answ.1. First, this Petition is repeated for the difficulty of the duty required; It is so hard a thing unto flesh and blood to forgive, that our Saviour doth second the Prayer with a promise of pardon from God in this *verse.*

Answ.2. Secondly, this Petition is repeated for the necessity of the duty enjoyned.

Quest.2. When is this duty of forgiving necessary?

Answ.1. First, it is necessary alwaies, so long as we live; because God requires it of us, and because it is pleasing unto him.

Answ.2. Secondly, it is particularly necessary in the Supper of the Lord; and that in a double regard,

I. Because then we are to bee reconciled unto God, and stand in neede, that all our sins should bee abolished, and blotted out: now if we desire that God should bee reconciled unto us, wee must be reconciled unto our brethren; and if we desire to be forgiven of God, we must forgive them.

II. Because, then wee are to bee united into one body, and to bee made one Bread: And therefore reconciliation is then principally necessary.

Quest.3. How is this brotherly union and concord to bee wrought, and continued?

Answ.1. First, let him who hath done the wrong and injury humble himselfe, and make restitution, and satisfaction for his wrong done.

Answ.2. Secondly, let those who are injured and wronged bury all injuries and wrongs in the grave of oblivion.

Answ.3. Thirdly, let them imbrace and love their brethren with their whole heart; that is,

I. The Saints, and all holy men in the Lord.

II. All men whatsoever for the Lord.

Answ.4. Fourthly, let both, and all, resolve these things for the time to come, namely

I. Not to remember what is by-past: this belongs

322 belongs principally to the injured party.

II. Not to provoke any by injuries: this belongs unto the injuring party.

III. Not to bee easily provoked unto revenge by wrong: this belongs unto the person injured.

IV. Not to esteeme of earthly things before heavenly, or spirituall: that is, not so deeply to apprehend a temporall injury, that rather then suffer it, wee will deprive our selves of a spirituall benefite and mercy: like many, who will rather forbeare comming to the Sacrament then pardon their brother: yea rather let their owne sins alone unblotted out in Gods Booke, then obliterate their brothers transgression out of theirs.

VERSE 15. *But if yee forgive not men their trespasses, neither will your Father forgive you your trespasses.*

Vers. 15.

In this *verse* our Saviour shewes, that there is no salvation without remission, that is, no mercy to bee expected from God, without shewing of mercy unto our brother; or there is no hope that God will forgive us, except wee forgive him.

Quest. 1. Why will not God forgive us, except wee forgive others?

Answ. 1. First, because not to pardon our brother is an argument of a mind voide of charity.

Answ. 2. Secondly, because not to forgive those who injure us, is a worke of Satan.

Answ. 3. Thirdly, because not to remit a wrong is an inherent sin which is not yet repented of: And therefore such a one God will not pardon.

Quest. 2. Will not God forgive us our trespasses, except we forgive others perfectly, without any reliques of anger, dislike, or revenge?

Answ. 1. First, we must not expect to pardon injuries perfectly; we carry a body of sin about us, and we have the reliques of sin in us, which hinders us from perfection in any duty. Rom 7, 23. *Gal.* 5. 17. 20.

Answ. 2. Secondly, but these two things wee must doe, and then confidently hope for pardon from God, namely

I. Resist even all inward grudges, and spleenes, and disfavours, and desires of revenge; giving place to none of them, but striving against them, and withstanding them even unto blood [d].

[d] Heb. 12. 4.

II. Endeavour to corroborate and strengthen thy heart against all such corrupt reliques of anger, dislike, and revenge, by fervent Prayer unto God.

Quest. 3. Whether must the injured person, pardon the injurie, if the injurious seeke not reconciliation at his hands?

Answ. He must: for if his brother forget, or neglect his duty, hee must not therefore neglect his owne.

Object. Our Saviour saith, *If thy brother trespasse against thee, and turne againe unto thee, saying I repent, thou shalt forgive him* [e] that is, if he desire mee to forgive him, and to bee reconciled unto him; wherefore I need not forgive him, without this submission and acknowledgement from him.

[e] Luk. 17. 4.

Answ. 1. First, certainly it is most true, that it is his duty to desire remission and reconciliation, who hath done the wrong.

Answ. 2. Secondly, but if he will not, yet thou must be carefull of the salvation of thy owne soule, and solution of thy debts, which thou canst never procure but by pardoning thy brother, and being reconciled unto him.

VERSE 16. *Moreover when yee fast, bee not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare unto men to fast: verily I say unto you, they have their reward.*

Vers. 16.

When yee fast, bee not as the hypocrites.]

Quest. What benefit or commoditie doe wee gain by Fasting?

Answ. *Bellarmine* (*lib. 2. de jejun. cap. 2.*) Shewes five utilities of fasting; namely,

First, it is profitable for the taming, and subduing of the flesh, and internall corruption.

Secondly, it is profitable for the disposing and exciting of the minde unto Prayer, and the meditation of holy and heavenly things. These two wee grant

Thirdly, it is profitable unto the worship of God; For it is not the worship of God in it selfe, but onely accidentally, because it doth dispose a man unto the worship of God, and so it is pleasing unto him.

Fourthly, fasting is profitable (saith the *Iesuite*) for the satisfying of God for the sins wee have committed, and for the appeasing of him. This is false, as appeares thus

I. If fasting could satisfie for our sins, and appease God, then Christ died in vaine.

II. In those places of Scripture where wee read, that God turned away his anger from the persons fasting, as from *Ahab*, *Hester*, the *Iewes*, and *Ninivites*; even there this is not ascribed to their fasting, but to their praying.

Fifthly, fasting is profitable for the meriting, and obtaining of temporall blessings, and eternall mercies. For *Annah* by fasting obtained a Sonne. 1. *Sam.* 1. And Christ here promiseth that God will openly reward those who fast: but this is false, as appeares thus.

I *Annah* obtained her sonne by Prayer: *for this child I prayed, and the Lord hath given mee my petition, which I asked of him*: saith *Annah* unto *Eli*. 1. *Sam.* 1. 27.

II. God gives nothing of debt unto man, because in nothing God is debter unto him, as is shewed else-where.

III. Christ promiseth unto him that fasteth a free reward, but it is for prayers sake; for good things are given unto those who pray *per se*, but to those who fast, *ex accidenti*. Now it is manifest, that to him who prayes the reward is given not of merit, or debt, but of mercy, and favour; for the person praying is onely

onely an humble begger asking an almes, to whom nothing is owing; and therefore much lesse is any thing owing unto him who fasts.

Vers.17. Verse. 17. *But thou when thou fastest, anoint thine head, and wash thy face.*

Sect.1. §. 1. *But when thou fastest, &c.*]

Quest. What is the meaning of this *verse*?

Answ. I will give no other answer unto this question here, but onely that which the Father gives (*August. serm.41. ad frat*) *Christus nos jubet jejunare, lavare faciem, caput ungere.* Christ commands us to fast, to wash our face, and to anoint our heads; wherein hee doth point out three Christian duties unto us; *Quid enim aliud jejunare nisi à malo declinare; faciem lavare nisi bonum facere; caput ungere nisi totum Deo tribuere*; What is meant by fasting, but onely to turne and abstaine from evill; what other thing is meant by washing the face, then onely to doe good: And what can the anointing of the head signifie but this, that wee must dedicate our selves wholy unto the Lord; and ascribe all glory and honour unto him in every good work wee doe.

Sect.2. § 2. *When thou fastest.*]

Our Saviour here doth not take away the object, but still granteth the use thereof: that is, he doth not forbid fasting, because hypocrites abuse it, but doth notwithstanding allowe the exercise of it: from whence I might observe two things, namely,

Obser.1. First, that those things which have bene long and palpably corrupted either by abuse or superstition, may yet notwithstanding bee recalled and reduced unto a holy use. But I passe by this.

Obser.2. Secondly, that although the fasting of hypocrites be condemned, yet there is a fast which is pleasing unto God, and approved by him.

Obiect. Fasting is an outward ceremonie, and therefore ended in Christ.

Answ.1. First, the ceremonies of fasting are properly in the rites thereof; that is, fasting in it selfe was not a ceremonie, but these things in fasting were ceremoniall, to wit, sackcloath, ashes, and the rending of the garments.

Secondly, all externall and adiaphorall actions are not antiquated, & worne out of date; yea this of fasting is commanded, *Levitic.* 16. 29. & 23.27. & *Numb.*29.7 &. *Ioel.* 1.14.2.12. 15. & 1 *Corinth.*7.5. *Answ.2.*

Thirdly, this duty of fasting is to be undertaken for the commodity, and utility thereof; as a remedy against many evils. *Answ.3.*

Quest.1. What necessity is there of fasting?

Answ.1. First, we have cause to feare many temporall evils: And therefore fasting conjoined with Prayer is a good meanes for the averting of them.

Answ.2. Secondly, wee have committed many sins against our God; therefore it is equisite that we should humble our selves by fasting, as *Ahab* did, *King.*21. and *Dan.*9.3.

Answ.3. Thirdly, our corrupt nature is rebellious, warring against us; wherefore by fasting it had need be tamed, *Rom.* 7. 23 and 1 *Cor.*9.27.

Answ.4. Fourthly, naturally we are weake unto (and dull in) the performance of good duties; and therefore it is necessary that wee should quicken, and rowse up our selves by fasting; for it corroborates us unto prayer, and private meditations, and the hearing of the word, and every good worke (*Acts* 13.3. and 14.23.) and that by these meanes. I. By quickning and sharpning the sense. II. By taking away sleepinesse, dulnesse, and stupidity. III. By kindling, and enflaming our zeale.

Quest.2. What is fasting?

Answ.1. It is an exercise whereby wee abstaine from our accustomed foode for a time, for certaine causes, and that without superstition, *Aretius, Calvine*, this is an outward Fast.

Answ.2. It is a religious exercise, whereby wee deny unto our selves for a time all things that are pleasing and delightfull unto our nature; and by conjoyning thereunto mourning and humiliation, we arme our selves thereby unto the works of religion. This is an inward fast.

Quest.3. How many parts are there of a true Fast?

Answ.

- Three namely,
  - First, the foundation; which is the sense of our poverty, whether
    - Private either
      - Of our selves.
      - Of others, as *David* did, *Ps.* 35.13.
    - These are either
      - Publicke, of that whole Church wherein we live.
      - Externall, as a calamity either
        - Fallen out already, as *Iosh.*7. *Iudg.* 20. and 2 *Sam.*1.
        - Hanging over our heads; which is both threatned by God, *Ionah* 3. 5. and feared by us, *Ezrah* 8. 21.
      - Internall whether it bee through
        - Sorrow for some sinne or sins committed.
        - Feare of temptatiō, or inward concupiscence.
        - Weakenesse, in the performance of good duties.
  - Secondly, the outward practise thereof.
  - Thirdly, the inward truth, or life thereof.

Secondly, the next part of a true fast is *Praxis externa*, the outward practise thereof, wherein there are these things required; to wit:

First, an abstinence from meate, and drinke for a time?

This

This is either { Absolute, from all kindes of meate or drink for the time of the continuance of the fast: as was observed by the Jewes, Hest. 4.16. and the Ninivites, Jonah 3.5. Or,
Respective, which is either in regard of { The quality of the meat; when men abstaine not from al sorts of meates, but from all sorts of pleasant and delightfull meates.
The quantity of the meate, *Multi panem in pondere, aquam in mensurâ* [f]. Many ate by weight, and drunke by measure. Because *In nimio pane non deest peccatum* [g].

f *Isidor.*
g *Bern. de pass. dom.* 42.

Secondly, an abstinence from all naturall delights, *Esa.* 22.12. *Amos* 6.6. Mourning is the way unto repentance, 2 *Cor.* 7.10. and therefore in the time of fasting (which should bee a time of humiliation) we should rather goe unto the house of mourning then of mirth.

Thirdly, an abstinence from wedlocke comforts, *Let the Bride goe out of her chamber, Ioel* 2. 16. and 1 *Cor.* 7.5.

Fourthly, an abstinence from our labours, and workes, because imployments distract the mind, *Numb.* 29.7.

Fifthly, some adde, that hereunto is required *Almes, Esa.* 58.7.

Thirdly, the last part of a true fast is *Interna veritas*, the internal truth and life thereof; & this is the marrow of the matter, because the heart is to bee established with grace, and not with meate, *Heb.* 13.9. Here many things are observable, but I reduce them unto these three, I. There must be a rending of the heart. II. A turning unto God. III. A sacrifice to offer up unto God.

First, in the true internall or inward fast there must be a rending of the heart, and an humbling of the soule *Ioel* 2. 13. *Rend your hearts, and not your garments*, so *Lev.* 16.29. and 23.28. Here wee should seriously meditate of those things which might wound, and breake the soule, as the corruption of our whole nature; the multitude and magnitude of our by-past sinnes; the weight, and strength of our present concupiscence, the malice of Satan against us; the danger of hell fire; the many provocations of our God. Oh happy is that man who can weepe drops of blood, and can sinke himselfe (upon the day of fasting) unto the bottome of sorrow; for such God will comfort, and raise up, 1 *Peter* 5.6.

Secondly, in the true fast there must be a converting and turning of the heart unto God, *Ioel* 2.13. *Rend your hearts, and turne unto the Lord.* In this conversion there are three things required. I. A turning from sinne, both our old sinnes, and all sinnes. II. A hungring after a reconciliation with God, as the prodigall child did, *Luke* 15. III. A desire to possesse and injoy God by faith in the soule; and to be made partakers of internall joy by the Holy Spirit.

Thirdly, in the true fast, wee must provide some sacrifice to offer up unto God. Thus the Lord commands his people upon the day of fasting *to afflict their soules, and to offer an offring to him, Lev.* 23.27. and *Numb.* 29.7.

Sacrifices are now ceased, and therefore what must we offer up unto God? *Quest.* 1.

First, we must offer up unto God a broken and a contrite heart, for such a sacrifice pleaseth him well, *Psal.* 51.17. but of this something was said before. *Answ.* 1.

Secondly, we must offer up unto God the sacrifice of repentance; wee must sacrifice our sinnes and repent us seriously of our iniquities. *Answ.* 2.

Thirdly, wee must offer the sacrifice of mercy unto God; in the day of humiliation and fasting, wee must pardon those who have offended us, and bee reconciled unto those who are at oddes with us, and doe good unto those who stand in neede of our helpe, reliefe, and succour [h]. *Answ.* 3.

h Esa. 58. 7. Ezac. 7.9.

Fourthly, wee must offer up the calves of our lips, and sacrifice of our prayers unto God: for fasting is no fasting without prayer, *Ose.* 14.3. *Answ.* 4.

Fifthly, wee must offer up the sacrifice of praise unto God, that is, give thankes unto his name (*Heb.* 13.15.) both for those many mercies hee bestoweth upon us, and those many evills we are preserved from by him. *Answ.* 5.

Sixthly, wee must offer up our selves unto God, and that two manner of waies, namely: I. By adjudging our selves worthy of punishment both temporall and eternall: for this vilifying, and debasing of our selves doth glorifie our God. II. By addicting, and devoting our selves wholly up unto the service of the Lord, resolving henceforth to serve no other but onely him, all the daies wee have to live. *Answ.* 6.

What time is most fit for fasting? *Quest.* 5.

Wee

Answ. We fast either for

- Temporall things and that either for
  - Removing of evils whether
    - Publike or Private: Here there is need of the acknowledgment of our deserts, of our humiliation, of the deprecating of the punishment, and the taking away of the evill which is feared and deserved.
  - Procuring of good things, as the Church did, *Act.* 13. 3. and 14. 23. and our Church now doth at the ordination of Ministers.
- Spirituall things, and that either for
  - The quickning of our prayers, and that if we be sensible of
    - Some present temptation, or lust, or concupiscence, and desire that it may be mortified and subdued.
    - The absence of Christ, whom wee desire should returne as the Apostles desired to have him awaked, *Matth.* 8. 25.
  - Private meditations, & that whether they be for things
    - By past, as for
      - The sinnes of our youth.
      - The losse of our time.
      - The love of Christ towards us.
      - The bitternesse of his death and passion, &c.
    - Present, as namely the examination of our lives, sinnes, occasions unto evill, repentance, faith, and the like.
  - Holy duties, as the hearing of the Word, the receiving of the Sacrament of the Lords Supper, and the bringing of our infants to the Sacrament of Baptisme: Before all which duties, fasting conjoyned with repentance and prayer is very profitable.

Sect. 3. §. 3. *Anoint thy head, and wash thy face.*

Quest. 1 What is the meaning of these words?

Answ. 1. First, some understand them Tropologically namely:

I. By *head*, some understand Christ, and by anointing, Almes: *Anoint thy head*, that is, doe good unto thy Neighbour; for love is like unto ointment, *Psal.* 133. thus *Chrysost.* (*hom.* 9. *fer.* 4. *Ciner. tom.* 2.) *Unge caput, id est Christum, &c. Anoint thy head*, that is, Christ with the oyle of mercy and charitie, as *Mary* did, *Mat.* 26. 7. *Chrys. imperf. s.*.

II. Some take the *head* for the sense, reason, and understanding, because that is the head of the soule; and by the anointing they understand joyfulnesse and cheerefulnesse; *Anoint thy head, Ut latitiam spiritus sancti intus habeamus*, that within in thy soule thou maist have the joy of the Holy Ghost, *Chrysost. imperf.* and *Hilary s.* and *Gualt. s.*.

III. Some take *face* for conscience, and washing for cleansing; *wash thy face*, that is, purge and cleanse thy heart. *August. s.* and *Hilarie. s.*.

IV. Some by the *face*, understand the conversation; which must be washed and cleansed from all pollutions whatsoever, *Philippians* 2. 15.

V. Some by the *face* understand both these; *Wash thy face*, that is, both thy body and soule from all filthinesse of sinne. *Chrysostome imperf.*

Secondly, some understand these words literally, that is, strictly according to the letter, to wit, of a generall command of anointing the head in fasting: this with an unanimous consent is confuted and rejected by *Hierome*, *Chrysostom*, *Augustine*, and *Hilary*, and that for these reasons: *Answ.* 2.

I. Because this was never used either by any converted Jewes or Christians.

II. Because thus they should make a greater ostentation of their fasting then the Pharisees did.

Thirdly, some expound these words literally, but not so strictly according to the Letter, as the former did; to wit, onely respectively according to the manner of the Gentiles; and this interpretation is two-fold, namely, *Answ.* 3.

I. Because anointing was accustomed in the times of jollitie and mirth; therefore wee must be so farre from shewing any heavinesse or sadnesse in our countenance, that wee must rather put on a shew of joy and mirth; thus *Hilary sup.* But *Calvin* refutes this, because this were to fall into the contrary dissimulation.

II. Those signes of cheerfulnesse which thou shewest at other times ordinarily in thy countenance, refuse them not; And this is principally and generally taken to be the meaning of this place, and to this I assent, because the inhabitants of the East did use to anoint themselves.

What use was there of *Oyle* amongst the Oriental, or people of the East?

Answ. Typicall, which was two-fold, { Sacramentall, thus the Kings and Priests were annointed. / Extraordinary, as *Iam.* 5. of which in his proper place.

We read of a double use, namely, Ordinary, which was either for {
1. Ornament, thus (almost) every day they did anoint themselves, except it were upon the dayes of fasting and humiliation. Reade *Ruth* 3. 3. and 2 *Sam.* 14. 2.
2. Mirth and rejoycing, as *Psal.* 45. 7. this differeth not much from the former, as appeares by 2 *Sam.* 12. 20.
3. Reverence, *Psal.* 23. 5. *thou annointest my head* (that is, causest me to bee had in reverence and honour) *even in the presence of mine enemies*: thus Christs feet was annointed, *Luke* 7. 46. and his head, *John* 12. 3. in token of reverence.
4. Sepulture and buriall; thus Christ saith, that *Mary* powred ointment upon him, for his buriall.
5. Agility, thus their Champions were anointed to make them more quicke, nimble, and agile.

How may this *anoynting of the head with oyle and washing of the face*, be applyed profitably to the present duty of fasting?

By an Analogie wee may collect from hence an Allegoricall description of a true fast.

For the better understanding, and cleerer confirming of this, observe these two things:

Obser. 1. First, true fasts ought to be performed and celebrated with the oyle of gladnesse, that is, spirituall joy, *Rom.* 12. 12. and 14. 17. *Philipp.* 4. 4. Remembring, that it is the worke of the Lord, and therefore it must be done cheerefully; yea it is a spirituall worke, and therefore it must bee performed in spirit and truth, that is, with the alacrity of the soule: More particularly;

1. Wee must labour to performe our fasts with cheerfulnesse; remembring these two things,

First, how necessary it is to fast; our sinnes are many, our estate is perillous, our enemies are craftie, yea our pleasure doth often seduce, and lead us aside: And therefore very requisite it is, that we should by abstinence strengthen our selves.

Obser. 2. Secondly, how profitable it is to performe this worke with readinesse and cheerefulnesse of heart; for it shall be rewarded, verse 18.

2. Wee must labour to sanctifie our fasts in the Spirit, *Rom.* 5. 5. Remembring that as we doe the worke of the Lord, so we shall be assisted in our worke by the Lord.

Secondly, our Fasts ought to be pure, and that both

I. In conversation, lest otherwise wee should be a disgrace and dishonour unto Religion.

II. In conscience (Esa. 1. 16. and 52. 11. and 1 Thess. 4. 3. &c.) because no uncleane thing shall come unto God, Ephes. 5. 5. Act. 10. 14.

Quest. 4. How may wee know, whether our Fasts are sanctified unto the Lord, or when wee fast, whether we fast unto him?

By this, if thou washest thy face in thy fast; that is, if thou cleansest and urgest thy conscience from sinne? *Answ.*

Quest. 5. This is *Ignotum per ignotius*, or at least *per æque ignotum*; therefore how may we know, whether we be washed and purified from our sinnes, or not?

Answ. This may be knowne by the examination of these particulars; viz.

First, hast thou inquired out all thy sinnes, both new and old, both of omission and commission, both substantiall and circumstantiall, both of thought, word, and deed; and that for this end, that thou maist mourne for them, and labour to expell them?

Secondly, hast thou put off thy sinnes, tearing them from thee, as *Hercules* did the shirt, sent him by *Dejanira*; casting them from thee with a full purpose of heart never to put them on, or to turne unto them againe?

Thirdly, hast thou learnt the way of sinne, that is, all the turnings, and windings, and movings, and secret passages, and occasions of iniquitie, *Esa.* 5. 18.

Fourthly, hast thou resolved to fast, and to abstaine from all sinne as long as thou livest?

Fifthly, hast thou by prayer washed thy owne soule, both with the teares of contrition, and the teares of supplication, imploring the Throne of mercy for spirituall strength against sinne?

Sixthly, hath Christ answered thee, within speaking peace unto thy heart by faith? Certainly if these things be in us and abound, we may be certainly assured, that our fasting shall be rewarded.

VERSE 19. *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves breake through, and steale.*

Capite

Capita huc sexto duo prohibentur. Hypocrisis versu 1. & Amor mundi versu 19. &c. vel Post exhortationem ad contemptum inanis gloriæ, jam hortatur ad contemptum mundi. Cujus 327

- Sordidæ avaritiam in qua taxanda duo ponuntur;
  - Regula duplex {
    - Negativa, ne thesaurizetis super terram, versu 19.
    - Affirmativa, reponite in cœlis, vers. 20.
  - Ratio quadruplex, quarum {
    - Prima, inclusa in præcepto, quia {
      - Terrena incerta, caduca, vers. 19.
      - Cœlestia secura, certa, vers. 20.
    - Secunda, ab effectu; quia cor abstrahunt. vers. 21.
    - Tertia, ab alio effectu, quia sensum obtenebrant, vers. 22. 23.
    - Quarta, ab officio serviendi Deo (vel ab impossibili) vers. 24.
- Cujus tres gradus videtur taxare, viz. Nimiam solicitudinem, a quâ dissuadet argumentis, aliis
  - Generalibus naturalibus quæ possunt applicari omnibus hominibus. Hic
    - Regula. Ne curate {
      - Vitam, quid 1. edetis. 2. bibetis, vers. 25.
      - Corpus, quid induemini, vers. 25.
    - Rationes tum quia {
      - Deus dat majora: Cur hæc dubitas, vers. 25. — A majori.
      - Deus pascit volucres non laborantes, ver. 26. — Ab exemplo
      - Cura tua vana, nil potest efficere, ver. 27. — Ab inutili.
      - Deus vestit flores, vers. 28, 29, 30. — Ab exemplo lilio.
  - Particularibus spiritualibus, solis fidelibus applicandis. Hic duo, viz
    - Prohibita ubi duo {
      - Regula, ne curate cibum, potum, vestes, vers. 31.
      - Rationes duæ {
        - Prima, ab exemplo contrario Ethnicorum, vers. 32.
        - Secunda, a providentia patris, vel a spe filiorum 32.
    - Præceptum ubi {
      - Regula, quærite primò {
        - Regnum cælorum,
        - Justitiam ejus
        } vers. 33.
      - Ratio, omnia addentur, vers. 33.
- Minimum gradum curæ de futuro, crastino. Hic {
  - Regula, ne curate in crastinum, vers. 34.
  - Ratio, Hodiernus dies dat satis curarum, vers. 34.

k Vide Muscul. pag. 160. b.

Sect. 1. Quæst. 1.

§. 1. *Lay not up for your selves, &c.*] Why doth our Saviour adde this exhortation?

Answ. 1. First, because the Pharisees being rich, their abundance might be a stumbling stone unto the Apostles: And therefore Christ doth arme them against it; Teaching them, that it must not offend the godly, to see the ungodly rich, and great in the world (*Psal.* 37. and 73.) for the time will come, when there will be a change, the wicked being miserable, and the righteous happy.

Observ.

Answ. 2. Secondly, because the love of riches becomes not the Apostles of Christ; For

I. How can they be enemies unto the world, if their heart be in the world?

II. How can they be faithfull unto God, if they serve the world and hate God?

III. How can they strive and contend for heaven except their hearts and affections be there?

IV. How can they but seeke their owne lucre and gaine in all things, if their hearts bee on the earth?

V. How can they dissuade others from the love of the world, if themselves be guiltie thereof?

VI. How could or would they be beleeved if they should dissuade others, from the treasuring up of riches, if themselves were given hereunto?

VII. How unfit was it for those times of persecution and trouble, to lay up treasures?

And thus for these causes our Saviour gives this exhortation unto the Apostles.

Quæst. 2. Why doth not our Saviour ad, *lay not up treasure for your selves as the Hypocrites doe*, as he did fore, both in prayer, almes, and fasting?

Answ. 1. First, because not onely hypocrites, but all others (in a manner) were guilty of this. *Qualis. s.*

Answ. 2. Secondly, because those who were esteemed most wise in the world were given too much to the love thereof; And therefore our Saviour forbids it in generall.

Quæst. 3. Whom doth our Saviour here speake unto?

Answ. Not onely unto his Apostles, but also to those who were rich, and desired to be rich: because he neither would have them to gather treasures, nor to set their hearts upon them, whom they have laid up.

Quæst. 4. What doth our Saviour prohibit here, when he saith, *lay not up for your selves treasure?*

Answ. Hee doth not forbid labour, and honest callings, whereby necessary things may bee acquired; without the detriment and hurt of our neighbour (for this is commanded *Ephes.* 4. 28. and 2 *Thes.* 3. 11, 12.) but the love of temporall things (as follows by and by) which is conjoyned with the neglect of divine worship; and a diffidency or distrust of the providence of God.

Sect. 2. §. 2. *Lay not up treasures;*]

Quæst. 1. Why doth our Saviour prohibit this?

Answ. 1. First, because he who is addicted unto earthly things is an Idolater; not beleeving that God is the Creator of heaven and earth, and their Lord before whom they must have no other Gods.

328 Secondly, because hee who is addicted unto the world doth deny the providence of God,
Answ. 2. yea God himselfe.

It is worthy observation, how our Saviour doth confirm the providence of God even by the booke of nature, as an Antidote against this love of the world: and that by these Arguments.

Argu. 1. First, we should leave the care of providing foode and raiment for us, unto him, who hath given both body and soule unto us, verse 25. The Argument plainely is this: The soule (that is, the life) is much more excellent then meat; And the body is much more excellent then cloathing; Therefore hee who gave the greater and more excellent things unto us without our intreatie; will much more give the lesse worthy, if we pray unto him.

Hereunto we might adde these reasons.

He who hath not spared to give his Sonne for us (Rom. 8. 32.) will not deny us inferiour blessings.

Hee who hath given us bread from heaven, (John 6.) will give us earthly foode.

He who hath given Christ to bee a garment unto the soule (Rom. 13. 11. 12.) will apparell the body.

Argu. 2. Secondly, he who feedes the birds is God, yea thy Father; and therefore he will not deny meat unto thee.

The Master of the family, who gives meate to his horse, and oxen, and sheepe, will certainely not withhold it from his children. Now if men who are wicked know, how to give good things unto their children; how much more then our heavenly Father, Luke 11.

Argu. 3. Thirdly, hee who cloathes the lillyes, will much more have a care of cloathing us.

Thirdly, because the Gentiles love and labour
Answ. 3. for these earthly things: now we should be better then they.

Doth our Saviour forbid us to lay up temporall riches.
Quest. 2.

Answ. Not absolutly, but respectively; but of this by and by, verse 24.

What is principally prohibited in this verse?
Quest. 3.

Answ. The love of riches, or the setting of our hearts upon them.

Riches are the blessings of God, why therefore may we not love them?
Quest. 4.

Ans. 1. First, because it is undecent for an heire of heaven, to be so base minded, as to mind, or love earthly things: It is a disgrace for a man to delight in childish vanities and toyes.

Answ. 2. Secondly, because riches hurt us, and bring many cares along with them; of this verse 24.

Answ. 3. Thirdly, because riches tempt unto many evills, 1 Tim. 6. 10. For from hence come I. contentions and suites, II. Injuries and wrongs, III. hard-heartednesse towards the poore, IV. fraud, deceit, false weights, and measures, lying and dissembling, V. supplanting of others, VI. false witnesse, perjury, and bribes in judgement, VII. theft and sacriledge, VII. oppression of Orphans, & making ship-wrack of a good conscience, VIII. Usury and extortion IX. murder, X. treasons and treacheries XI. the denyall of the faith and Apostacy. All these effects and more the love of riches hath produced. And therefore let us not so love riches, as that either, I. wee unsatiably desire them, when wee want them. Or II. Rejoyce in the fruition of them when wee have them. Or III. Mourne and greeve for their losse, when wee are deprived of them.

§. 3. *On earth.*] *Sect.* 3.

Our Saviour here by an Antithesis doth shew, that the love and affection of earthly things is unbeseeming a Christian.

Why may not the righteous love earthly things? *Quest.*

Answ. 1. First, because they are most fit for brute beasts to affect, who are meerely mortall, and led onely by sensuall appetite.

Answ. 2. Secondly, because wee must not remaine on earth alwaies; and therefore our affections should not be here.

Answ. 3. Thirdly, because wee have a better country, which is above; & therfore our affections should not be set upon those things which are below, but we should 1. Mortifie all earthly, and carnall affections, Col. 3. 5. 2. Hunger after Christ, who farre exceedes all worldly treasures and delights. 3. labour for the certainty of salvation, Luke 10. 20. and peace of conscience, Phil. 4. 7.

§. 4. *Where the moth and rust doth corrupt.*] *Sect.* 4.

What is the meaning of these words? *Quest.* 1.

Answ. 1. First, the phrase here used is applyed to our vulgar and common possessions, and the corruption thereof. For 1. Moth is applyed to garments. 2. Rust, to vessels. 3. Theeves to both.

Answ. 2. Secondly, the meaning is, that all things here are subjected to vanity and corruption.

Observ. Christ doth not here name Lyons, beares, ship-wracke, fire and the like but ordinary and weake things, to teach us: That the smallest and most usuall evils are instruments of Gods correction: For 1. He can convert and turne all things, yea even evill things unto good: 2. He can make use of sathan well; and therefore whatsoever evill doth afflict us is but the Lords rod. And therefore we should see Gods hand in all evils.

Quest. 2. Wee may see the hand of God in the Moth, and rust, but how in the theefe, whose deede is wicked, yea forbidden by God positively in his law, *Thou shalt not steale*?

Answ. God permits theeves either 1. for thy covetousnesse and hard-heartednesse. Or 2. for the correction of the negligence of the commonwealth; because sinne is not punished. Or 3. for some other sinne, because it is usuall with God to punish one sinne with another.

Obiect. If it be thus, then theeves are Gods servants.

Answ. Certainely they are, as *Assur* was the rod of his anger; and *Nebuchadnezzar* an instrument to punish the Jewes: theeves are Gods servants as the *Caldæi*, and *Sabæus*, and sathan himselfe was, *Job* 1. But yet these must know that they are indeede the slaves of sathan, and that God will at length cast them into the fire.

Quest. 3. What may we learne from hence?

Answ. The Omnipotencie and infinite power of God, who can punish us by the least creatures: Hee did

did not oppresse Egypt with Lyons, but with Grashoppers, and Frogges, and Flies, and the like: And thus often the least creatures have been great enough to take away the life of man. As for example. First, we may see this in *Animate creatures*; 1. *Popilius, Hatto*, and divers others were slaine by rats and mice. 2. *Aristides* dyed through the bite of a weasell. 3. *Messalinus*, was killed with Horseleeches. 4. *Hermonactes* was stung to death with Bees. 5. Pope *Adrian* was choaked with a flye. 6. *Cassander* was eaten with lice. 7. *Antiochus*, and *Herod* with wormes.

Secondly, we may see the truth of this in *Inanimate* things. 1. *Alexander Elens* the Philosopher died with a reede. 2. *Drusus*, the sonne of *Claudius Cæsar* was choaked with a peare. 3. *Terpandrus* with a fig. 4. *Sophocles*, with the stone of a grape. 5. *Tarquinius Priscus* with a fish-bone. 6. Our Earle *Goodwin* with a crumme of bread. 7. *Fabius* with a haire in milke. 8. *Campson Sultane* of Egypt, was choaked with dust.

Thus we may reade as in a Map, Gods Omnipotency, and Mans Impotency: and learne to feare him, who is able to arme the least and weakest of his creatures, and make it strong enough to cope with, and conquer sinfull man.

VERS. 20. *But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, nor where theeves breake through, and steale.*

Vers. 20.

§. 1. *Lay up for your selves treasures in heaven.*]

Sect. 1. *Quest.* 1. How doth this verse agree with Colos. 1.5. For there the Apostle saith *that life and glory is laid up* (to wit by God) *in heaven*: but here our Saviour biddeth us *to lay up treasure for our selves in heaven*; where by *treasure* is meant *eternall glory*?

Answ. We must here distinguish betweene these two things, namely, 1. The essence and substance of glory. 2. The degree and measure of glory.

First, there is the essence and substance of glory, which consists in the fruition of the presence of God, in the fellowshippe and society with God the Father, Sonne, and holy Ghost, and with the Angels and Saints: now this the Apostle speakes of Colos. 1.5. because this is laid up for true beleevers.

Secondly, there is the degree and measure of glory, which may be laid up, and may be increased by beleevers: For they by their good workes of faith may treasure up a greater measure, & degree of glory. True it is, that a greater reward shall not be given them in heaven for the merit of their workes, but of the meere mercy of God, who in the day of retribution will crowne his own gifts, not our merits: and where he findes a greater measure of gifts; and a greater measure of the workes of faith, there he will in mercy bestow a greater measure of glory, according to that of the Apostle, *He that soweth sparingly, shall reape sparingly, and hee that soweth liberally, shall reape liberally*[l]. And againe, *as one starre differeth in brightnesse from another, so shall it bee in the resurrection*[m]. Whence it appeares that there shall be a greater measure of glory in one Saint then in another, according to the measure of the workes of faith. Now this our Saviour speakes off in this place: lay up treasures for your selves in heaven, that is, treasure for your selves, a measure of glory; and adde one measure to another: as men in heaping and hoording up riches, adde one shilling and one pound unto another.

[l] 2 Cor. 9. 6.

[m] 1 Cor. 15.41.

§. 2. *Lay up treasure in heaven, where neither moth, nor rust, &c.*] *Sect.* 2.

Quest. 1. What is the principall scope of our Saviour in this verse?

Answ. His maine drift, I conceive, is to shew an Antithesis or opposition betweene terrestriall, and celestiall treasures.

Quest. 2. Wherein and how doe they differ?

Answ. 1. First in temporall things the successe, and event is uncertaine: yea often the end doth not answer the expectation, nor the crop the paines, but a man utterly loseth his labour: But pietie hath certaine Promises of God, and heavenly glory in the life to come. And therefore the Lord being true, the event and successe of heavenly treasures is certaine.

Answ. 2. Secondly, In earthly things a man often takes much paines, and great labour for little profit, & benefit: But in heavenly things the least thing, even a cup of cold water shall have a plentifull reward, *Mat.* 10.42. and our least sufferings shall be crowned with exceeding glory, Rom. 8.18.

Answ. 3. Thirdly, earthly things are but temporary, transitory and corruptible, & are sometimes spent & & exhausted by use, sometimes corrupted or defaced, either with the moth, or rust, or age, yea though they be retained entire, and reserved safe, yet they cannot make the possessors constantly & solidly happie and blessed. But heavenly treasure our Saviour calls ἀνέκλειπτον, *Luke* 12.33. a treasure which faileth not; because neither by time, use, or any way they can either bee diminished, defaced, corrupted, or made worse; but are durable, perpetuall, eternall, yea a treasure which can never be exhausted, but will remaine with, and make eternally happie the possessor thereof.

Vers. 22. 23.

VERS. 22. 23. *The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye bee evill, thy whole body shall be full of darkenesse. If therefore the light that is in thee be darkenesse, how great is that darkenesse.*

§. 1. *The light of the body is the eye, &c.*] *Sect.* 1.

Argu. The Papists say, that in men there is (*Liberum Arbitrium & a malo & ad bonum*) a freedome of will, by which we may both doe good, and abstaine frō evill: Amongst many other arguments our men urge this verse, arguing hence from the corruption of the understanding.

In man *Liberum arbitrium* proceedes from the understanding and will, which are faculties of the humane soule: And therefore it is necessary that Free-will (*Liberum Arbitrium*) should be such as the the understanding and will is: The Argument is drawne from the understanding which is now corrupted, in this manner.

330 If the understanding of man be evill, then mans Free-will is not good: If Free-will be not good, then neither is it free from evill. But the former is true, therefore also the latter.

The consequence is plaine of it selfe, but more evidently appeares from this verse; *The light of the body is the eye, &c.* Which place all Interpreters acknowledge to be metaphoricall, drawne from the light of the body unto the light of the minde; see *Chrysostome*, *Iansenius*, and *Lucas Brugensis. sup.*

The Antecedent (namely, that the understanding in all men naturally is corrupted, vitiated, depraved, and obscured) is thus confirmed from these places, to wit. I. From verse 23. *If thine eye be evill, &c.* Now that the eye is evill appeares from *Luke* 4. 18. *The Spirit of the Lord is upon me, and therefore hath the Lord sent mee to preach the recovering of sight to the blind*: and therfore it appeares that all men without Christ are blinde, as *Cajetane* well observes upon those words. II. From *Mat.* 4. 16. *The people who sate in darkenesse saw a great light*: where we see the state and condition the *Galileans* were in when Christ came to dwell amongst them, so *Luke* 1. 79. III. Hence salvation in and by Christ is described to be a freedome from darkenesse: *ye are called, that you might shew forth the praises of him who hath called you out of darkenesse, into his marvellous light*, Col. 1. 13. Thus without Christ all men are in darkenesse. IV. Out of Christ all men are darkenesse, *Ephes.* 5. 8, *ye were darkenesse, &c.* which darkenesse was wrought in us by Sathan, 2 *Cor.* 4. 4.

If the Reader desire to see a further, fuller, and more ample prosecution of this Argument, I referre him to *Chamierus*, *De libero Arbit. lib.* 4. *cap.* 3 *Tom.* 3. *pag.* 88.

Sect. 2. §. 2. *If thy eye be single, thy whole body shall be full of light.*]

Object. The Papists hold that the workes of the righteous be perfect, and *Bellarmine* (*De justific. lib.* 6. *cap.* 15.) hopes to prove it from this verse, arguing thus.

If thy eye be single, thy whole body shall be light; And *Luke* 11. 36. (for I joyne them as hee doth both together) *If thy whole body bee full of light, having no part darke, the whole shall be full of light*, as when the bright shining of a candle doth give thee light.

In these places is described a worke perfectly good, both substantially, intentionally, and circumstantially, both in regard of the matter, intention, and all the other circumstances; For *Oculus simplex*, *the single eye*, is a good intention; and *Corpus Lucidum*, *the light body*, is the good worke. Now such a worke our Saviour pronounceth to bee full of light, having no part darke.

But if such a worke bee a mortall sinne of his owne nature, as the *Lutherans* say, then it should be all darke. For as an evill intention, so any other fault or defect makes a worke evill, although it be in his owne nature and kinde good.

Wherefore some certaine workes of the regenerate are so good, that they are exempted and freed from all sinne, defect, fault, and obliquity whatsoever.

First, *Bellarmine* concludes (*extra thesin*) that which is not in controversie; for wee doe not dispute, whether the good workes of the regenerate be sinne in their owne nature (for this none of us doe say) and therefore he falsely ascribes this to the *Lutherans*) but whether they be sinne by accident or not, that is, through the corruption of the workeman: And this indeed we say, that by reason of the contagion of our nature, there alwaies adheres something to our best workes which of its owne nature is evill, vitious, and contrary to the law of God; and consequently in the rigour & severity of Gods judgement is mortall and deadly. But we acknowledge, that the good workes of the regenerate in their owne nature (that is, as they proceed from the grace of God within us, and his Spirit assisting us) they are good, holy, and pleasing unto God. *Answ.* 1

Secondly, his consequence is naught: Christ describes a worke perfectly, and in every respect good; Therefore the workes of the regenerate are such; is a grosse, and absurd conclusion. We must not from hypotheticall and conditionall propositions collect categoricall and absolute conclusions, for that is done without booke. *If thy eye be single, thy whole body shall be full of light*; this is true, but this proves not that the eye is so, or if that were granted, no more would follow from hence, then this that all those actions which proceede onely from the mind were pure; for the cleater taking up of this answer, I lay downe these Propositions. *Answ.* 2.

First, in the law of God, the Lord doth both prescribe, and describe workes perfectly good: yea, it is contrary to the nature of the law to admit of imperfection, the law injoynes us *to love the Lord with all our heart, with all our soule, and with all our strength*: in which words is described a worke perfectly good, and so our Saviour in the places objected, may give us an *Idea* of a worke full of light having no part darke in it. *Propos.* 1

Secondly, although the law perscribeth and describeth workes perfectly good, yet it followeth not hence, that any workes of the righteous are such. When it is said that Philosophy is *Amor sapientiæ*, a love of wisedome, the perfect nature thereof is described: But we must not hence presently conclude that the Philosophy of *Socrates*, or *Plato*, or *Aristotle* was perfect: Thus Christ saith, not that any man hath a single eye, or a body all light, but speakes *hypothetice*, *si fuerit*, *If there be a single eye*. *Propos.* 2

Thirdly, by the eye is meant the mind, which is enlightned and healed by the grace of the holy Ghost. *Propos.* 3

Fourthly, although we should grant that the mind were perfectly enlightned, and that all the actions of such a one were light, in as much as they proceed from the grace of regeneration; yet to those actions cleaves something which doth not proceed from this regenerate minde, but from the corrupt and unregenerate flesh; for that hath alwayes in it some darkenesse and vitiousnesse, *Propos.* 4

ousnesse, as Saint *Paul* proves plainly, *Rom.* 7. And therefore though the workes of the regenerate should proceed from a perfectly pure mind, yet we might not proclaime them perfectly pure and good, because they are tainted by the body, and polluted by the unregenerate part of man.

Prop. 5. Fifthly, the illumination, and purgation of the mind is here only imperfect and inchoate, as appeares by these places, *We know in part, and wee prophecie in part*, 1 Cor. 13. 9. and Rom. 12. 2. and Ephes. 4. 23. The Apostle exhorts those who are regenerate, to labour to be more and more *renewed in the spirit of their minds*.

Prop. 6. Sixthly, notwithstanding these reliques of darknesse and corruption, the regenerate are called by the Lord, *A parte meliori*, from their better part, *light*, *now ye are light in the Lord*, Ephes. 5. 8. And their workes pure, as followes by and by.

Answ. 3. Thirdly, *the single eye* signifies not perfection, but integrity and singlenesse of heart, without guile or dissimulation: Thus *Augustine* acutely distinguisheth betweene *Rectum corde*, & *mundum corde*; right in heart, and cleane in heart: *Rectus corde est is recto cursu, id est, recta fide atque intentione pervenire potest, ubi habitat mundus corde.* Hee is right in heart which endeavoureth that with a right course, that is, with a right faith, and intention hee may at length come thither, where dwelleth the cleane in heart[m]. Thus in both places objected, by a single eye, wee must understand a minde enlightned and purged by the Holy Spirit, and by a light body, a life and conversation shining in righteousnesse and holinesse. For if the eye be cleare and quicke sighted, a man walkes on cheerefully, and readily in the right way; if the eye be blind or vitiated, a man stumbles, and falls, and erres: And so if the mind bee enlightened and purged, the child of God walkes on in the right way of the Commandements of the Lord; but if it bee obscured and blinded, then a man walkes in the way of darknesse and sinne.

[m] *August. de perfect. justit. contr. Celestin.*

Answ. 4. Fourthly, *Bellarmine* erres in saying that a single eye is a good intention: For by the single eye is not meant the intention (neither is it to be restrained thereunto) but the pure light of the minde: for a good intention doth not suffice for the producing of a worke full of light, as appeares by Saint *Paul*, who wanted not a good intention when hee persecuted the Church and members of Christ and yet the work was a work of darknesse because it did not flow from a minde enlightned and purged.

Answ. 5. Fifthly, the Jesuites inference is erroneous, that any fault or defect going along with a good worke, makes the worke wholly darke and wicked; for it followes no more then this, some ignorance or ignorance in something may be found in *Socrates* or *Aristotle*; and therefore they are altogether ignorant.

Answ. 6. Sixthly, hee doth not rightly conjoyne an evill intention, and any other obliquity, nor truly affirme that there is the same reason in both, for the vitiating and corrupting of an action which is good in its owne nature and kinde; for the malice or evilnesse of an action principally depends upon the will, and therefore an evill intention doth argue the action to be crooked and depraved: But any other obliquity or failing which sprouts from the corruption of our nature, doth not argue voluntary malice, and consequently doth not vitiate a moral action, which is good in its owne nature: Although if wee speake strictly, our best actions may bee called bad for their imperfections and defects, which cleave unto them. 331

Answ. 7. Seventhly, the light having no darknesse (mentioned by Saint *Luke*) is faith, which wholly inlightneth the body; as Christ saith, *He that is washed is cleane every whit* (*John* 13. 10.) But this maketh not for the perfection of workes.

Answ. 8. Eightly, yet the light of faith, though considered in it selfe, it hath no darknesse; yet in the sight of God, and conferred with his light, is full of darknesse: as *Hierome* well noteth upon those words, *God is light, and in him is no darknesse*[n]. Hee sheweth that all other lights are obscured with some blemishes.

[n] 1 Ioh. 1. 5.

Answ. 9. Ninthly, Saint *Luke* saith, that the light body hath no darke part in it, because in every worke it followes the light, and walkes by the direction thereof; and yet there may bee some darknesse mixed with this light. The Moone is all enlightned at full Moone, and yet even then some darkish and duskish clouds appeare in her. And therfore al these things considered we dare not subscribe to the Cardinal, who saith that the good workes of the regenerate are perfect.

I find this present Objection handled by *B. Davenant, de justitia actuali; Cap.* 26 *pag* 438, 439. By *D. Willet, Synops.* of good workes, *part.* 3. *qu.* 2. *fol.* 127. By *Chamier de oper. imperf. lib.* 11. *Cap.* 22. §. 10. *fol.* 361. *Tom.* 3. and *Amesius Bellar. enerv. tom.* 4. *pag.* 197. From all which I have borrowed something.

Sect. 3. §. 3. *If the light that is in the body be darknesse, how great is that darknesse.*]

These words are alleadged by M^r. *Wemse* in the last part of his exercitations, to prove that the originall Text of Scripture is not corrupted (*pag.* 117.) The Scriptures are the light of the Church, and if the Originall Text were corrupted, how great were the darknesse of the body.

Conjuncta } *instrumentis gratiæ* } *Remota.*

Remota instrumentis gratiæ, are the preachers, and their writings, and they may be corrupted.

Conjuncta instrumentis gratiæ, are the Prophetes and Apostles, and their writings; these the Lord kept from errour and corruption for the good of his Church.

Vers. 24. VERS. 24. *No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other, ye cannot serve God and Mammon.*

Sect. 1. §. 1. *No man can serve two masters.*]

This

332 This verse containes a compleate Categorical syllogisme.

No man can serve two Masters.

But God and Mammon are two Masters.

Therefore neither ye nor any can serve God and Mammon.

The Minor proposition, that God and Mammon are two contrary Masters, our Master takes as granted; and proves the Major, *ab effectis*, from the effects of love, hatred, adhesion, and neglect: If he love the one, he must hate the other, if he hold to the one he must neglect the other.

No man can serve two masters.

1. Distinguish betweene { The Persons } For the husband and the wife make but one Master; two Consuls are but one Magistrate; and two partners are but one Commander. / The Rule. }

2. Distinguish betweene { Helpe and Service } Namely betweene { An Action / The fundamentall reason of the action. }

For he who serves thee may helpe thy friend, yea in helping thy friend serves thee, because it is by thy command. For thus farre onely a mans servant may serve another, viz.

First not in all things, but onely when his Masters occasions will permit.

Secondly, not when hee will of himselfe, but onely with the love and leave of his Master.

And therefore (these things premised) *no man can serve God and Mammon*; For I. They two doe not make one Master, or Governour; but are diametrall opposites. II. They two are not two friends, but enemies, as appeares by the hatred of Sathan against all the Saints and children of God, and the Dragons persecuting of the woman. III. Their employments will never permit their servants to serve one another; that is, the Lord requires, that we should serve him wholy, and his workes we can never fully performe as long as we live: and therefore he will never permit his servants to serve Mammon, because he is his enemie: his worke and employment will never permit that we should serve another at any time, because that continually filles our hands, and when wee take leave to worke any other worke, we wholy neglect our Masters worke.

Observ. Our Saviour then hereby teacheth us, That no man serveth God truely, but he who serveth him onely. Reade 1 *Sam.* 7. 3. and Deut. 6. 13. 14. and *Mat.* 4. 10. and 1 *Cor.* 10 21.

Quest. 1. Why must wee serve God onely, and the world not at all?

Answ. 1. First, because the world is contrary unto God; yea so contrary that hee who serves the world cannot serve God (in this verse) hee who loves the world, cannot love God, 1 *Iohn* 2. 16.

Answ. 2. Secondly, as children acknowledge but one Father, and Subiects one King, so servants must acknowledge but one Master, and serve him only.

Answ. 3. Thirdly, God is a jealous God, and will not divide his honour, *Exod.* 20. 5. *Nahum.* 1. 2. The Romans would not admitt of the God of the Hebrewes, because he would either be served alone, or he would not bee served at all; and this is the true nature of God, for he will not part stakes with any, but will either have all the heart, or none of the heart.

Obiect. Many men serve two partners, many men serve two persons, a husband and a wife, many men serve two Consuls, yea two Friends: How therefore is this true, *No man can serve two Masters*?

Answ. 1. First, some expound this of opposite and contrary Masters, that a man cannot serve two enemies: and this is true in the present case, for God and Mammon are opposites and enemies.

Answ. 2. Secondly, the Proposition seemes universally true, understanding it with a double distinction viz.

Answ. 4. Fourthly, because except we serve God onely, we cannot please him, and by devoting of our selves wholy unto him we become acceptable, Rom. 12. 12. and 1 *Thes.* 4. 1. Wee are obliged unto the service of God, as a wife is unto her husband, to wit, both affirmatively and Negatively; she must love her husband, and she must prostitute her selfe to none, besides her husband; so we must serve the Lord, and none else at all besides him.

Quest. 2. May we not serve the King?

Answ. Yes, but in the Lord, Rom. 13. 1. The *Cantabrians* answered *Augustus*, that their houses, lands, possessions, and riches were his, but themselves belonged unto none but unto the Gods, and themselves. So we must remember that we are the servants of the Lord, and may in him and for him serve his substitutes, but wee must serve none against him.

Quest. 3. Whether may wee injoy good temporall blessings or not?

Answ. 1. First, we may enjoy them in the Lord, in as much as they were given by him.

Answ. 2. Secondly, we may enjoy them, so farre forth as they accord and may stand with his service, and obedience.

Answ. 3. Thirdly, we may enjoy them, in so much as they may promote and advance his glory.

Answ. 4. Fourthly, we may enjoy them, giving thanks unto God for them, 1 Tim. 4. 4.

Quest. 4. Wherein doth the service of God consist?

Answ. In these three things, namely,

First, in the obedience of his law, statutes, and ordinances; we must serve him by doing his will.

Secondly, in subjection unto him; wee must confesse and acknowledge in all humilitie, that we are obliged to performe whatsoever hee requires of us, being none of our owne.

Thirdly,

Thirdly, in a holy profession of his name before men, although it bee with danger, as the three children did, Dan. 6. 10.

Quest. 5. It is hard for us to devote our selves wholy unto the Lord, and his service; and therefore by what spurre may we be quickned, or by what argument may we be moved hereunto?

Answ. By an Argument drawne *ab absurdo*, because it is grossely absurde to serve any other: for the confirmation, and amplification hereof observe, That he who serveth any other besides the Lord must doe it for some of these causes, al which are absurd.

Namely, either because

First, hee hath more warrant to serve another, then to serve the Lord; this is absurd, for we are commanded to serve him only, Mat. 4. 10. from Deut. 6. 13.

Secondly, others have as much interest in us as the Lord hath; this is absurd, because he is our Lord, both in regard of our creation, redemption, and gubernation.

Thirdly, those whom we serve are better and more worthy in themselves to be served then the Lord is; this is absurd, because God is *Optimus Maximus*.

Forthly, others are better in regard of our selves; that is, it is more profitable for us to serve others thē to serve the Lord; this is absurd, for he is *Optimus* the best of all in regard of us; yea our chiefest good & happinesse; & therfore we should doe as *Cato* advised the Romans in the contention betweene *Cæsar* and *Pompey*, *serve the best*.

Fifthly, we love others more then wee love the Lord; this is a shame, for we should love him above all, as followes afterwards.

Sixthly, those whom we serve love us more then the Lord doth; this is false, for he is called φιλάνθρωπος, the lover of mankind, yea he hath not *Titulum finere*, for never any shewed that love unto others, wch he shewed unto mankind in giving his only begotten Sonne unto death for them when they were enemies, Rom. 5. 7. 8.

Seventhly, others deserve to be served better then the Lord doth; this is absurd: for wee have from the Lord both our bodies and soules, both our being and well being.

Eighthly, the precepts and lawes of others are more just, and equall; this is false, for all his commandements are holy, and just, and good, Rom. 7. 12. yea his yoake is easie, Mat. 11. 30. 333

Ninthly, others are to bee feared more then God: A man is most carefull to serve him whom he is most fearefull to offend; now none is to be feared so much as the Lord, for others onely are able to harme the body, but he can cast both body and soule into eternall destruction, Mat. 10. 28. wherefore he is to be served in feare, Psalme 2. 11.

I conclude this with a history: *Signior Pyrho di Stipiciano* being at the defence of *Carignan* in *Piemont*, valiantly sustained the siege against *Mons. d'Augnian*, and all the French Camp; and (after that the Marquise of *Vasto* was discomfited at Cerisole, where the Emperours part lost the battell) he before he would yeeld, although greatly destitute of victuals, held them out forty dayes, and at the length, having no hope of succour he was constrained to yeeld; and so departing from *Carignan*, went (according to the oath he had taken) unto the King of France, who greatly honoring his vertue, albeit he was his enemie, offered him great preferment if he would serve him: But Signior *Pyrhus* rendring thankes to his Majestie, refused all offers made. Afterwards upon this he had figured for his Impresse the horse of *Iulius Cæsar*, who would never suffer any other rider: His Motto was, *Soli Cæsari*, faithfull onely to the Emperour. Thus let us doe, neither through feare, or for riches, pleasure, honour, preferment and the like, serving any other; but with all fidelity and constancy serve the Lord all the dayes of our life.

§. 2. *He must hate the one*:] *Sect. 2. Obser.*

Our Saviour in this place shewes that the love of the world doth induce us unto the hatred of God.

Why doth the love of the world make us to hate God?

First, because the love of riches leades us unto the worship of Sathan: hence the devill tempts Christ to worship him, by offering the world unto him, *Mat.* 4. 9. yea hence covetousnesse is called Idolatry, *Eph.* 5. 5. and *Col.* 3. 5. *Answ.* 1.

Secondly, because there is a contrarietie of nature betwixt God and the world: love and hatred are opposite, so is God and the world. *Answ.* 2.

The Lord is pure, just, immoveable, eternall, and good:

The world is polluted, unjust, mutable, temporall, and evill, Gal. 1. 4. and 1 John 5. 19.

The world hated Christ, John 7. 7. *The world hated not you, but me it hateth.*

The Lord hateth the world: although not as it is his creature, but as it is our Lords bearing rule in our hearts, and usurping or taking up the chiefest roome in our affections.

Thirdly, because God and the world are contrary in their commands, and leade unto divers ends; *Si esurientem a cibo abigas, animum transferri* (*Plaut.*) A man would hate and be angry with him *Answ.* 3.

him who should drive him from a well furnished Table, when his stomach were in folio: so men hate God, because hee prohibits those things which the world layes before them, and which they lust after, and long for.

The world leads and perswades unto pleasure, honour, mirth, idlenesse, and peace.

The Lord leads, and perswades unto patience in injuries, losses, and crosses; to suffer persecution, to goe into the house of mourning, to deny our selves, and pleasures, and the like: And therefore no wonder if the love of the world make us hate God.

Quest. 2. Why must we not love the world, which was created by God for man?

Answ. 1. First, because it is transitory, and all things that are therein, *Iob* 27.16. &c. *Prov.* 12.27. & 20 21. & 2.16.

Answ. 2. Secondly, because it provokes the Lord unto anger. *Esa.* 57.17. *Prov.* 15.27. *Ierem.* 6.13. & 22.13.

Answ. 3 Thirdly, because it hardens the heart, *Esa.* 57. 17. as *Mat.* 5.4. & 2. *Peter* 2.14.

Answ. 4. Fourthly, because the love of the world, doth so possesse the whole man, that a man can neither, heare, desire, nor doe any thing against his covetousnesse, but all for it, as for example.

I. A covetous man cannot pray heartily for any thing, but for his ships, and corne, and cattle, and debtes, and estate, and the like.

II. A covetous man can neither heare aright, nor heartily desire the Word of God, *This people saith the Lord come unto mee, as my people, and sit before me as my people, and heare my Word but doe it not, for their heart goeth after their covetousnesse.* So our Saviour saith that the thorny cares of this world choake the seede of the word. Wherefore *David* prayes, *incline my heart O Lord unto thy Law and not unto covetousnesse.*

o Ezech. 33.31.
p Mat. 13. 18.
q Ps. 119. 36.

Quest. 3. By what meanes may wee bee freed or preserved from the love of the World?

Answ. 1. First, labour to feare God, and then he will provide for thee, *Psalme* 33.18,19. *Behold the eye of the Lord is upon them that feare him: to deliver their soule from death, and to keepe them alive in famine.*

Answ. 2. Secondly, labour for grace and piety, for that is great gaine, and true riches 1. *Timoth.* 4. 8. Yea to him who once gaines, and obtaines them, they will really appeare to be more precious then gold.

Answ. 3. Thirdly, labour for contentation; for having once that, we have enough, whatsoever else we want. 1. *Ti.* 6. 6.

Answ. 4. Fourthly, have a frequent meditation and expectation of death, the Resurrection, the day of judgement, life eternall, and ever-during death: for this will crucify the love of the world in us.

Answ. 5. Fifthly, labour that thou maist bee made the servant of God; that being admitted into his service, thou maist apply thy selfe wholy unto him, and his obedience.

Quest. 4 How may wee know whether wee are guilty of this love of the world or not?

Answ. 1. First, if wee take most paines for the world, and be most carefull therein, it is a signe that wee are lovers of the world. *Mat.* 6.25.31,32.

Answ. 2. Secondly, if wee will rather forsake God, and the waies of righteousnes, then these worldly things, it is a signe that we are lovers of the world, *Matthew* 10.37,39. & 19.20.

Answ. 3 Thirdly, if we judge those happy, who abound in riches and worldly affluence, then it is an argument that the world hath too great a place in our affections.

§ 3. *And love the other.*]

Sect. 3. *Obiect.* Our Saviour in these words shewes, that the love of God doth bring along with it the hatred of the world: Or, he who loves the Lord will hate the world. *Zelus vnius consortium amoris contrarii in amato, si inveneris, dedignatur & nititur repellere quantum potest.*

Quest. 1. Why doth hee who loves the Lord hate the world?

Answ. 1. First, because worldly things withdraw and take off the heart from God: therefore he who freely loves the Lord avoids and takes heede of the love of them.

Answ. 2. Secondly, our love unto God is shewed by our obedience; but worldly things (at least) hinder us from the service of the Lord: and therefore he who loves the Lord, as baites and snares escheweth them.

Answ. 3. Thirdly, hee whose heart is inflamed with the love of God, thinks worldly things unworthy his love: and despiseth them as childish toyes.

Answ. 4. Fourthly, *Nullum datur vacuum*; The love of God doth fill and replenish the soule, which the world cannot; and therefore leaves no voide places for any contrary loves: The heart cries give, give and is never satisfied so long as it is set upon the world; but when the Lord once enters the soule, it is then at quiet, and saith with *Iacob*: *I have enough.*

What worldly things must we hate?

Quest. 2. These things. *Answ.*

I. The sinnes of the world.

II. The allurements of the world.

III. The impediments & lets of the world. And

IV. Our own corrupt affections.

Why must we love the Lord?

Quest. 3. *Answ.* 1. First, because all good things are prepared for those that love him: *eye hath not seene, nor eare heard, nor have entred into the heart of man the things, which God hath prepared for them that love him.* 1. *Cor.* 2.9. Read also. *Ephes.* 6. 24. & 2. *Timoth.* 4 8. & *Iames.* 1. 12.

Answ. 2. Secondly, because it is a shame for Christians to love the world, and not to love God. Larkes that soare aloft in the ayre, build their neasts in the earth; but the children of men should not doe so.

The wood-*Pecker*, is called in Greeke μιερὸν for her beauty, & feathers of divers colours; but ἐν τῇ γῇ κατασκάπτει she builds her neast in the earth: so there are many men of rare parts otherwise, who spoile all by groveling upon the earth, setting themselves wholy to gather the thick clay of

q *Arist.*

of this world together. Now it is a great shame for those, who would bee helde the children of God, and members of Christ to love any created temporall thing more then God.

Answ. 3. Thirdly, if wee looke upon God wee shall finde that there is great cause to love him, and that in many respects, namely,

I. In regard of his Law and that { First, because hee commands us in his Law to love him. Secondly, because his Commandements are just, holy, and equall.

II. In regard of his relation unto us; because he is our Father, Master, and King, therefore we should love him.

III. In regard of his liberality, and mercifull bounty unto us, extended both in our creation, as also in providing for us what is good, in protecting us from all evill, in bestowing spirituall mercies, and meanes upon us, yea in giveing of Christ for us. And therefore wee should love him.

IV. If wee respect the essence and nature of God, we shall see therein great cause to love him; and that.

First, in regard of himselfe, because hee is invisible, immutable, incomprehensible, immortall, the most high, and blessed Lord God.

Secondly, in regard of our selves, because he it the object of the soule, and there is nothing that can give rest to the soule, but God: The heart of man is like the needle of the *Compasse* that trembleth untill it come to the Pole. The soule of a wicked man is *in a sling*[r]; Now that which is in a sling is violently tossed about; and so is the soule when it is not upon the proper object.

1 Sam. 25. 29.

David said *Libbi sebbarchar my heart was troubled*, *Psalme* 38. 10. *Sobber* is called a Merchant which goes to and fro to sell his wares, to shew how the heart of man is troubled about sundry things: yea further the letters here are doubled, to signifie the great care and trouble that *David* had, when hee sought after these things, as the Merchant seeketh for his game. When the rich man said in the Gospell, *Soule take thy rest, for now thou hast much goods laid up for many yeares*, *Luke* 12. 19. Hee put the soule then from the right object: But when *David* said, *Returne my soule to thy rest*, *Psalme.* 116. 7. Then he set his soule upon the right object. As light is the first object of the eye, and not the light of the Sun or Candle. So God is the first object of the soule, but not this or that way revealed, by his creatures, or by his word: And therefore hee ought to bee loved for himselfe.

Quest. 4. By what meanes may we be inflamed with the love of God?

Answ. 1. First, labour to feele the sweetnesse of God; labour to know how good and gracious the Lord is; All men desire that which they judge to be principally and chiefely good for them; And therefore if wee could but once taste, or conceive, how sweet and good the Lord is, it would make us to love him. A man comes to this knowledge partly by the hearing of the Word of God, and partly by meditating of the great and gracious workes of God, but principally by Faith in Christ.

Answ. 2. Secondly, pray daily unto God, that hee would so shine into thy heart by some glimpse of his holy Majesty, that thou mayst become sick of love.

Answ. 3. Thirdly, separate thy selfe from all those things which may hinder thee from loving the Lord.

Quest. 5. What things let or hinder us from the love of God?

First, the love of sinne: *Non bene conveniunt*; the Arke and Dagon cannot both stand in one Temple, nor God and sin be in one soule; And therefore labour to leave, and learne to loath all sinnes whatsoever, because God will not come, where sinne is wittingly harboured without any opposition, or reluctation.

Answ. 2. Secondly, the love of the world: as in this verse, and *Iames.* 4. 4. & 1. *John* 2. 15. Wherefore love not the world.

Answ. 3. Thirdly, the blindnesse of the judgment: sense preferreth temporall things before spirituall; And therefore labour that our understandings may bee enlightned, and our judgements informed, that being able to discerne between things that differ, we may (with Christ) know to refuse the evill, and chuse the good[s]. [s] Esa. 7. 15

Quest. 4. How may we know, whether we love the Lord or not?

Answ. 1. First, if wee hate sinne, the world, and worldly things, and all things that are opposite, or contrary unto God; it is a signe that we love him.

Answ. 2. Secondly, if we thinke and meditate seriously and frequently upon our God in private, it is a signe that we love him.

Answ. 3. Thirdly, if we have a high estimation of our God, valuing him above all other things, it is an argument of love. *Alexander* desiring to know, whether *Apelles* were in love with *Campaspe* (whom hee had intended for himselfe) caused his page (when *Apelles* was in serious discourse with him) to cry out, *Apelles, Apelles*, looke about you, your shop is one fire: wherewith hee being affrighted cryed out, aye mee, if the Picture of *Campaspe* bee burnt, I am undone.

Thus if we can say with him, we are undone, if we loose our God, or with *David*, that there is nothing in Heaven or earth that wee desire besides him; it is a comfortable signe of love[t]. [t] Ps. 73. 25

Answ. 4. Fourthly, if our love bee perpetuall, and constant, it is a signe of true love. *Gasper de Magno*, a Knight of *Millan*, bare a Stockdove with a Diamant in her bill, it being the nature of this Bird never to loose any thing it hath once taken, thereby to inferre, that he would never give over to love his Lady, whose name was also *Diamanthe*. His Motto was, *In aternum*; For ever: Thus it is not enough to love the Lord at times, or for a time, but if wee desire

to

336 to approve our love to be faithfull and unfained, we must love him above all things, and that for ever and ever.

Sect. 4. §. 4. *Or he will cleave (or hold) to the one: and forsake the other.*

I conceive that our Saviours scope is here to argue from verse. 19. and that thus;

Lay not up for your selves treasures on earth; because then you will adhere and cleave to them:

Obser. Teaching us that hee who studies to lay up treasures on earth will hold to them. *Eccles.* 4.8. & 6.1, 2.

Quest. 1. How doe men adhere and hold to riches?

Ans. Two manner of wayes, *viz.*

First, *Voluntarie* willingly, when a man makes choice rather of riches then of God and graces: this is shamefull and monstrous, for a man wittingly, and willingly to preferre his body before his soule, the world before the Lord, and goods before grace.

Secondly, *Coactè*, by constraint; when his affections are so captivated with the love of the world; that like Birds in lime-twigs he cannot free himselfe; but (*video meliora, proboque, deteriora sequor*) although he see what is best, and approve thereof, yet still he followes what is evill. It is a miserable thing for a man to know, that he runneth on the high way to destruction, and yet cannot stay himselfe.

Quest. 2. Why may wee not labour to be rich?

Answ. 1. First, because riches are not necessary; *Natura paucis contenta*; A little sufficeth nature; a little meat will feede us, and a few cloathes will keepe us warme; And therefore there is no necessity of being rich.

Answ. 2. Secondly, because riches are full of troubles; being acquired by labour, kept with care, lost with griefe and spent with much unwillingnesse, as shall else-where be shewed.

Answ. 3. Thirdly, riches are full of perill, and danger, being hurtfull

Both for the { Body, as shall be shewed amply in another place: in the meane time Reade *Eccle.* 5.10,11,12,13,14.

Soule because they hinder us from holy duties, namely, { First, from Prayer, because either { First, they distract the Minde in Prayer; the thoughts and heart being about some worldly things, while the lips pray. Secondly, or the power of Prayer is conversant about earthly things; that is, the most (and most fervent) petitions are for earthly things.

Secondly, from following of Christ, as wee see in the young man; who chose rather to leave Christ then his riches. *Matthew* 19.20.

Thirdly, from turning unto God; riches so bewitching, and inchanting us, that we cannot leave them, though we dye for it.

Quest. 3. Why may wee not lay up treasures on Earth?

Answ. 1. First, because this is a brutish thing to spend all our time about earthly things. The Swine never lookes up unto Heaven, but alwaies beholds the earth; and being violently cast and laid upon the backe, so as that shee sees the Heaven, the admiration of the sight thereof makes her cease her yelling. Thus many live here on earth, as though there were no other life, as though they should live here for ever, yea as though God had created them for no greater or higher ends then to be rich.

Plutarch.

Answ. 2. Secondly, because riches are uncertaine, yea shall not abide with us: The Frenchmen say, that sicknesse comes to men on horse-back, but returnes from them on foote; that is, comes suddenly, but goes leasurely; Now riches are contrary here unto, they come creeping like a snayle, but flye away like an Eagle; they are long a getting, but quickly lost. Wee are deprived of our riches three manner of wayes.

I. Sometimes they are taken away from us, by some casualtie, either of fire, water, theeves or the like, Read for the proofe hereof, *Psal.* 76. 3. and *Prov.* 12. 27. and *Eccles.* 5. 11, 12.

II. Sometimes wee are taken from them, when we make most account to take pleasure in them; as wee see in the rich man, who had no sooner said, *Now soule take thy rest*, but the Lord saith, *Stulte hâc nocte, Thou foole this night shall thy soule be taken away*[u]. [u] Luke. 12.20.

III. Sometimes they remaine with us, and wee with them; and yet are taken away in regard of use and comfort; sometimes a man is so hindred either by sickneslie, or imprisonment, or some domesticall vexations of wife or children, or the like, that he hath no more joy or comfort in his possessions, or riches, then if he possessed none at all. And therefore why should wee waste and spend our daies in treasuring up that which will take the wings of the morning, and flye away.

Answ. 3. Thirdly, because for the most part they make us worse: A man who seriously desires to bee good, will not seeke for or after that which may make him evill, But riches are of this nature: And therefore we should not consume and waste our time in labouring to heape them up. *Alexander* sent a great reward unto *Phocion*, because he heard that hee was an honest man: But he refused the present, and returned this answer, That hee thanked the King, for his bounty, and good conceit of him, and intreated

ted him, to let him bee an honest man still; As if hee would say; such a summe as *Alexander* sent, was enough to corrupt him, and to make him worse: and therefore he durst not meddle with it. Certainly riches and the things of this world are snares, impediments, lets, yea the baites of Sathan (as appeares by him who had married a wife, and him who had bought a Farme, and him who bought the Oxen [w]) and therefore as wee should avoide the coards of vanity, that draw on iniquity, so wee should not heape up, and gather together, that which will bee a meanes to make us rather worse then better.

[w] Luk. 14. 18, 19, 20

Quest. 4. Is it not lawfull at all to lay up treasures here one earth? doth not Saint *Paul* say, *that he who provides not for his family is worse then an infidell*, 1 *Tim.* 5. 8. yea doth not *Salomon* say; *Bee thou diligent to know the state of thy flockes, and looke wel to thy herds?* *Prov.* 27. 23.

Answ. 1. First, in generall it is lawfull to possesse riches, as followes afterwards.

Answ. 2. Secondly, in generall it is lawfull to procure and acquire riches honestly: *Iacob* increased his estate, when he was with *Laban*, and *Ioseph* gathered exceeding much riches from *Pharaoh*.

Answ. 3. Thirdly, it is lawfull to lay up treasures, and to provide some estate for our children, 1 *Tim* 5. 8. yea it is the duty of parents, as Saint *Paul* saith, *The children ought not to lay up for the parents, but the parents for the children* [a]:

[a] 2 Cor. 12. 14

Answ. 4 Fourthly, our Saviour forbids to lay up treasures not absolutely, but respectively: For the understanding hereof marke well these two things, namely:

I. That some treasures are lawfull, and necessary, to wit, wherein riches lawfully acquired are laid up, whether publickly *in Exchequers*, or *Halles*; or privately, by private persons, onely remembring, that they must be laid up without injury of any, and with thankesgiving unto God.

II. There are some treasures unlawfull, which our Saviour forbids, vers. 19.

Quest. 4. How may wee know, whether our hoording, and heaping up of riches be unlawfull?

Answ. 1. First, if there be no necessity of laying up riches either for our selves, or for ours; it is then a signe that our treasures are disallowed and disliked by Christ.

Answ. 2. Secondly, if we heape up riches with the discommodity of others, or by any wicked means, it is an argument of a prohibited treasure.

Answ. 3. Thirdly, when we place our hope, trust, and confidence in our riches treasured up; distrusting the good providence of God; it is an infallible signe of an unlawfull treasure. *Quantum quisque sua nummorum servat in arca, tantum habet & fidei* [b]. When men by their riches heaped up, hope to bee releeved, helped, and succoured come what can come unto them, it is an argument that their hearts are set too much upon their treasures, and their confidence is too great in them.

[b] Iuvenal.

Answ. 5. It was said in the second answer, that wee must not treasure up riches by wicked meanes; hence it may be demanded, how doth a man wickedly lay up treasures?

Answ. 1. First, when he acquireth them by unlawfull and unjust meanes: to wit, either by theft, or fraud, or perjury, or false weights or measures, or adulterated wares, or by supplanting of others, or usury, or oppression, or detaining of the hirelings wages, or the like. Woe be to that man who gathereth riches by those meanes.

Answ. 2. Secondly, a man treasureth up riches wickedly, when he keepes them too close, that is reserves them I. Cruelly, by denying to affoord helpe either to that Church and Commonwealth wherein hee lives, when there is neede, or by releeving the poore, when they are in distresse. Many are so carefull to keepe what they have, that the poore shall rather die; then bee preserved by their riches, they will rather have no preaching, then procure it with their purses, yea, the kingdome, or City wherin they live shall be undone (as Constantinople was) rather then they will helpe it with the exhausting of their treasures.

I. Men sometimes reserve their riches, *Sordidè*, basely, denying themselves their part of them; when having riches, they want hearts to use them, *Eccles.* 4. 8. and 6. 1. Woe be to that man who is so carefull to reserve his riches, that hee withholds them in the time of need either from King, Church, Poore; or himselfe and his.

Answ. 3. Thirdly, a man treasureth up riches wickedly, when he heapes them up too much, that is: I. Without any necessity, as was said before. II. Without any measure, never saying, it is enough, of which afterwards.

Sect. 5. §. 5. *Ye cannot serve God and Mammon.*

Our blessed Saviours generall scope is here to teach us, how impossible it is for a man to serve religion and the world sincerely, and *ex animo*.

Quest. 1. What is meant by Mammon?

First, some say that hee is one of the foure principall divels which are opposite to the foure cardinall vertues; the first of which divels is *Asmodeus*, which is the spirit of luxury and uncleannesse, and is opposite to the vertue of Chastity; the second divell is *Beelzebub*, which is the spirit of gluttony and drunkennesse, and is opposite to Temperance; the third divell is *Mammon*, which is the spirit of coveteousnesse, and is opposit to Charity, and liberality; the fourth divell is *Lucifer*, the spirit of pride, opposite unto Humility [c].

[c] Petrus Secur. Ser. dominica. ser. 19.

But certainely *Mammon* is not a divell, because a man may lawfully make him friends of *Mammon*, which he cannot of the divell, as followes by and by.

Answ. 2. Secondly, μαμωνᾶς, or μαμωνᾶ, as it is according to the Syriake signifieth gaine, or lucre, thus *Elias* and the Chaldeans, and also the Germans, who derive it from the Hebrew word *Mum*, which signifies a reproach; because immoderate, and unlawfull gaine is worthy of reprehension & blame. But this is not the meaning

338 of the word, because wee may not make us friends of evill gotten goods (as followes by and by) but we may of Mammon.

Answ. 3. Thirdly, some say that Mammon signifies Riches, not wickedly got, but unprofitable to the possessor; or riches whereof a man hath no use or need: Thus μαμωνᾶς was described by *Suidas*, πλοῦτος χρήσιμος ἐχόμενος ἐν τοῖς παροῦσι, ἀλλὰ περιττὸς καὶ ὑπὲρ τὴν χρείαν. Mammon is those riches and that substance, which doth not proceed from the divell, but whereof there is no necessary use: This is probable and likely to be true.

Answ. 4. Fourthly, sometimes Mammon indefinitely signifies riches, and wealth; and so I take it to signifie in this place.

Quest. 2. What manner of service is heere spoken of? *Yee cannot serve God and Mammon.*

Answ. There are two sorts of service, First, the service of the divell, by whom some are taken captive at his will, 2 *Tim.* 2.26. thus Witches, Enchanters, Sorcerers, Magitians, and the like are the divels servants. Secondly, there is a service of the servants of the divell; namely, the service of sinne, and of the world, which are thus distinguished:

I. The service of sinne is thus by S^t. *Paul* described, the servants of sinne 1 yeeld themselves, and are content to obey sinne, *Rom.* 6. 1, 6, 17, 19. and 2. are free from righteousnesse, *Rom.* 6. 20.

II. The service of the world (which is the service here spoken of) is a willing subjecting of a mans selfe unto the allurements, and provocations, and baites of the world, or a yeelding unto the inticements unto evill, which are found in the world: Whence it is that a man cannot serve God and the world.

Quest. 3. Why cannot a man serve both God and the world?

Answ. 1. First, because there is neither of them but requires the whole man: *Nemo repentè fit bonus, Nemo repentè fit dives*: None are quickly good, non are quickly rich: if a mā desire to be good he must accustome himselfe to a long, constant, and continuall trade of religion; if a man desire to be rich, he must rise up early, and goe late to bed, and eat the bread of carefulnesse; yea, hee must imploy both head and heart: And therefore religion and the world cannot both be served by one and the same man.

Answ. 2. Secondly, because God and Mammon are contraries; the Lord labours to withdraw our affections from the world; and Mammon strives to seduce and intice us from the Lord. And therefore both cannot be served.

Quest. 4. What difference is betweene God and Mammon?

Answ. 1. First, Mammon vexeth and turmoileth his servants night and day; but the Lord continually comforts his.

Answ. 2. Secondly, Mammons servants are never satisfied; the servants of the Lord never want necessary things, and having that which is sufficient are contented with it.

Answ. 3. Thirdly, Mammon at length handles his servants as enemies: but the Lord calleth his no longer servants but friends, *Joh.* 15. yea the children and coheires of Christ, *Rom.* 8.

Answ. 4. Fourthly, he who serves Māmon must necessarily hate God, & he who serves the Lord, ought to hate the world, and to renounce Mammon.

Quest. 5. How may wee know whether wee serve our riches, or our riches serve us?

Answ. 1. First, if wee use our riches as servants, sending them abroad at our pleasure, unto the reliefe of the poore, and every good worke, we may then be called their Masters.

Answ. 2. Secondly, if Mammon
- First, sends us whether hee will, *Per mare, per terras*; if the love of riches cause us to expose our selves to imminent danger and hazards, he is then our Master.
- Secondly, if thou darest not send thy riches abroad when necessity requires; if thou darest not satisfie the necessities of the poore, although they cry unto thee for feare of scattering thy riches; then certainely thou art Mammons servant.

Quest. 6. How is Mammon to be cast out?

Answ. By the workes of mercy, and exercising our selves in doing good: be hospitable to strangers, redeeme captives, cloath the naked, give bread to the hungry, drinke to the thirsty, comfort those who are in misery, visite the sicke, and the like; for by this meanes wee may bee freed from Mammons service.

Quest. 7. What is required of us unto this service of God?

Answ. 1. First, a serious labour of the life; wee must serve him in righteousnesse (towards men) and true holinesse (towards God) all the dayes of our life. The worke of the Lord is great, and therefore it cannot be performed, nor he served, without a great deale of care and paines.

Answ. 2. Secondly, a generality of obedience, both in regard of the
- Things commanded, wee must not abstaine from some sinnes, or doe some things, as *Herod* did, but labour to avoide whatsoever is evill, and do whatsoever is good.
- Times, not obeying of God, *per intervalla*, by starts, or for a time; but all our time, we injoy upon earth.

Answ. 3. Thirdly, feare, wee must obey him with feare, *Malach.* 1.6. *If I be your Master where is my feare*: Wee must stand in awe of him, and not dare to offend him.

Answ. 4. Fourthly, a desire to please him, in what hee commands: It is not naturall, rationall, politicall, or hypocriticall obedience (of which in his proper place) which doth approve us to be Gods servants. But that obedience which proceedes from a true and internall desire to please him.

VERS 25. *Therefore I say unto you, take no thought for your life, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on: is not the life more then meat, and the body then rayment.*

Vers. 25.

Sect. 1. S. *I say unto you.*

Quest. Why doth our Saviour give this counsell with a *regedico, I say unto you*?

Answ. 1. First, because he was their Master, and therefore they should heare his voyce.

Secondly,

Anſw. 2. Secondly, becauſe he was wiſe, they were fooliſh; and therefore they ſhould give credit unto him

Anſw. 3. Thirdly, becauſe he himſelfe did as he ſaid; for hee was not carefull; and therefore they ought to obey having both his precept, and preſident for it.

Sect. 2. §. 2. *Quapropter, wherefore I ſay unto you.*] διὰ τοῦτο: *therefore*; We may obſerve here how Chriſt perſwadeth unto, and diſſwadeth from nothing without reaſon; he diſſwades, from coveteouſneſſe, and gives reaſons for it, he diſſwades from carefulneſſe and gives reaſons for it, yea ever and anone doth ſo, as elſe where, *what will it profit a man to gaine the whole world, and looſe his owne ſoule?* Teaching us hereby,

Obſer. That Religion is not contrary to reaſon.

Queſt. 1. How doth that appeare?

Anſw. Thus; Reaſon is the rule (*Tum veri, tum boni, tum aqui, tum juſti*) both of that which is true, and good, and juſt, and equall: for the better underſtanding hereof obſerve; that which is true in one ſcience is not falſe in another; that which is true in Philoſophy is not falſe in Divinitie; & contrily to that w^ch^ is true in Divinity is not falſe in reaſon, but onely above her reach; yea if any thing were true in one Science & falſe in another, then *Verum non eſſet reciproca affectio entis*, that is, that w^ch^ hath a being ſhould not be true, & that which is true ſhould not have a being

Foure things there are here to bee diſtinguiſhed, to wit, *Veritas, ſupra, infra, juxta, contra rationem.*

Firſt, there is a *Veritas ſupra rationem*, a verity that is above reaſon; this is of things taken up by faith.

Secondly, there is *veritas juxta rationem*, a verity which is agreeable to reaſon; this is of things taken up by reaſon.

Thirdly, there is *veritas infra rationem*, a verity which is under reaſon; and this is of things taken up by ſenſe.

Fourthly, *veritas contra rationem non datur*, there is no verity contrary to reaſon: It is not againſt reaſon to beleeve that a Virgin conceived and bare a Sonne, but it is above reaſon.

In Iſrael there was a judicatorie of ſeventy, who judged of matters of greateſt weight; and there was an inferiour judicatorie conſiſting of three, and theſe judged of goods, and matters of leaſt moment: that which was truely concluded in the higheſt judicatorie, was not falſe in the inferiour; and although they could not judge of a falſe Prophet, as the great Synedrion did, yet they held it not falſe in the loweſt judicatorie, when the great Synedrion concluded ſuch a one to be a falſe Prophet.

Queſt. 2. Whether is reaſon or religion, Philoſophy or Divinity to be preferred?

Anſw. Divinity, and Religion are to be preferred before the other two: elſe we ſhould doe as *Demonides* a Schoolmaſter in *Athens* did, who having crooked feete, had his ſhooes ſtolen from him, which were made according to his feet: whereupon he wiſht, that the feete of thoſe who had ſtolen his ſhooes, might become like unto the ſhooes which they had ſtolne. This was a fooliſh wiſh, to deſire the ſtraight foot to bee made fit for the crooked ſhooe, whereas the ſhooe ſhould be made fit to the ſtraight foot: Philoſophy and natural reaſon is but a crooked ſhooe, and therefore to conforme Divinity thereunto were to conforme the ſtraight foot to the crooked ſhooe; Divinitie muſt be the ſquare to correct that, which is not ſtraight.

Who forme or frame a modell of Religion by the mould of humane reaſon? *Queſt.* 3.

Anſw. The Church of Rome: if we will take a view of the ſeverall points profeſſed in Popery, wee may eaſily perceive whence they have taken the patterne of them, not from *Moſes* on the Mount, but frō ſcholaſtick ſpeculations; as for example,

Firſt, becauſe the Mathematickes conſider lines, figures, circles, points, abſtracted from bodies; therefore they gather, that accidents may be in the Sacraments without the ſubject.

Secondly, becauſe Morall Philoſophy eſtabliſheth neither puniſhment nor reward, unleſſe the free-will of man goe before; hence they inferre that there is free-will in man. Againe, becauſe morall Philoſophy knoweth no vertues, but inherent habits and vertues; therefore it is that they ſet themſelves againſt the imputed righteouſneſſe of Chriſt. The morall Philoſopher calles vice a voluntary evill; therefore they inferre, that concupiſcence is not ſinne, becauſe it is not altogether voluntary.

Thirdly, from the Politicks, in policie, the beſt ſort of governement is Monarchicall; therefore the Popes governement muſt be Monarchicall. Againe, in Princes courts, men uſe Mediators to goe to their Prince, therfore they conclude, that we muſt uſe the interceſſion of the ſaints to God. In policie, no lawes are given, but which the ſubjects may fulfill; therefore man is able to fulfill the law of God.

Fourthly, from the Phyſickes; Phyſicke teacheth us that the body turnes to corruption, and diſſolves; upon this they inferre, that the body of man ſhould have dyed naturally as it doth now, though he had not fallen, if ſupernaturall righteouſneſſe had not kept backe corruption; thus making God as well the author of death, as of nature, conſidering man onely according to the principles of nature, and not according to this firſt creation. Againe, Phyſick teacheth us, that the blood alwaies followeth the body, therefore they have taken away the cup from the people in the Sacrament, beeauſe (ſay they) if they get his fleſh, they get his blood, *per concomitantiam.*

Fifthly, the Metaphyſickes teach us that every poſitive thing is good; therefore they define originall ſinne to be a mere ptivation.

Sixthly, I might ſhew, how from the Platonickes they have borrowed their apparition of ſpirits; how from the Poets fables they have taken their Purgatorie; and how from the incantations of the Gentiles they have borrowed their exorciſmes, but I inlarge it no further.

May we not oppoſe Reaſon to Religion? *Queſt.* 4.

Anſw. No, becauſe this were to goe about to confute God from his owne rules.

340 But Preachers teach that reason, and humane wisedom are opposite unto God, & religion; yea
Object. 1 Saint *Paul* himselfe affirmes the same, Romans 8. 6, 7, 8.

Answ. This is meant of the corrupt and blinde wisedome of man, and not of right reason: for it is one thing to be
- *Contra rationem*, against reason: for no such thing is true in Religion.
- *Supra rationem*, above reasons reach; thus wee doubt of the magnitude of the Sunne, and wee are altogether unable to conceive fully or comprehend God, and things which are infinite; because we are blind.

Object. 2 But reason it selfe seemes in some things to be opposite.

Answ. 1. First, Reason is either
- Humane, when wee reduce or bring back God unto a humane order; not acknowledging him to be eternall, infinite, and the great Creator of all the world; this indeede is opposite unto God.
- Divine, when wee know how to distinguish betweene God and man; both in his power and equitie.

Answ. 2. Secondly, particularly, there are two sorts of Oppositions, viz.
- *Possibilitatis.*
- *Æquitatis.*

First, *Possibilitatis*, whether such a thing bee possible unto God or not?

To this Christ answers, unto God nothing is impossible. Indeede ordinarily two things are said to be impossible unto God, namely;

I. To sinne, this argues infirmitly, and impotency, and therefore cannot have place in God.

II. To be contrary unto himselfe, for this argues mutabilitie, and variation.

But in these we must not say, God cannot, but God will not; the thing is the same, but the phrase is more remote from blasphemy.

In this first opposition of Possibility there are two quæres, namely,

First, *An sit*? whether any thing be impossible unto God? here with Christ above wee must answer negatively; Nothing is impossible unto God.

Secondly, *Quomodo sit*? How such a thing may be? here often reason is foolish, and not able to give an answer, and that sometimes in humane things, sometimes in Divine.

I. In humane things reason often is not able to give a reason, as why an Amulet hung about the necke should preserve from poyson, or enchantment, or bewitching? why a bone-ring should preserve from the cramp? how five thousand could bee fed with five loaves, and twelve baskets full left. Many men admire how the earth can hang in the aire; how the Eclipses can be foretold: how the motions of the heavens can be discerned or understood: how men can goe with their feet against ours; This is a thing so hardly to be beleeved, that *Virgilius* the Bishop was degraded, and expelled his Bishopricke, by *Boniface*, Pope *Gregory*, the seconds legate [w]. Thus reason is blind and foolish in humane things.

[w] *Aventinus.*

II. In Divine things reason is much more to seeke, beeing therein in many things altogether ignorant. *Multa in religione fide credenda, non demonstratione, rationeve probanda*: There are many things in religion which cannot bee demonstrated, or proved by reason, but are onely to be beleeved by faith; as God to bee eternall, *a parte ante & a parte post*, without all beginning, & without all end: and for the torments of hell to be eternall, that is, without end, although they had a beginning: how can reason demonstrate the blessed Trinity in Unity ever to bee worshipped? when wee begin to consider of these things, we must cry out *O altitudinem, O the depth of the riches, both of the wisedome, and of the knowledge of God; how unsearchable are his judgements, and his wayes past finding out*, Rom. 11. 33.

Secondly, *Æquitatis*, flesh and blood doth here frequently reason against God; demanding how he can equally and justly doe such or such things and this troubles us most, because we doe not consider God as the Creator of al things, but as our companion, wee equall him with our selves, and then try him by that rule: God in derision said *Man is become like one of us*; and Man in his reasonings and disputes concerning God, makes him like Man. As for example.

I. What reason can there be for eternall punishment for a temporall fault? how can God punish a man justly with eternall and perpetuall torments, for momentary offences?

I answer, reason it selfe doth confirme the equitie of the thing, for

First, sinne is eternall *voluntate*, in desire and will; a wicked man would sinne for ever, if hee did upon earth live for ever: and therefore it is just with God for ever to punish him

Secondly, sinne is eternall *iniquitate*, that is, out of measure sinfull, and of an infinite merit, because committed against an infinite and eternall God: and therefore is justly, eternally punished.

Thirdly, reason will say, that there is no reason to deny that unto God which we allow to men, or to think that unjust or unequall in God, which in men we hold most just: now man for offences committed against man punisheth eternally, for sometimes he taketh away his eares, sometimes cutteth of his hand, sometimes taketh away his life, which are justly called eternall punishments, because they can never bee restored: the whole world cannot give unto a dead man life, or unto a mutilated man limbs.

II. What reason is there that God should condemne us for *Adams* fault?

Reason here answers, that for treason against the King, the Father is beheaded, & the children disinherited; Why then should wee pleade against God? our Father *Adam* committed high treason against him, yea the covenant was made with all men in *Adam*, and therefore justly may the

the Lord reject us, wee sinning against him in our fathers loynes: yea we have the seede of all corruption in us by nature, and therefore the Lord may justly cast us into Hell before we live to commit any actuall transgression.

And therefore of all these things let us not say, that they are *contra rationem*, against reason, but that they are *supra rationem*, beyond or above reason; and that the things are true, and possible, and just, and equall, but we are blind and cannot see how or which way: Wherefore beleeve τὸ ὅτι, that such and such things are; acknowledge that thou art not able to understand τὸ διὰ τί, how they are: Reason telleth us, *Deus est*, that there is a God; but reason knowes not, *quid est*, What this God is, as *Simonides* acknowledged. I conclude therefore this question, *Contra rationem nemo sobrius dicit, contra scripturam nemo Christianus, & contra ecclesiam nemo pacificus.* No sober man will speake against reason, no Christian man will speake against Religion and the Scriptures, no peaceable man will speake against the Church.

Quest. 5. Why doth Christ bring reasons for what hee exhorts unto, or dehorts from, as was affirmed in the beginning of this second Section?

Answ. 1. First, for the greater manifestation of his love and mercy; who doth not teach us *pro imperio*, but applyeth himselfe to our capacity; shewing that he doth not command as a Tyrant, but perswade us as a friend unto that which is good and profitable for us.

Answ. 2. Secondly, that wee might bee left without excuse; if the Lord shall dissuade us from sin, and perswade us to turne unto himselfe, by arguments drawne (*Ab utili, honesto, æquo, &c.*) from the utility, necessity, honesty, equity, and excellency of the thing; how injurious are we unto our God? how inexcusable are wee in our selves, if wee will not be drawn by so many, and so strong coards?

This is a plaine argument that wee willingly and wilfully close our hearts, shut our eyes, and stop our eares, both against the light of reason and Religion, the one not being contrary unto the other: sometimes the Lord gives us morall counsell, sometimes divine, and therefore the greater shall our judgement bee, if we be not obedient.

Quest. 6. How doth it appeare that Christ teacheth, and exhorteth unto, and dehorteth from nothing without reason.

Answ. It might largely bee shewed and proved through the whole Gospell; but I will instance but onely upon this present Sermon, and upon a particular or two therein, where to the life wee shall see, that all the things taught therein might bee confirmed by strong and plaine reasons: as for example.

First, Christ dehorts us from seeking the praise of men, and the applause of the world; and that for these reasons following, namelie,

I. Because it is a vaine, airy, and unconstant breath; nothing more unstaid, and unstable then the many-headed multitude, who to day will cry *Hosanna*, and to morrow *Crucifie him*.

II. Because the praise of men (in our good workes) is unprofitable; seeing not men but God must judge us at the last day.

III. Because it is a blast which will puffe us up and make us swell, and grow both more proude, and worse then formerly we were.

IV. Because the praise of God is more worthy, and therefore more carefully to be sought for.

Secondly, Christ exhorts us to avoid Hypocrisy; and that for these reasons.

I. Because we shall not be judged at the last day by outward duties, or appearances.

II. Because God will never accept of Hypocriticall workes.

III. Because God requires and sees, and searcheth the heart.

IV. Because Hypocrites shall onely receive a temporall reward on earth, but not an eternall in the Heavens.

V. Because an hypocriticall shew of true Religion, makes us not happy; for vertue (which is the way unto felicitie) consists in action.

Thirdly, Christ exhorts us to shew forth the good workes of sanctity, and uprightnesse, and that for these reasons:

I. Because wee shall at the last day bee judged according to our workes: *The judgement of God* (saith Saint *Paul*) is κατὰ ἀλήθειαν *according to truth* (*Rom* 2. 2.) that is, κατὰ τὰ ἔργα *according to workes*. vers. 6.

II. Because if wee bring not forth good fruits; we shall be hewen downe, and cast into the fire.

III. Because they shall bee rewarded with true felicity and happinesse in the Kingdome of God.

IV. Because they are profitable and necessary, both in regard of God (because he is glorified) and of others (because they are edified) and of our selves; because they make sure our election and vocation unto us, 2 *Pet.* 1. 10.

Fourthly, he dehorts us from the care of the world; and that by these reasons.

I. Because it distempers, and disturbes the minde, *Psal.* 127. 3. It will not suffer a man to sleepe.

II. Because it alienates and estrangeth the heart from God, 1. *Tim.* 6. 9.

III. Because it derogates from God, as though he would not, or could not, or knew not, how to provide for us;

IV. Because it is unprofitable in a double regard, namely.
- First, wee cannot by our care adde one cubit to our stature, *Mat.* 6. 27.
- Secondly; because God will Provide for us without our care; *Luke* 12. 30.

Fifthly, Christ exhorts us to seeke heavenly things before all things; and that for these reasons.

I. Because our treasure is in Heaven; and therefore our hearts should bee there.

342. II. Becauſe Heaven and the ſalvation of our ſoules is a matter of the greateſt importance and weight unto us, both in regard of the loſſe, & in regard of the gaine: for if wee gaine Heaven we gaine the greateſt, if we looſe Heaven wee looſe the greateſt inheritance and poſſeſſion that poſſibly can be.

III. Becauſe heavenly joyes, glory, felicity and happineſſe is onely permanent, enduring for ever.

IV. Becauſe onely in Heaven is our true felicity, and chiefeſt good.

And therefore let *reaſon* and *Religion* rule and direct us, and we ſhall be happy and bleſſed for ever and ever.

Sect. 3. §. 3. *Therefore I ſay unto you.*]

Our Saviours concluſion is here worth obſerving: Covetouſneſſe leads a man unto the ſervice of *Mammon*; therefore I ſay unto you bee not careſull; &c.

Obiect. It may here be objected, A care of the world, is leſſe then covetouſneſſe?

Anſw. 'Tis true, therefore wee are taught hereby to avoide the leſſe, or wee ſhall never eſchew the greater: Or ſinne is to be reſiſted in the ſmalleſt beginnings: *Principijs obſta*, we muſt give no way unto the water at all.

Obſer. Why muſt the leaſt beginnings of ſinne be reſiſted?

Queſt. 1. Firſt, becauſe the leaſt ſinnes are moſt deſpiſed and ſlighted, and therefore doe moſt eaſily and frequently prevaile with us: wherefore it is not without need to prevent the ſmall beginnings of ſin.

Anſw. 1. Secondly, becauſe ſinne is a ſeede, a graine of Muſtard-ſeede, which acquires height, and growth, and ſtrength, by little and little. *Nemo ſtatim ſit peſſimus*: as a garden is not quite overgrown with weeds in an inſtant, but being neglected a while, they begin to ſpread and diſperſe themſelves: ſo a man becomes not a divell incarnate at once, but ſinne by degrees ſeaſeth upon him, and at length wholy ſurpriſeth him: As for example, from theſe verſes.

Anſw. 2. I. Comes careſulneſſe for the things of this world: from hence,

II. Comes feare, and doubting leaſt wee ſhould want, and be expoſed to povertie: from hence,

III. Comes *Oportet habere*, wee muſt have ſomething to lay up for the time to come: from hence,

IV. *Omne ſaxum volvitur*, no meanes is left unſought of enriching our ſelves, from hence,

V. Comes a covetous detaining and reſerving of what wee have; not imparting of it unto any good uſe, from hence,

VI. Comes a certaine hope and truſt in what wee have laid up: wee begin to make an idoll of our riches, ſaying unto gold thou art my God, and unto the wedge of Gold thou art my confidence. And therefore there is great reaſon that we ſhould reſiſt the leaſt motions and beginnings of ſin.

Queſt. 2. What are thoſe ſmall ſinnes which wee muſt take heed of?

First, the leaſt circumſtances of ſinne, wee muſt hate the garment ſpotted with the fleſh, and abſtaine from all appearances of evill. *Anſw.* 1.

Secondly, the occaſions of ſinne, for otherwiſe we cannot be free from ſin it ſelfe. *David* by not avoyding the occaſions of idleneſſe, and giving his eyes leave to rove, was drawn unto adultery. *Anſw.* 2.

Thirdly, our internall affections; becauſe thoſe are the roots of all evill: and therefore muſt be mortified. *Anſw.* 3.

§. 4. *Take no thought for your life, what you ſhall eat, &c.*] *Sect.* 4.

Why doth our Saviour condemne care about temporall things? *Queſt.*

Firſt, becauſe it afflicts the heart: or (as *Salomon* cals it) *is the vexation of the ſpirit, Eccleſ.* 1. *Anſw.* 1.

Secondly, becauſe it hinders the fructification of the word: thorny cares hinder hearing, *Matthew.* 13. A Philoſopher going to *Athens* to ſtudy, caſt away, and forſooke all his riches, and poſſeſſions, that his minde might bee the more free for the ſearch of wiſedom and knowledge: ſo when men come to heare, or read, or meditate, or pray, they had neede caſt away all worldly care from them, otherwiſe they will utterly diſtract their minds from the duties in hand. *Anſw.* 2.

Thirdly, worldly cares make us forget God, and doe eſtrange the ſoule from God. *Anſw.* 3.

§. 5. *Is not the life more then meat, and the body then raiment?*] *Sect.* 5.

Our Saviour implyes here in generall, that the things of greateſt importance, are moſt to be looked after: we muſt have more care of our bodyes then of our apparell, of our ſoules then of our bodies: becauſe as the body excels raiment, ſo doth the ſoule the body. *Obſer.* 1.

Wherein doth the *ſoule* excell the *body* or why is it more to bee regarded, and cared for? *Queſt.* 1.

Firſt, it is better, and therefore more to bee regarded, in reſpect of the creation thereof, for the body was created of the duſt of the earth, but the ſoule was imprinted by God, and infuſed, being created a pure and immateriall ſubſtance, without ſin, according to his own Image. *Anſw.* 1.

Secondly, the *ſoule* is better then the *body*, and more to bee cared for, in regard of the office thereof; God created both the ſoule and body to ſerve him, but principally the ſoule: for the body with *Martha* is daily troubled about many things, but the ſoule with *Mary* ſhould attend wholy upon God, and ſuffer nothing to harbour there but what is holy, and pure: yea the ſoule muſt love nothing but God, as the wife with a conjugall love muſt love none beſides her husband. *Anſw.* 2.

Thirdly, the *ſoule* is more excellent then the *body* (and therefore more to bee cared for) in regard of the nature and ſubſtance thereof: the body is mortall, the ſoule immortall, the body of a corporall ſubſtance, the ſoule of a ſpirituall. the body partly (and in ſome ſort wholy) *Anſw.* 3

ly) from man, but the soule wholly from God; the body of an earthly nature, the soule of a spirituall.

Quest. 2. Why must our care and affections be set upon the best things, to wit spirituall?

Answ. 1. First, because this argues our wisedome, whereas the contrary would argue us to be but foolish and childish.

Answ. 2. Secondly, because temporall things will not endure, but spirituall graces will.

Answ. 3 Thirdly, because the most profitable temporall things are but meanes to preserve the body, and temporall life; but spirituall graces are profitable both for body and soule, both here and hereafter for ever.

Dost thou desire
- First, Riches?
- Secondly, Houses?
- Thirdly, an Inheritance?
- Fourthly, friends and good companions, because thou art a sociable creature?
- Fifthly, Honour?
- Sixthly, Wisedome with *Salomon*?
- Seventhly, pleasure, as *Salomon* once did?
- Eightly, Marriage, dost thou thinke a good Wife or Husband a principall comfort?

Then Remember
- *Godlinesse is great riches*, and the best treasure [a]. a 1 Tim. 6 6.
- In heaven there *are many mansions* [b]. b Ioh. 14. 2.
- There is an *inheritance immortall* prepared for those who serve God. 1 Pet. 1. 4,
- That on earth thou shalt be admitted into the society of the Saints, and in heaven thou shalt have fellowship with God and Christ, and the Saints, and Angels [c]. c Ps. 16. 3. and Heb. 12. 22. and 1 Ioh. 1. 3.
- That in heaven thou shalt raigne, and be endued with a kingdome [d]. d Rom. 8. 17
- That in the word is true wisedome; it being able to make us *wise unto salvation* [e]. e 2 Tim. 4. 8.
- That true solide, perpetuall, and eternall joy is onely to be found in the Lord, *Phi.* 4. 4 & *Ioh.* 16. 22.
- That the Lord will marry thee unto himselfe *in righteousnesse, in judgement, in loving kindnesse, and in mercy, and betroth thee unto him in faithfulnesse* [f]. f Hos. 2. 19, 20.

We may here observe our Saviours argument *a majori ad minus*, God hath given you the greater things, therefore he will give you the lesse: he hath given you life, therefore he will not deny food; hee hath given you a body, therefore he will not with-hold raiment: Teaching us hereby:

Obser. 2. That the experience we have of Gods mercies in greater things, should make us more confidently hope for, and expect the lesse: Thus *David* saith, *He that delivered me from the Lyon and Beare, will deliver me from this Philistine* [g]: As if he would say, it is lesse dangerous for man to combat with man, then for man to combat with a Beare or Lyon; now God delivered me from the greater perill, and therefore I dare trust him in the lesse. Thus Saint *Paul* saith, *Hee who hath given Christ for you, and unto you, will withhold nothing from you, Rom.* 8. 32. g 1 Sa. 17. 37.

Quest. 3. How doth it appeare that spirituall graces are more necessary and delightfull and profitable for us then corporall, that we must thus prefer them before all temporall things?

Answ. Because whatsoever we desire or long for in temporall things, we may finde in spirituall, and that after a more singular and ample manner, as for example.

Quest. 4. Why may we so boldly rely upon God for future blessings, after the receit of former mercies?

Answ. 1. First, because the Lord gives nothing casually, but upon most wise counsell, and mature deliberation.

Answ. 2. Secondly, because God is never weary of doing good unto those who serve him.

Quest. 5. Doth our Saviour forbid all carefulnesse for temporall things?

Answ. There is a two-fold care, viz.
- First, a godly moderate care which is injoyned us by Commandement (Read, *Prov.* 6. 6, and 2 *Cor.* 12. 14. and 1 *Tim.* 5. 8.)
- Secondly, a distrustfull carking care, whereby men trouble themselves about the issue of their labours, and when they have done their indeavours; dare not rest therewith, but vexe themselves about the successe, not relying on Gods providence for the blessing, but onely on the meanes.

The practise of which care stands in these two things, namely,
- First, a diligent walking in our calling, dealing uprightly with all men, onely minding honest and necessary things.
- Secondly, a committing of the successe and issue of all our labours and endeavours to God, As Genesis 22. 8. Exodus 14. 13.

Now the effects of this care are three namely,
- First, it oppresseth the heart, making it exceeding heavy and pensive, for feare of want; for this care dares not trust God, but is in feare continually, untill he see the successe.
- Secondly, it draweth men to use unlawfull meanes, as lying, fraud, false weights and measures, &c.
- Thirdly, it makes men weary of Gods worship, it distracteth the minde in prayer, and hearing of the word, and suffers it not to bring forth fruit, *Luke* 8. 14. for when the mind is wholly set upon the world, there is no respect to the matters of God.

344 VERS. 26. *Behold the foules of the aire, for they sowe not, neither doe they reape, nor gather into barnes, yet your heavenly Father feedeth them. Are ye not much better then they?*

Verſ. 26.

Sect. 1. §. 1. *Behold the foules of the ayre.*]

Christ here sends us to the creatures, that from them we may learne the goodnesse of the Creator:

Obſer. Or to teach us that we may and ought to read God in the booke of the creatures: God is read (we say usually) in three bookes, viz. I. In Christ. II. In the word. III. In the world. The Psalmist observes onely two bookes, namely, Heaven and the Word, *Psal.* 19.1. &c. *Promisit Deus naturam, submissurus prophetiam.* g. The world is a booke, wherein we may read God, in which booke are three leaves, the Heaven, the Earth, the Sea, and there are as many letters and histories in those leaves, as there are starres in the heaven, creatures in the earth, & fishes in the sea. (*Clem. Alexand. & Sphinx. pag.* 37.) all which are ἄμισθοι διδάσκαλοι (*Rhod.* 8. 17.) Schoolmasters which will teach us *gratis*, without any salarie.

g Tertul. de resurre. carn.

Queſt. 1. What must we reade in the creatures?

Anſw. There is nothing which will not shew either God, or our selves, or both unto us; and therefore wee should passe by nothing slightly, but meditate seriously of all things that occurre.

Queſt. 2. Wherein may we see or read God?

Anſw. 1. First, we may read the providence of God in these things, namely. I. When we see so many flockes of Ravens, and birds, who *neither sowe, nor reape, nor have store-houses, nor barne*, and yet are fed, *Luke* 12. 24. II. When wee heare the young Ravens crying (*Psal.* 147. 9.) because they call unto God (*Iob* 39.3.) for food and hee feedeth them. III. When the Hen gathers her chickins under her wings: God offring thus to doe with us, if we will but obey him, *Mat.* 23.37. IV. When we see the beautifull Lillyes, verſ. 28. V. When we have showres in season; that is *the former and latter raine, Ier.* 5. 24.

Anſw. 2. Secondly, we may read the protection of God, when we see Sparrowes multiply so fast, because I. Their lives are but short, they cõtinue but two years ordinarily, *Barthol.* II. They have many enemies: as First, the Kite, nd (almost) all sorts of Hawkes. Secondly, Cats, and Weasels. Thirdly, Men which are the worst enemies of all. For first they build in houses and barnes, & Secondly, flie by flocks, & so many fall together into the net. And yet for all this they increase extreamely: Thus it was with the Martyrs in the Primitive Church; the more they were persecuted, the more religion flourished and increased.

Anſw. 3. Thirdly, we may read the mercy of God, in the lambe who *is dumbe before the shearer*; Christ being thus for our sakes, *Esa.* 53.7. *Acts* 8.32.

Anſw. 4. Fourthly, we may read his power, in *Behemoth*, and *Leviathan*, *Iob* 40. And *the Lyons, who seek their prey from the Lord*, *Psalme* 104. 22.

Queſt. 3. In what creatures or things may wee read our selves?

Anſw. 1. First, we may read, what we ought to be, from these creatures, viz. I. From the Ante we may learne to be industrious and providently carefull, *Prov.* 6. 6. II. From the Doves we may learne to be simple, harmelesse, and innocent, *Mat.* 10. 16. III. From the Lambs we may learne to be meek, gentle, and patient, *Mat.* 10. 16. *Ioh.* 21. 16.

Anſw. 2. Secondly, wee may read what we are from these things, namely. I. From our shadow we learne that our lives are short, *Iob* 8,9. II. From the Oxe at the stall, we may learne our unthankefulnesse, *Esa.* 1.3. III. From the Oxe going to the slaughter, we may learne our folly in sinne (*Prov.* 7. 22.) the end whereof is destruction, although we follow it merrily. *Dum ruit ad cædem simplex lascivit ut agnus.*

Anſw. 3. Thirdly, we may read the danger we are in by reason of temptation, in these things, to wit: I. In the sweetnesse of hony; because sin seeems so unto our taſt, although it bee bitter in the belly, *Prov.* 5. 3. II. By fire in the bosome, which burnes him that carrieth it (*Prov.* 6.27.) so he who harboureth temptation in his heart at length is scorched with the flame of sinne. III. By birds escaped from the snare of the fouler (*Prov.* 6 5.) because if they had not escaped, they had dyed, so except we escape from the snares of the Divell, we perish, 2 *Tim.* 2. 26.

Sect. 2. §. 2. *Behold the foules of the aire, &c.*]

Queſt. 1. What creatures doth Christ send us unto to learne of, and to reade God in?

Anſw. 1. First, not unto Lyons, or beasts of prey, but birds.

Anſw. 2. Secondly, not unto household foules, which are fed by the family, but unto birds which live of themselves.

Queſt. 2. Why of all birds doth Christ send us to the Ravens? Luke 12. 24.

Anſw. 1. First, because of all other birds almost they are the most hated. *Gualt. ſ.* Or

Anſw. 2. Secondly, because the old ones never feede the young, untill some blacke feathers appeare upon them. *Barthol*, 12. 11. *ex Iſidor.* And therefore all the meane time they are fed by the dew of heaven. *Barth. ex Auguſt.* or with wormes and maggots which are bread in the nest: as *Sphynx.* 85. Or

Anſw. 3. Thirdly, because by their old ones they are quickly expelled and driven from the nest, to shift for themselves. *Plin.* 10. 12. *ſic Calvin.* Hence the foules of the ayre are called *Alites*, Birds, *Non ſolum quia alatæ, ſed quia alitæ ab eo qui omnia alit.* (*Barth.* 12. 1. *ex Iſid.*) Not onely because they are winged creatures, but because they are nourished by him who feedeth all things. Thus our Saviour would have us learne of the birds, because they are more neere unto Gods helpe, and more remote from mans.

Queſt. 3. What must we learne of the birds?

Anſ. 1. First, foules of the aire are of a more pure, light, and noble nature (*Barthol.* 12. 1.) they have fewer humours, and are lesse earthly, then beasts or fishes; and are more airy and hot, and therefore endure the longer. (*Rhod.* 2. 18.) so wee should labour to be pure, and holy, yea a chosen people, and a royall generation unto God.

Anſw. 2. Secondly, birds are of a more strong and swift motion (*Barth.* 12. 1.) so our affections should be quicke, and ready, and strong in our obedience, and the fruits of a new life.

Thirdly,

Answ. 3. Thirdly, birds are more quick and sharpe-sighted (*Barth. ib.*) so should we in all spirituall wisedome and knowledge, *Colos.* 3. 16.

Answ. 4. Fourthly, foules are fatter in winter; so wee should serve God most zealously, and cheerefully in the winter of persecution and martyredome.

Answ. 5. Fifthly, they only depend upon God for their foode; so we should not expect so much as the huskes from the husbandman, or our own labour; but all from him who feedeth all.

Answ. 6. Sixthly, they labour diligently for their food, flying from place to place, seeking it here and there, but they are not solicitously carefull. Thus should we doe, as was shewed before verse 25. quest. last.

Seventhly, they frequent the heavens, and that
- First, *Securitatis causâ*, because there they are most safe; so wee should flie unto the mountaines, because true securitie is to be found only in God.
- Secondly, *Delectationis causâ* because they delight to bee there: the larke mounts with great delight, and hovers long in the aire, with great joy: so wee should *set our affections upon those things which are above, Colos.* 3. 1. and mind heavenly things; having our conversation and delight in heaven.

Sect. 3. § 3. *Yet your heavenly Father feedeth them.*]

Quest. 1. Why doth Christ adde this phrase, *your heavenly Father*?

Answ. That he might withdraw their mindes from all earthly ayde; as if he would say, *your father* whom you shall hereafter see in heaven, provideth for them, and therefore will much more for you.

Our Saviour teacheth us by this phrase, That we never fully and perfectly possesse and injoy God, untill we come unto that heavenly estate, *Philip.* 3. 20. *Colos.* 3. 1, &c. 1 *John* 3. 1. &c.

Quest. 2. How doth it appeare that wee shall not fully partake God untill we come unto heaven?

Answ. 1. First, it appeares by the place of perfect fruition, which is heaven; as is expressed in all these places, *Phil.* 3. 20. *Colos.* 1. 5. *Heb.* 11. 10, 13, 14. 16. and 2 *Tim.* 4. 8. and 1 *Pet.* 1. 4. In all which places is expressed, that the expectation of glory, honour, joy, and felicity, is in heaven.

Answ. 2. Secondly, it appeares by the heavenly nature of God, who cannot bee apprehended but after an heavenly manner.

Answ. 3. Thirdly, it appeares by that fruition which we have for the present, where wee see darkely, and obscurely, and that fruition which is promised for the time to come, when wee shall see as wee are seene. Reade for the proofe hereof, 1 Cor. 1. 9. and Ephes. 1. 3. and 2. 6. and Heb. 3. 1. and 12. 22. 2 Cor. 3. 18.

Quest. 3. If we cannot perfectly enjoy God in this life, then how shall we be sure that we shall possesse him in the life to come.

Labour for a heavenly conversation; and strive to live and leade a life on earth, as though thou wert in heaven, and then thou shalt certainly after death fully enjoy him. 345 *Answ.*

Quest. 4. Wherein doth this heavenly conversation consist?

Answ. 1. First, in a heavenly preparation; that we may be presented as chast virgins to Christ, 2 Cor. 11. 2.

Answ. 2. Secondly, in a holy and heavenly life, living wholy unto God and his Christ (*Gal.* 2. 20.) that is, walking in the waies of God, and living the life of faith, and framing our conversations according to the will of God revealed in his word, denying our selves, and our owne wils.

Answ. 3. Thirdly, in heavenly meditations, and contemplations, filling our heads and hearts with divine thoughts and meditations, ruminating thereon day and night.

Answ. 4. Fourthly, in an heavenly expectation; as Saint *Paul* did, who expected Christ from heaven, 1 Thes. 1. 10. and rest with the Saints 2 Thes. 1. 7.

Sect. 4. §. 4. *Are ye not much better then they?*]

Obiect. Our Saviour in the foregoing words gives us an example, in these he gives the application thereof. Against Christs interrogation and scope it may be objected, *Fuimus non sumus*, we were indeede better then the other creatures once, but now we are not, but worse then they, and next unto the wicked Angels, having lost that goodnesse which was in us at first.

Answ. 1. First, mankind (*toto genere*) in generall is better yet then any kind of earthly creatures, because it retaines yet its naturall Image, that is, the reasonable soule.

Answ. 2. Secondly, men excell the other creatures by the Decree of creation, men being made (by Gods owne institution) the end of the creatures, they being created for his sake, and hee made Lord over all the creatures: And although by his sinne he have lost this dominion in part, yet he hath the service of them still, using them for his pleasure, profit, and foode.

Answ. 3. Thirdly, men are better then the other creatures in possibility: because God offereth unto mankinde, Christ the second *Adam*, and in him the grace of restitution, and reparation, unto a better state and condition, then they had in the first *Adam*.

Answ. 4. Fourthly, Christ reputes us here not as we are in sinne, but as we should be by repentance, and according to that place and office, whereunto we were created and ordained.

Answ. 5. Fifthly, Men are better then the other creatures, in the providence of God; because hee takes more care for men then for beasts, *Doth God* (saith Saint *Paul*) *take care for oxen*, that is, in comparison of men?

Observ. Our Saviour then by this interrogation doth point out unto us this observation, namely,

That Gods reputes men the best of his creatures: the rest of the creatures when they were created, were *good*, but man was made *exceeding good*, Gen. 1. 31. Psal. 8. 6, &c. Heb. 26, &c. Mat. 12. 12. Luke 13. 15.

How

346 How doth it appeare, that God thus highly eſteemeth man above the reſt of his creatures?

Queſt.1. *Anſw.1.* Firſt, it appeares by mans creation; for I. He made man after his owne Image; enduing him not with a body onely, but alſo with a ſoule. II. He ordaineth the world for man. 1 Cor. 3. 21. III. He prepared heaven for man; it is not onely *reſerved*, 1 Pet. 1. 4. or *laid up*, 2 Tim. 4. 8. but prepared, Mat. 25. 34. and 1 Cor. 2. 9. yea what is prepared? *Manſions*, Iohn 14. 2. and *ſeats*, Mat. 20. 23. And the ſinne of man cannot fruſtrate or make void the covenant and decree of God, Rom. 11. becauſe if thoſe fall for whom this kingdome is prepared, God will reſtore them againe by grace and repentance, Pſal. 37. 24.

Anſw.2. Secondly, it appeares by Gods preferring of us before the Angels.

Queſt.2. How doth God preferre man before the Angels?

Anſw.1. Firſt, in offering repentance unto us, which he did not unto the Angels, Jude 6. and 2 Pet. 2. 4.

Anſw.2. Secondly, in giving Chriſt for us, which hee did not for the Angels.

Anſw.3 Thirdly, in planting a Miniſterie in the world, for bringing men unto Repentance and unto Chriſt. Ephe. 4. 11.

Anſw.4. Fourthly, by giving the Spirit of God in our hearts.

Verſ.28. VERS.28. *And why take ye thought for rayment? Conſider the Lillies of the field, how they grow: they toile not, neither doe they ſpinne.*

And why take ye thought for rayment?

Queſt.1. Doth Chriſt here condemne apparell?

Anſw. No, but carefulneſſe for apparell: for *procurande non curande veſtes* Garments are to bee procured and provided, not to be cared for.

Queſt.2. Whether were and are garments neceſſary?

Anſw.1. Firſt, they were not from the beginning, that is, before ſinne; as appeares thus.

I. There was no uncleanneſſe, filthineſſe, or unſeemelineſſe in the body, in the firſt creation thereof.

II. There was no unſeaſonable weather, nor any hurtfulneſſe in the ayre before the curſe: And therefore till after the fall, there was no uſe of garments.

Anſw.2. Secondly, but now garments are neceſſarily uſed.

Queſt.3. What uſe is there of garments now a dayes?

Anſw.1 Firſt, they are now uſed to cover the nakedneſſe; this after ſinne was taught by nature, Gen. 3. and confirmed by God.

Anſw.2. Secondly, they now are uſed to defend us from heate and cold.

Anſw.3. Thirdly, for comlineſſe, and ornament; and for this cauſe was given unto *Benjamin five changes of rayment*, Gen. 4. 22.

Anſw.4. Fourthly to admoniſh us of
- Sinne, and our preſent uncleanneſſe thereby.
- The ornament of the ſoule; & how carefully that ſhould be adorned, 1 Tim. 2. 9. and 1 Pet. 3. 3, 4.

Fifthly, to diſtinguiſh
- First, *ſexes*, women from men, Deut. 22. 5.
- Secondly, *ages*, thus young *Ioſeph* had a garment of divers colours, Gen. 37. 3.
- Thirdly, *orders*; Thus ſometimes I. The Kings were diſtinguiſhed by their garments. II. Sometimes the Prieſts, Exod. 28. 2. and 29. 5. &c. III. Sometimes the Rich, Luk. 16. 15. Mat. 11. 8. IV. Sometimes the Poore, Eccleſ. 40. 1.
- Forthly, occaſions, actions, affections, and times: namely, I. Holy garments, Exod. 39. 1. and 40. 12. & Levit. 8. 8. and 16 4 II. Wedding garments Mat. 22. 11. III. Garments, of mirth, Exod. 33. 4. and Eſay 61. 3. IV. Mourning garments, ſackcloth, 2 King. 6. 30. V. Garments uſed for travellers on foot, on horſeback; by men warring, and ſleeping.

VERS. 29. *And yet I ſay unto you, that even Salomon in all his glory, was not arrayed like one of theſe.* *Verſ.29.*

§. 1. *And yet I ſay unto you.*]

Why doth our Saviour here uſe this aſſeveration, *Tamen dico, yet I ſay unto you*? *Sect.1.* *Queſt.1.*

To teach two things unto us: namely, I. That Chriſt is of another opinion in many things then the world is. II. That wee muſt beleeve Chriſt whatſoever the world ſaith. *Anſw.*

Firſt, Chriſt ſaith, *I ſay unto you*, as if he would ſay, Many (and it may bee you alſo) thinke otherwiſe, but I ſay it is thus; to teach us, That he teacheth many things otherwiſe then reaſon, opinion, or the world doth. He teacheth that the poore, and perſecuted are bleſſed, Mat. 5. 2. 11. 12. but the world thinks them miſerable. Hee teacheth that *godlines is great gaine*; but the world holds *gaine godlineſſe*. Reade, 1 Tim. 4. 8. & 5. 6. *Obſer.1.*

How doth it appeare that Chriſt, and reaſon, and the world teach contrarily? *Queſt.2.*

It is cleare by theſe three things, to wit; *Anſw.*

Firſt, Chriſt is truth it ſelfe, but reaſon is ignorant of the truth; Philoſophie it ſelfe looking upon man as pure, and hence affirming, that man following the conduct of nature cannot erre.

Secondly, reaſon, nature, and the world looke too much upon themſelves; but Chriſt teacheth us to looke upon God; nature and reaſon perſwadeth us to reſpect our ſelves more then Gods glory, as *Peter* ſaid, *Maſter ſpare thy ſelfe, &c.* Mat. 16. 22. but Chriſt teacheth us to ſeeke the glory of God in all things, and above all things, and *to deny our ſelves*, Mat. 16. 24.

Whether can a naturall man be the ſervant of God or not? *Queſt.3.*

No.

Answ. No, because he understands nothing beyond or above naturall reason. For the better taking up of this, observe;

What the naturall man
- Can understand: namely these things,
  - First, gaine, glory, quiet, peace, estimation, and the like;
  - Secondly, to avoide, grosse, enormious, and criminall offences.
  - Thirdly, to be of an affable, meeke and courteous nature, to bee true and just in his dealings, and injurious unto none.
- Cannot understand: namely, these sixe things, to with
  - First, what is meant by the purity of the heart.
  - Secondly, the presence of God to be every where.
  - Thirdly, the internall conduct, and direction of the Holy Ghost.
  - Fourthly, what is meant by the internall fulnesse of God, Ephes. 3.19.
  - Fifthly, to glorifie God, in every action.
  - Sixtly, to be zealous for Gods glory, and in Gods service. These things are strange unto him, untill hee bee taught them by Christ.

Secondly, Christ saith, *I say unto you*, as if he would say; it matters not what the world saith, *Obser.2.* but what I say: Teaching us that wee must beleeve the word of God, whatsoever reason, opinion, custome, or the world saith to the contrary, *Ioh.* 10.4.27. and 8.51.

Quest.4 Why must wee beleeve the word of God before all these?

Answ.1. First, the word is Christs and he is worthy to be beleeved before all these, *Ioh.* 1.1.14.

Answ.2. Secondly, the word is true, yea, a perpetuall truth, and therefore deserves to be believed, *Esa.* 40. 8.

Answ.3. Thirdly, the word regenerates us; and is the spirituall seed whereby we are begotten, *Iam.*1. 18. and 1 *Pet.* 1.23.

Answ.4. Fourthly, the word directs our life and conversation, Read *Psal.*19. and 119.

Answ.5. Fifthly, the word must judge us at the last day, and therefore is more worthy to believed then those things which neither must judge us, nor we be judged by, *Ioh.* 12.48. and *Rom.*2.16. and 2 *Thes.* 1. 8.

Sect.2. §. 2. *Salomon in all his glory was not arayed like one of these.*]

Quest. How did the *Lillies exceede Salomon in glory*?

Answ.1. First, the ornaments of *Salomon* in all his glory were but *artificiall*, but the cloathing of the lillies are *naturall*: and looke how farre nature exceedeth art, (for art is but an *imitatrix* of nature; and her perfection is to imitate nature) Therefore the *Lillies exceed Salomon in all his glory*.

Answ.2. Secondly, *Salomon* when he was so gloriously decked; was beholden to many creatures, hee was beholden to Egypt for his linnen, to the earth for his gold, to the silke-worme for his silke, to the shell-fish for his purple, and had nothing of his owne; so that if every one of those should have clamed their owne, he would have stood like *Æsops* crow, stript of all, when every one of the foules craved their owne feathers which they had lent her; But the *Lillie* is beholden to no other for its beauty, and therefor doth *exceede Salomon in all his glory*.

Answ.3. Thirdly when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and he had as little cause to glory in these ornaments, as a man hath to glory in the velvet patch or plaister that covereth his wound; but the beauty of the *lillie* is naturall, it covereth not the shame of it; Therfore *the lillie exceedes Salomon in all his glory*.

Fourthly, *Salomon* in all his glory was but one, *Answ.4.* and much adoe there was to get one Salomon so decked and cloathed: But all the *lillies* of the field are so cloathed; Therfore *the lillie exceeds Salomon in all his glory*.

Fifthly, *Salomon* was arrayed in all his glory *Answ.5.* but sometimes; but the lillies so spring, so continue untill they wither and die: Therefore *they exceede Salomon in all his glory*.

Sixthly, *Salomon* was thus arrayed by men, *Answ.6.* but the lillies by God: therefore their glory is more excellent.

Verse. 30. *Wherefore if God so cloath the grasse of the field, which to day is, and to morrow is cast into the oven: shall hee not much more cloth you, O yee of little faith?* *Vers.30.*

§ 1. *Shall hee not much more cloth you?*]

Sect.1. The scope of our Saviour in this verse is to *Obser.* shew, that we are neater to the love of God, then the other creatures are; or to teach us, that whatsoever good things God gives to the creatures, he will much more give unto us, except we provoke him, Reade *Matth* 12. 12. & *Luke* 13.15. & 14.5.

Quest.1. Why will God give good things much more to men then to other creatures, seeing man is but the workmanship of God as they are?

Answ.1. First, because man is a more durable creature then the herbes, or grasse, which to day is, and to morrow is cast into the oven: and a more noble creature then the rest.

Pronaque cum spectant animalia cætera terram
Os homini sublime dedit, cælumque videre
Iussit, &c.

The eye of man up to Heaven is cast;
The eye of beasts upon the earth is plac't.

Answ.2. Secondly, because God hath given man rule, and

348 and dominion over the creatures, *Psa.* 8.6,&c. *Heb.* 2.7.

Answ. 3. Thirdly, because man is created for Gods glory, but the other creatures for mans good. 1. *Cor.* 3.21.

Answ. 4. Fourthly, man was prepared unto eternall glory, the beasts unto an earthly and temporary subsistence, and being.

Answ. 5. Fifthly, God loves man more then the rest; *doth God* (saith the Apostle) *take care for oxen?* *Rom.* 9.9. that is, not in comparison of men. And therefore all these considered, we may bee certainly assured that if wee doe not *ponere obicem*, provoke the Lord by our sins, he will not with-hold from us those good things, which he bestowes upon the other creatures, or have lesse care of us, then he hath of them.

Quest. 2. Is not the love of God perfect? and if so then how doth he love man more then the rest of his creatures?

Answ. Although the love of God bee perfect in it selfe, yet it is graduated in the creatures, according to the decree of God, who in this order hath determined to love, namely,

I. Before all things his glory best.

II. Next unto his glory, the elect.

III. Next unto them, mankinde, or the rest of men.

IV. And lastly the creatures.

Quest. 3. How may we obtaine from God those good things which we want?

Answ. We must doe as the children of God were wont to doe of old, to wit, beg them at his hands, as for example.

Doth thou want or desire

- First, bread to eate?
- Secondly, that thy estate may bee encreased, and multiplied?
- Thirdly, that thou maist bee blessed in thy undertaking of marriage?
- Fourthly, Children?
- Fifthly, freedome from thy foes?
- Sixthly, instruction in any doubts?
- Seventhly, the continuance of of life?
- Eightly, the pardon of thy sin?
- Ninthly, freedom from temptation?

Then doe as did

- *Iacob. Genes.* 18.20.
- *Isaac* for *Iacob*, when he went to *Padan Aram*[a].
- *Eliezer*, *Abrahams* servant in the behalfe of *Isaac* when he went to *Nahor*[b].
- *Hannah.* 1. *Samuel.* 1. 10.
- *Hezekiah*, *Esai.* 37.14.
- *David*, *Psalme* 73.18.
- *Hezekiah.* *Esa.* 38.2.
- *David*, *Psalme* 32. 5.
- *Paul.* 2. *Cor.* 12.8.

Pray unto the Lord, and thou shall bee heard, and answered graciously.

a Gen. 18. 5.

b Gen. 24. 12.

Sect. 2. §. 2. *Oh yee of little faith.*

Quest. 1. What is the meaning of these words?

Answ. 1. First, our Saviour doth not here taxe infidels, but the debility and weakenesse of beleevers.

Answ. 2. Secondly, our Saviour speakes here unto the Apostles, who were not without faith; as may appeare by the diligent view of these places, *Matthew* 8.26. & 14.31. & 16.8.

Answ. 3. Thirdly, the meaning therefore is, that weakenesse of faith hinders them from trust, confidence, and cheerful dependance upon God.

Obser. Wee learne hence, that there may be true faith which is weake; there is a smoaking flaxe, and bruised reed. *Esa.* 42.3. & *Matthew* 12.20.

Quest. 2. How doth this appeare, that faith may bee both true and weake?

Answ. 1. First, sometimes the Sunne is obscured by the interposition of a cloud: and sometimes the Lord hideth his face that wee cannot see him, *Psalme* 22.1,2.

Answ. 2. Secondly, there is sincerity without strength.

Answ. 3. How many-fold is this weakenesse?

Twofold, namely either

- First, in apprehension; when the knowledge is weake.
- Secondly, in application; when a man cannot certainly lay hold upon Christ; but is like him in the Gospel who said; *Lord I beleeve, helpe my unbeliefe*, *Mark* 9.24.

Quest. 4. How may a weake faith be knowne to bee true?

Answ. 1. First, the weake true faith is but of short time; or is but newly and lately infused, 1. *Peter.* 2.1. where there is life in an infant there is daily growth, insomuch as from a child it comes to be a man, except it be a dwarfe or monster in nature: And therefore they should suspect the truth of their faith, who are alwaies children, and both weake in knowledge and application.

Answ. 2. Secondly, the weake true faith is humble, sorrowing and blushing for sinne, and iniquity, though by-past, and mourning for her present weakenesse in application: true faith sorrowes, because she is weake.

Answ. 3. Thirdly, true faith though weake yet brings forth some good fruits of obedience, *Galath.* 5.6. *Iam.* 2.14.

Quest. 5. What are the effects of weakenesse of faith?

Answ. As infidelity in *toto*, so debility in *tanto* causeth much evill; as for example.

First, weakenesse of faith, sometimes drives unto the use of wicked meanes; a feare to want things necessary often hurryes men unto covetous-

covetousnesse, oppression, usury, and covenant-breaking.

Secondly, often it brings men to murmuring, feares, terrours, and sorrowes unto death, 2 Cor. 7. 10.

Thirdly, it hinders from the hearing of the word in part, because they are not sure of the presence of God with the word, not of the aide and assistance of the spirit in the hearing thereof.

Fourthly, it makes prayer tedious; because we are not sure, that thereby we and therein we talke with God, as a man with his friend.

Fifthly, weakenesse of faith cannot bring a man unto peace of conscience, *Phil.* 4. 7.

And therefore it is not enough to examine, whether we have faith; but we must also examine whether our faith increase and bee strong or not.

Quest. 6. How may he know whether our faith bee strong or not?

Answ. By these plain markes or signes, to wit.

First, canst thou in all things cast thy selfe into the armes of Christ, and commit thy selfe wholy unto him?

Secondly, canst thou hope and expect, and see the presence and helpe of Christ, even without meanes, and contrary to meanes? dost thou walke by faith not by sight?

Thirdly, canst thou in crosses, afflictions, and tempotall disasters (for Christs sake) rejoyce, *Rom.* 8. 35.

Fourthly, canst thou despise and contemne the world, using it as though thou usedst it not[c]? because thou hast built thy nest in the Rocke, and placed thy confidence upon a surer stay then the world is, namely upon Christ, who hath promised never to faile or forsake thee.

[c] 1 Cor. 7. 30.

Fifthly, dost thou daily increase both in faith, love, obedience, zeale, and all graces, 1. *Peter.* 2. 2.

Quest. 7. What meanes must we use for the increasing of our faith?

Answ. 1. First, the Word of God: that is, be diligent in hearing the Word of God publikely both read & preached. *Rom.* 10. 17. *Iam.* 1. 18. & 1 *Pet.* 1. 25. And also carefull privately to reade it. *Psalme.* 119.

Secondly, purge the conscience, and purifie the heart, *Iames* 4. 8. And examine both thoughts, words, and workes, by the Word of God.

Thirdly, meditate daily, upon these things, namely,

I. How true and faithfull God is in all his promises.

II. How unspeakeable the love of Christ hath been and is towards his children.

III. What experience the Saints have had of the care and love of God and Christ towards them.

IV. What sweetnes there is to bee found in Christ: to wit, in the fruition and possession of him in the soule by a lively faith, *Psalme* 34. 8.

Answ. 4. Fourthly, pray daily unto God, and that fervently, earnestly, and with a hungring affection and desire after his grace, *Cantic.* 1. 3. 5. 8 & 8. 6. 7. And 2. perseverantly and patiently both continuing in Prayer. Rom. 12. 12. And expecting untill the Lord comes: for faithfull is he who hath promised, who will come and will not tarry.

VERSE. 31, 32. *Therefore take no thought saying, what shall we eat, or what shall we drink, or wherewith shall wee be clothed? (for after all these things, do the Gentiles seeke) for your heavenly Father knoweth, that yee have need of all these things.* *Vers.* 31. 32.

§. 1. *Therefore take no thought.*]

Why doth our Saviour so often repeate this prohibition of worldly care, as verse 19, 25, 31, 34? *Sect.* 1. *Quest.* 1.

First, sometimes repetitions are used for the excellency of the thing; as *rejoyce in the Lord alwayes and againe rejoyce. Phil.* 4. 4. But not so in this place. *Answ.* 1.

Secondly, sometimes repetitions are used for the setting forth of the greatnes of the offence; or because the thing reiterated is odious unto God; Thus the Lord repeats againe and againe, that *for three transgressions and for foure he will visite Damascus, Tyre, Edom, Moab, Israel,* and *Iudah. Amos.* 1. 3, 6, 9, 11. & Thus Christ often in one speach cryeth out; *woe be unto you Scribes, Pharises, Hypocrites. Matthew* 23. 13, 14, 15, 16. 23. 25. 17. 29. *Answ.* 2.

Thirdly, sometimes repetitions are used for our weaknes, and for the difficulty of the thing forbidden or injoyned; as *hee, that hath eares to heare let him heare, Marke* 4. 9. 23. 3. And thus this prohibition is repeated in this place; because the duty is so hard in regard of our nature. *Answ.* 3.

Who are faulty in this particular, or who offend against this prohibition? *Quest.* 2.

First, those who acquire riches unjustly, and with an evill conscience: to wit, by rapine, fraud, usury, and oppression. *Answ.* 1.

Secondly, those who are basely covetous, with-holding those things from themselves and theirs, which are requisite, and convenient. *Answ.* 2.

Thirdly, those also who are inwardly troubled with care for worldly things; for it argues that, *Answ.* 3.

I. Their faith is but weak, if they have any. And

II. That earthly things take up their minde too much.

May we not take care for necessary things? *Quest.* 3.

First, we may *curâ providentiæ*, with a provident care. *Answ* 1.

Secondly, we may not *curâ diffidentiæ*, with a distrustfull care; and that for these causes, *Answ.* 2.

I. Because the Law of God is of more worth then our lives; and the glory of God then our safety; and therefore no necessity must cause us to infringe the Law of God, or to dishonour him.

II. Because our distrustfull care helpes us not at all, neither doth us any good. *Quæ stul-*

350 *titia de ijs ſolicitum eſſe quæ habebis non ſolicitus; & de ijs non, quæ non niſi ſolicitus.* VVhat folly

e *Chryſoſt op. imperf.* is it for a man to bee careſull for thoſe things, which hee ſhall have without his taking care for them (verſe 33.) and to bee careleſſe of thoſe things; which hee hath no promiſe to obtaine without carefulneſſe: as in the next verſe, there is no hope of ſpirituall graces or eternall glory without ſeeking, and therefore we are commanded to ſeeke them, but concerning temporall things wee have a promiſe, that they ſhall be given unto us without our ſeeking, that is, without our caring for them: And therefore wee are forbidden to take thought for them in this verſe.

III. Becauſe theſe temporall things helpe nothing for the ſalvation of the ſoule; A man in regard of his ſpirituall eſtate is neither better by having, nor worſe by wanting theſe outward things: And therefore by no meanes muſt wee diſtruſtfully care for them?

Queſt. 4. By what meanes may we avoide this unwarrantable care?

Anſw. 1. Firſt, let us learne to ſuffer, to bee afflicted, and to want, and then wee ſhall take no thought, *Iam.* 2. 9.

Anſw. 2. Secondly, doe not meditate upon theſe temporall things; caſt the remembrance of them out of thy mind, and it will be a meanes to keepe thee from taking thought for them.

Anſw. 3. Thirdly, fill thy heart with ſpirituall meditations; that ſeeing thy ſoule to bee rich within in ſpirituall grace, thou maiſt the better contemne and deſpiſe theſe outward things.

Sect. 2. § 2. *Saying, what ſhall we eate, or what ſhall wee drinke, &c.*]

Our Saviour here ſheweth, that God obſerves and takes notice of our very words.

Queſt. 1. VVhy doth God obſerve our words?

Anſw. 1. Firſt, becauſe hee takes notice of all things (his knowledge being infinite) And therefore alſo of our words.

Anſw. 2. Secondly, becauſe he expects that we ſhould glorify him in our words; and therefore hee markes whether we doe it or not, Rom. 10. 10. Coloſ. 4. 6.

Anſw. 3. Thirdly; becauſe all ſinfull words offend him, and therefore he obſerves all our words, that he may puniſh thoſe which are not good.

VVhat words doth the Lord heare and marke? *Queſt.* 2.

Firſt, all our evill and wicked words, namely, *Anſ.* 1.

I. All our murmurings, grudgings, and repinings, *Exodus* 16. 6. 7. 8. & *Numbers* 14. 27. & 16. 41.

II. All our blaſphemous, and atheiſticall words, Pſ. 14. 1. & 53. 1.

III. All our inſulting words, *Ezech.* 35. 12, 13.

IV. All our bragging and boaſting words, Pſ. 10. 5, 6. & Eſa. 47. 8.

V. All our threatning, and cruell words, 2 Kin. 19. 23. & Eſa. 37. 29.

VI. All our idle words, *Mat.* 12. 36.

Secondly, the Lord heares all our good words, namely, *Anſw.* 2.

I. All the Prayers we offer up unto him. Pſal. 50. 16. Eſa. 65, 24. Apoc. 8. 3.

II. All our mournfull ditties, Pſalme 56. 8. Exod. 3. 7.

III. All our penitentiall words, Ieremie 31. 18.

IV. All our pious, and religious words, *Mala.* 3. 16.

VERSE 33. *But ſeeke yee firſt the Kingdom of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.* *Verſ.* 33.

§. 1. *But ſeeke*] *Sect.* 1.

Our Saviour having ſhewed, what wee muſt not doe, doth now teach what wee muſt doe: this verſe being a prolepſis.

If wee muſt take no thought for the world, then what muſt we doe? muſt we ſit ſtill, and be idle, and take care for nothing? *Obiect.* 1.

To this Chriſt anſwers, nothing leſſe, but we muſt bend and place our care upon greater, better, and more excellent things, namely, the Kingdome of Heaven, and the righteouſneſſe thereof. *Anſw.*

How may this verſe be divided? *Queſt.* 1.

Anſw. Into two parts, *viz.*

- A precept wherein are theſe two things,
  - Firſt, the things which are to bee ſought for.
    - The Kingdome of God.
    - The righteouſneſſe thereof.
  - Secondly, the manner of attaining them, *viz.* by.
    - Seeking of them.
    - Seeking of them firſt.
- A Promiſe. And all theſe things ſhall be added.

I plainly divide this verſe, becauſe ſome thing ſhall be ſaid of every particular thereof.

Queſt. 2. What is meant by this word *Seeke*?

Anſw. 1. Firſt, ſometimes it ſignifies to ſeeke after revenge, and evill: this belongs not to this place.

Anſw. 2. Secondly, ſometimes it ſignifies to ſeeke God, and ſo it is taken for the whole body of Religion, as *ſeeke the Lord, and yee ſhall live.* *Amos* 5. 8. And *I have ſought thee with my whole heart.*

Thirdly, *Seeking* is a diligent act, and an act to bee continued, untill wee have found that which wee ſeeke for: The woman ſeekes diligently, and continues ſeeking untill ſhee have found her groate. So here *Seeking* demonſtrates labour, induſtry, and paines. *Anſw.* 3.

Who are commanded here *to ſeeke the Kingdom of God*? *Queſt.* 3.

All men, of all ſorts, ages, and degrees. *Anſw.*

Why muſt all *ſeeke the kingdome of God*? *Queſt.* 4.

Firſt, becauſe it is ſimply neceſſary unto happineſſe. *Anſw.* 1.

pinesse, and blessednesse, as followes afterward.

Answ.2. Secondly, because by reason of *Adams* fall we have lost this kingdome, and are deprived of it, *Rom.* 3.23.

Answ.3. Thirdly, because wee can never obtaine it without seeking, 2 *Chron.* 15.2. *Mat.* 7.7. And therefore it is necessary that all the sonnes of *Adam* should seeke God.

Quest.5 What is our Saviours principall scope and meaning in this exhortation?

Answ. To teach us that the kingdome of God is not idly to be expected, but earnestly to be laboured for. Or that none can be made partakers either of the kingdome of grace or of glory, without much labour, industry, and paines, Read *Deut.* 4.29. *Heb.* 4.11. *Luk.* 13.24. and 2 *Pet.* 1.5.10. and 3.14. It is hard to live well, easie to die well; hard to obtain heaven, easie to keep from thence: he that adventured at the Olympik games must overthrow all difficulties, so wee in our journey to heaven. The old painters drew *Timotheus* the Athenian Captaine in lively colours; harnessed and well weaponed, and so sleeping and abiding in his tent; and fortune catching Cities and Regions for him in a Net. We must not think that we may take our pleasur and be negligent in the worke of God, upon a foolish expectation, and hope, that fortune will catch heaven for us.

Observ.

Quest.6. What can wee doe of our selves, can we by our labour procure heaven?

Answ.1. First, certainely our nature is so corrupt that we can never obtaine heaven, *viribus naturæ*, by the strength of nature.

Answ.2. Secondly, we must not expect grace from God, without our sedulous endeavour. *Archelaus* the Philosopher learning Geometrie of *Hipponicus*, was so dull, and yet so well learned therein, that *Hipponicus* would say, surely Geometry fell into his mouth as he gaped. We must not thinke that heaven will come with an idle expectation, or fall unto our share unawares, for it must bee sought; or it can never be found.

Obiect.2 Some may here object, if heaven cannot bee had without our labour and paines, then woe be unto us; for wee are both unfit, unwilling, and unable for this worke.

Answ. We should not be discouraged, because the Lord offers life and salvation unto us upon easie conditions, he doth not say that we must procure heaven, with infinit labours and sufferings, but onely that we must seeke it, in this verse. As the Physition doth shew the disease, and direct, and prescribe the physicke, and prepare the medicine; and the sicke man doth but onely take the physicke, and followe the directions; so the Lord doth shew us our sins, and the danger of them, and the remedy against them, and commandeth us onely to use the meanes, and promiseth then to blesse and heale us: for our Saviour hath said, *Seeke and ye shall find* [f].

[f] Mat.7.7.

Quest 7. Whether doth God give heaven unto his servants *gratis*, or not, for it seemes he doth not, if we must procure it with labour and paines.

Answ. The Kingdome of Heaven is given freely (*The gift of God is eternall life, Rom.* 6.23.) we being no way able to deserve it, and that both because our workes are imperfect, as also because they are but debts which we owe unto God and a man merits nothing for paying what he owes.

But heaven is called wages or reward, *Mat.* 5.12. and 6.1. *great is your reward*: And therefore it is not given *gratis*, but *ex debito*, of debt, *Obiect.3.*

First, the Lord is pleased to use this phrase of speech for the comforting of our hearts, and encouraging of us unto obedience, because it shall be rewarded. *Answ.1.*

Secondly, it is rightly called a Reward, but such a reward as we are not able to merit, and therefore is given unto us as children not as servants, or workmen: for the better taking up of this, observe a double difference betweene a Workman and a child, namely,

- First, to a workeman is given a condigne reward, which he hath deserved, but to a child is given more then he hath deserved: As a father thinkes a smal punishment enough to give a child for a great offence; so also he thinkes not a great reward too much to give for a little obedience. *Answ.2.*
- Secondly, to a workeman wages is given, if he deserve it, but to a child if he doe but indeavour to doe what his father commands, although he is not able to doe it. And thus the Lord doth with us, giving the Kingdome of Heaven to those who labour for it, though by their owne labour they are never able to procure it.

Thirdly, although the Lord is pleased to encourage us to labour by promising of a reward, yet the true name of Heaven is an *Inheritance* 1. *Pet.* 1.4. because that is derived from the father unto the sonne, by vertue of his sonship, and not for any deserts. *Answ.3.*

Why cannot heaven be procured without labour and paine? *Quest.8.*

First, because temporall things cannot be had without much labour, and care, and toile; therefore much lesse spirituall, much lesse eternall. *Answ.1.*

Impiger extremos curris Mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per ignes.

The carefull Merchant sea and land doth trace;
That by that meanes wealth may flow apace.

Secondly, because Christ doth not save us without our assent, or comming unto him: as appeares thus: *Answ.2.*

I. God hath given unto us faculties of the soule, that by them we might glorifie him. Wee differ from inanimate things by nature, shall we not therefore differ from them in action? they are alwaies meerely passive, but we should be active. God who hath given the belly for the conveighing of nourishment to the whole body, hath also certainely given the soule for some end and use; for he made nothing in vaine.

II. Certainely God workes in us, but not

352 without us. Faith is a grace infused by God, or an action taught & imprinted by him; and yet it is our minde which believes, our wil which chooseth God, our affections which love him: Hence it is said, that he drawes, but whom? those that are willing; hee doth not dragge any by force; he first bends and inclines the will and affections and then we willingly follow, hence *Augustine* saith, *Non salvabit te sine te*, God will not save us without our selves.

III. The Scripture doth clearely shew this, Thus *Esay* speaketh unto *Edom, If yee will inquire inquire yee, returne, come*[g]: so againe unto all, *Ho every one that hungers let him come, and who is a thirst, come &*[h] *and Matth*, 11, 28, and *John*, 7, 37. our Saviour calleth: *Come unto me*: yea this is the end of our preaching, that men might repent and turne unto God[i]. All which shew that Christ will give grace and salvation to none without their endeavour and paines.

g Esa. 21. 12.
h Esa. 55. 1
i Acts 26. 20.

Quest. 9. How is it said then that God workes in us all things? *Phil*. 2. 13.

Answ. 1 First, certainely God first workes, and then after him man.

Answ. 2 Secondly, God workes all things in us, but often insensibly; and the worke seemes to bee ours, and is in regard of the substance of the worke; onely we must confesse and acknowledge that the goodnesse of the workes proceeds from the cooperation of God.

Answ. 3. Thirdly, God doth not worke in us against the mind, or faculties of the soule, but in them, and by them:

Namely { First, by freeing our affections from the yoake of Satan, and captivity of sinne. Secondly, by turning our affections unto the Creator, that so we may approach nearer unto him, and with readinesse of heart seeke him.

§. 2. *Primo, Seeke first.*] *Sect.* 2.

All creatures besides man goe with their bodies and eyes to the grownd-ward, but man was made to goe upright; and whereas all other creatures have but foure muskles to turne their eyes round about, man hath a fifth to pull his eye up to heaven-ward[k]: Which teacheth us that howsoever wee seeke for other things, yet first of all, and above all, we should *seeke for the kingdome of heaven and the righteousnesse thereof*. Or that heaven, and heavenly things should be hungred after, and sought for above all other things, Reade Colos. 3. 1. 2. & Heb. 4. 11. & 13. 14. according to the example of those holy men mentioned, Heb. 11. 10. 14. 16. 26. Pope *Pius* the 4. sending his Nephew *Marcus Altempts* to *Maximilian* King of *Bohemia*, to side with him in the *Councell of Trent*, with many promises of honours and profits, no lesse then the succession of the Empire: he answered that he thanked his Holinesse, but his soules health was more deare to him then all the things in the world[l]. *Alexander* the great was wont to say of *Calisthenes* that he begged many things for others, but few for himselfe: And *Iulius Cæsar* of *Cicero*, that hee was negligent in things belonging unto himselfe, but diligent and and importunate in things concerning the common-weale; so wee should prise our soules most, and desire many things for our for our bodies; we should be negligent in temporall things in comparison of rituall.

k *Columb. lib. 5. Cap. 9.* *Obser.*

l *Histor. of Councel of Trent pag.* 419.

Ignoti nulla cupido, we have no knowledge of heaven, therefore what desire can we have after it? the joyes of heaven wee are not able to conceive of, therefore how can wee in our endeavours, and affections preferre them before all other things? A man can have no desire of an unknowne thing. *Quest.* 1.

Answ. 1. First, somethings are unknowne { *Totaliter*, wholy, both, { ὅτι ἔστι That there are such things / ὅ τι ἐστὶν What those things are. } A man can have no desire at all unto these things.

Respectivè, in part, when { We know that there are such things / We know not what they are perfectly } These things a man may hope for, and desire.

Answ. 2. Secondly, although we know not all things in heaven, yet we know that there is a heaven, and somethings wee know concerning it. For the better understanding hereof observe,

Those

Those things which we expect in heaven are either
- Known, and are either
  - General, namely,
    - First, that there we shall possesse and enjoy every good thing.
    - Secondly, hat there we shall be freed from every evill thing.
    - Thirdly, that our fruition of good, and freedome from evills shall bee perpetuall.
  - Particulars, namely
    - First, in heaven we shall enjoy good things which are either
      - Internall; as the joy wee shall have in the societie of God, Christ, and the Triumphant Church.
      - Externall, to wit,
        - The glorification of the body.
        - The perfection of the Soule; In truth, purity, love, peace, and joy.
    - Secondly, in heaven wee shall bee free from all evils, whether
      - Temporall; as from hunger, thirst, cold, sickneſſe, weakeneſſe, and the like, Revelat. 7. 17.
      - Spirituall; as from falling into sinne; from all base and vile lusts; from the malice, and temptation of Sathan; from the feares, and terrours of conscience, and the like.
- Unknowne, 1 Cor. 2. 9. Thus the joyes we expect are expressed sometimes by the name of a Kingdome, sometimes of a crowne, sometimes of an inheritance, sometimes of light that cannot bee approached unto, sometimes of life eternall, and unspeakeable glory (as was shewed before, Mat. 5. 48. *Sect.* last) but whatsoever they are they passe our understanding, and exceede our capacitie in this life.

Quest. 2. Why must wee thus earnestly and before all things *seeke heaven*?

Answ. 1. First, because we are here strangers, and that is our native country; God our Father, Christ our eldest brother, and the Saints our fellow members being all there. And therefore like a man who hath beene long absent, and farre distant from his countrey, and kindred, and wife, and children, we must long to be at home.

Answ. 2. Secondly, our inheritance, and riches, and portion, and treasure is there; And therefore our hearts and hearty desires should bee there also.

Answ. 3. Thirdly, because God hath given unto us a temporall life for this end and purpose, that herein wee might labour for life eternall.

Answ. 4. Fourthly, because if we doe not labour for the righteousnesse of God (which brings unto this kingdome, as followes by and by) in this life, afterwards it will be too late.

Answ. 5. Fifthly, because the enjoyment of heaven is a matter of the greatest importance, and moment: this being that one thing which is most necessary for us, Luke 10. 42. And therefore we should earnestly pursue the quest of heaven, so carefully avoid whatsoever might hinder us from heaven. We reade of a great disputation which was betwixt the Roman Bishops, and the Scottish Bishops concerning the celebration of Easter, before King *Oswin*: in which Bishop *Colman* alleadged, that it was to bee kept upon the fourteenth day of the first moneth, because Saint *John* the Evangelist observed it upon that day; *Wilfride* the Priest and his side affirmed that it was to bee celebrated alwaies upon the Sunday which fell betwixt the fifteenth and twenty one day of the first moneth, because Saint *Peter* alwaies celebrated it upon that day: The King hearing of this concluded and thus decided the difference; for as much as Saint *Peter* is the doore-keeper of heaven, I will not gainesay him; but in that, as much as I am able, I will obey his orders in every point, lest when I com to the gates of heaven hee shut them against me[m]. Thus should we do: feare to doe any thing which might hinder, debarre, and deprive us of heaven.

[m] *Fox. Acts and Monum. f.* 123. 124.

Answ. 6. Secondly, because heaven is more excellent the earth. It is the habitation of the elect, the throne of the Judge, the receit of the saved, the seate of the lambe, the fulnesse of delight, the inheritance of the just, the reward of the faithful, the seate of glory, the habitation of Angels, farre beyond thought, and glorious beyond all report. *In gloria celesti mira serenitas, plena securitas, aeterna felicitas.* In heaven there is admirable serenity, ample security, and eternall felicity.

Answ. 7. Seventhly, because except we preferre in our endeavours and affections heaven before all other things wee are unworthy of it. *Cyrus* was of opinion that no man was fit for an Empire, except he did excell those over whom hee ruled (*Xenoph.*) So none are worthy of heaven who doe not labour and endeavour to excell others in true righteousnesse and holinesse.

Answ. 8. Eighthly, because in heaven onely is our felicitie and happinesse, and not on earth: as appeares this.

I. Here in this life wee are miserable, 1 *Cor.* 15. 19. And all our joyes are but false, and fraile, and at the best not to be compared with those above, *Phil.* 4. 8.

II. There in heaven is joy, that is, rivers of pleasure, and fulnesse of delight, *Psal.* 16. 11. *Luke* 14. 15.

III. Heaven is the perfection of the creature which consists in two things, namely, First, to be freed from evils, and to have all teares wiped off, and all cause of griefe taken away. Secondly, to be established in a good, happie, and blessed estate; It is not enough to perfect happinesse, to have good things except a man have them *inconcussibiliter*, constantly: so in heaven our joy shall never be taken away, Iohn 16. 22. and 16. 22.

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What things must we *seeke first*?

These things which are in heaven: here observe, that in heaven there are two things, to wit,

Quest. 3. *Answ.*

I. Spirituall graces; these come from heaven, and are to be sought for on earth.

II. Eternall glory, and joy; this is to be had in heaven. Now if we have the former truely on earth, we shall have the latter surely in heaven.

Quest. 4 How may we know, whether we hunger after, and *seeke first* for heaven and heavenly things?

Answ. It is long and difficult to give all the signes hereof, and therefore I will lay downe a few, and that shortly, namely,

First, if we desire to have a right and interest in that inheritance, and that this desire be cordiall and reall; then it is a good signe that we seeke it. On the contrary, those who are secure, and doubt nothing, are much to be suspected.

Secondly, if we have tender and circumcised consciences, which will not endure the least thing which God forbids: it is a good signe that we long for heaven.

Thirdly, if we seeke heavenly things, as worldlings seeke earthly, that is, spare for no paines for the obtaining thereof; it is a good signe that we truely long after them.

Fourthly, if wee labour to bee pure and holy, carefully avoiding all impurity, because God is pure, and his kingdome pure, and no impure thing can come therein: it is a signe that wee hunger after heaven.

Fifthly, we may know this by our contempt of the world; for the high esteeming of heavenly things, and the despising of earthly goe together. *Tanto quisque minus dolet quod desint eterna, quanto magis gaudet quod adsunt temporalia: & qui minus dolet quod desint temporalia, certius expectat ut adsint eterna.* By how much the more a man mourines for the losse of temporall things, by so much the lesse he greeves for the lacke of spirituall: And on the contrary, by how much the lesse a man is troubled for the lacke of earthly things, by so much the more he is assured of the enjoying of heavenly.

u August. de contem. mundi.

Quest. 3. What meanes must we use for the obtaining of heaven?

Answ. 1. First, learne, and labour to be humble, for such shall be raised unto honour, Mat. 5. 3. Philip. 2. 7, 9. &c.

Answ. 2. Secondly, labour for Christ, for he is the way that leades thither, John 14. 6.

Answ. 3. Thirdly, labour to bee pure, and to abstaine from sinne; for onely those who are washed are admitted into this kingdome, Revel. 7. 9, 14. Mat. 5. 8. Psal. 119. 1.

Answ. 4. Fourthly, be diligent in hearing, reading, and learning of the word of God, (Mat. 7. 24. John 5. 39. Rom. 16. 25. For

I. The word doth demonstrate and hold forth Christ unto us, Heb. 1. 1.

II. God hath ordained the Ministerie of the word for this end, that we might thereby learne how to be saved, 2 Cor. 5. 19. and Ephes. 4. 11.

III. The word is the instrument of begetting faith in us, of giving the spirit unto us, and of sealing us, Rom. 10. 14, 17. Ephes. 1. 13.

Quest. 6. Must we ascribe all this to preaching, and nothing to prayer, reading, meditating, and the illumination of the Spirit in the heart, and the workes of obedience in the life?

Answ. Certainely, great things are spoken of all these, & they are al greatly to be praysed, highly to be prized, and diligently to be practised; but they are corroborated and strengthened by preaching: as appeares thus,

I. Reading is unprofitable without understanding, as is evident in the Eunuch, Acts 8. 31, but Preaching opens, explaines, and expounds the Scripture, and makes it easie to be understood.

II. The hearing of the word preached begets the Holy Spirit in our hearts, or is a meanes to bring him unto us. As we see, while *Peter* and *Paul* preached, the holy Ghost was given unto the hearers, Acts 10. 44. and 11. 15.

III. The end of our prayer, when wee come unto the house of God, is that our hearing might be blessed, and made profitable unto us.

IV. Our obedience is blind and lame, except it bee directed by the word. And therefore the word is the true guide unto heaven.

Sect. 3. §. 3. *The Kingdome of God.*]

Quest. 1. How manifold is *the Kingdome of God*?

Answ. Two-fold, of grace, and of glory.

Quest. 2. To whom doth this kingdome of God belong?

Answ. To the elect, who in this life have the Kingdom of grace in possession, and the kingdome of glory in hope, and in the life to come shall enjoy eternall life, Mat. 25. 35. Luk. 12. 32. and 1 Tim. 4. 8.

Quest. 3. Who are the Superiours and subjects of this Kingdome?

Answ. 1. First, the King hereof is three-fold, in a three-fold respect, to wit;

I. God the Father is the King of this kingdome of grace, in respect of his creation thereof.

o Psal. 149. 5.

II. God the Sonne is the King of this Kingdome of grace in respect of his redemption thereof.

p Mat. 28. 5.

III. God the holy Ghost is the King of this Kingdome, in respect of his sanctifying thereof.

q Psal. 24. 7.

Answ. 2. Secondly, the subjects of this kingdome is the invisible Church, Mat. 13. 38. Luk. 1. 33. and the formes of the Kingdome.

Answ. 3. Thirdly, the statute lawes of this kingdome is the word of God; which is properly called a law,

I. Because it is a rule of our obedience.

II. Because Christ governes us by his word, as Kings governe their subjects by lawes.

Quest. 4. Why is the spirituall and invisible Church of Christ called a Kingdome?

Answ. For the priviledges, and prerogatives which we have therein, as in a kingdome; as for example,

First, a King in his kingdome hath supreme power above all therein: so the children of God have power over sinne, Sathan, and themselves; they needs feare none, neither the calumnies of the

the wicked, nor those who can kill the body, but can goe no further.

Secondly, a King may have whatsoever his heart desires; so the children of God have absolute contentation; and hence it is called a kingdome, because it hath the commodities, and benefits, and good things of all townes, and cities, and we are Kings, and Lords of all, through contentation.

Question 5. How doth the excellency and felicitie of this kingdome appeare?

Answer 1. First, it is Kingdome in it selfe glorious, even an inheritance of glory. Therefore it is an excellent place.

Answer 2. Secondly, all the subjects of this kingdome are Kings; Therefore it is a glorious place.

Answer 3. Thirdly, all the lawes of this Kingdome are perfect: That is, both teaching us the perfect will of God, and our eternall felicitie and happinesse. And therfore it is an excellent Kingdome.

Answer 4. Fourthly, this Kingdome depends upon none; that is, neither wants nor stands in neede of any Ministers, servants, officers, or the like to manage it, as other kingdomes doe: And therefore must needes be a rare Kingdome.

Section 4. §. 4. *And the righteousnesse.*]

Question 1. What is meant by righteousnesse?

First, sometimes it is taken for righteousnesse by faith; but not so here.

Answer 1. Secondly, sometimes for righteousnesse of life; and so it is taken in this place: our *Answer* 2. Saviour hereby teaching us,

Observation That heauen is in vaine expected, wished for, desired, or sought after without pietie of life: *follow peace and holinesse without which no man can be saved. Heb.* 12. 14. *Tit.* 2. 11. The *Rhodians* and *Lydians* made a law that vicious sonnes of vertuous parents should not inherit it; thinking it an unfit thing, that those should inherit their fathers lands who did not inherit their fathers vertues: So the Lord hath made a law that no wicked man shall have any part or portion in his kingdome at all, 1 Cor. 9. 10. The heathen thought that when good men died, they were sent to the fortunate Islands, but the wicked, to the Isles of vengeance called *Tartarus*: And thus indeede God hath determined that *Qualis vita finis ita*, every mans reward and portion shall be according to his worke, Romans 2. 6. as followes by and by.

Question 2. How doth it appeare that heaven cannot be had without holinesse of life; for many hope to bee saved whose lives are both ungodly and unjust?

Answer. The truth of it appeares thus, namely,

First, from the ordinance of God; God hath ordained heaven for his glory, and the blessednesse of his children and servants; and therefore none shall be made partakers thereof, but onely those who glorifie God in their lives, loving him above al things (as becomes sonnes) and obeying him in all things, as becomes servants.

Secondly, from the justice of God; who will judge every one according to his workes at the last day, 2 Corinthians 5. 10. And therefore where the life was wicked, the doome shall bee wretched.

Thirdly, from the mercy of God, who loves the righteous, but not the wicked: The righteous Lord loveth righteousnesse, and righteous men: and therefore onely such shall bee saved.

Fourthly, because where there is imapiety, there is no Religion, Romans 12. 17. Philippians 4. 8. and for the irreligious there is no happinesse.

Fifthly; from the end, Because this was the end,

- First, of our creation: for wee were made, that wee might be holy, Ephes. 2. 10.
- Secondly, of our redemption: for wee were redeemed unto righteousnesse, Luk. 1. 75. & Tit. 2. 14.
- Thirdly, of our vocation, *God hath called us unto the fellowship of his Sonne, that we might be righteous and holy*, 1 Thes. 4. 8.
- Fourthly, of our election, wee were before all time elected, that in time we might live as vessels elect and precious, holy and pure, Ephes. 1. 4.
- Fifthly, of our reconciliation; we were by Christ reconciled unto God, that we might be righteous and holy, Colos. 1. 22.

All

All men in the world are sinners, shall none then come to heaven? all have sinned originally, and the best as well as the worst doe daily sinne actually: There is none so good but he daily trespasseth, either against God or Man; shall none therefore enjoy this kingdome of God?

Question 3.

Answer. There are three sorts of sinners, namely,

First, proud, malicious, obstinate, and wilfull sinners; who sinne against God, with an high stiffe and a brazen face, and a hard neck, and an Adamant heart.

Secondly, sleepy, and secure sinners, who although they sinne daily, yet they lull themselves asleepe with the divels lullaby unto *Eve, thou shalt not die at all*: and thus through a bald and blind presumption and perswasion shake of all feare of punishment.

Thirdly, there are humble and contrite sinners; who sinne and sigh for their sins, yea pray unto God with teares in their eyes, and sob in their soule, for the pardon of their sinnes.

These sinners, and these onely shall be saved; but the other who wilfully, willingly, and wittingly remaine in their sinnes, shall never be made partakers of the kingdome of God or of Christ; This appeares thus,

I. It is the condition of comming unto him to be holy and righteous in life; *to him who orders his conversation aright, will I shew the salvation of the Lord*, Psal. 50. 23. And therfore those who are wicked and so remaine can never be saved.

II. Wicked men are not acceptable unto God, but rather an abomination unto him, [y] And therefore he being the King, and only giver and disposer of this kingdome will never give it unto those whom he hates.

y Psalme 1. 5. and 5. 5.

III. Christ (the authour of salvation) is not acceptable unto them; they thinke his *yoake heavie*, and his *saying hard*, John 6. 60. and they neither can endure, nor will submit unto his behests: For

First, sinne is sweet and pleasant unto them, and they will not leave it, though Christ bid.

Secondly, to professe Christ openly, and to deny themselves, is as bad as death it selfe, and therefore they will not yeeld thereunto.

Thirdly, Christ requires that they should blame, and condemne their former wicked life, this they are ashamed to doe; and therefore refuse it. Wherefore Christ the corner stone being unto them a stone of offence, they must needes perish: For hee will be a Saviour unto none, but onely to those unto whom he was a King.

Section 5. §. 5. *And his righteousnesse, or the righteousnesse thereof*;]

Question 1. What is the meaning of these words?

Answer. *Righteousnesse* may bee referred either unto *God*, or *Kingdome*.

Question 2. Why is it called the righteousnesse of the Kingdome?

Answer. 1. First, because this righteousnesse belongs only unto the children of the Kingdom: that is, none but the heires of heaven can shew forth this righteousnesse.

Answer. 2. Secondly, because righteousnesse is the way that leades unto this kingdome: for there is a double kingdome of God, namely,

I. Of glory in heaven: this all men desire.

II. Of grace, on earth, this few desire: this kingdome must bee within us [a], before ever we can bee made partakers of the other.

[a] Luke 17. 21.

Question 3. Why is it called the *righteousnesse of God*?

Answer 1. First, some by righteousnesse understand the righteousnesse of faith to be here meant; and then the reasons of this denomination are these, to wit,

I. Because it is freely given us of God to be our righteousnesse before him; and man by any workes of nature cannot attaine unto it.

II. Because God will accept this obedience of Christs at the day of judgement for his elect, as satisfying his justice, and the rigour of the law, which no righteousnesse of man can doe.

III. Because it is the righteousnesse of that person which is God; for Christ is both God and man; and though hee obeyed the law, and suffered death as he was man, yet that obedience was performed by that person who was also God.

Answer 2. Secondly, some understand this of the righteousnesse of the life and conversation; and (as was said before) I rather take this to bee the truth: and the reasons why it is called the righteousnesse of God are these, namely,

I. Because it is commanded, prescribed, and injoyned by God.

II. Because by this righteousnesse we imitate our God, 1 *Pet.* 1. 14, 15, 17.

III. Because this righteousnesse leades unto God.

Section 6. §. 6. *And all these things.*]

Question 1. What is meant here by all things?

Answer 1. First, the word *πάντα all things* is not to be understood (*Completivè sed distributivè*) of every particular, and numericall temporall blessings but of all sorts of needfull things: yea it is not to be extended unto the great things of this life, but onely unto foode and raiment, and necessary things; Reade verse 25. 31. of this Chapter, and Proverbes 30. 8. and 1 Tim. 6. 8.

Answer 2. Secondly, the indefinite phrase (*all things*) doth shew that God is ready and prepared to give us all things whatsoever

wee

wee ſtand in neeede of.

Queſtion 2. What may we learne from this bounty of the Lord?

Anſwer. The conſideration of this bounty may teach us theſe things, namely;

Firſt, to beware of ſinne, whereby wee doe diſpleaſe and offend our God.

Secondly, to depend wholy upon God both for foode, rayment, and protection, in the ſober uſe of lawfull meanes.

Thirdly, to ſeeke for the helpe and ſuccour from God, in all diſtreſſe & want, who is very bountifull, Jam. 1. 5.

Fourthly, to love ſo bountifull a God, and to inforce our hearts to all duties, and expreſſions of love towards him.

Fifthly, to bee thankefull unto God, for all the good things we enjoy; for whatſoever wee have comes from his bountie, Pſal. 116. 12. 13.

Sixthly, labour continually in heart and life to walke worthy of God, and to pleaſe him in all things, being fruitfull in all good workes, Coloſ. 1. 10. [b]

[b] *Perkins ſup.*

Queſtion 3. What is the ſumme of this promiſe made here by our Saviour?

Anſwer. Obſervat. That the children of this kingdome, righteous and holy men, ſhall lacke nothing that is good for them. Reade for the proofe hereof, Pſal. 23. 1. and 34. 8. &c. and 37. 3. 22. Proverbs. 10. 6. 7. 8.

For the better underſtanding of this anſwer, obſerve theſe three things, namely;

Note 1. Firſt, that there are three ſorts of good things, Temporall, Spirituall, and Eternall; our Saviour here ſpeakes onely of the firſt; and therefore I ſpeake not here any thing of the reſt.

Note 2. Secondly, that the Lord hath alwaies in a readineſſe to give his children whatſoever they want, although he doe not alwaies give aſſoone as ever they ſtand in neede: *Oh how great* (ſaith *David*) *is thy goodneſſe, which thou haſt laid up for them that feare thee* [c]; *repoſuiſti*; that is, God hath treaſures alwaies laid up for his children, although they doe not alwayes actually poſſeſſe them.

[c] Pſal. 31. 19.

Note 3. Thirdly, good things are given two manner of waies by God, namely;

I. Generally and Permiſſively; and thus hee gives good temporall bleſſings to the wicked.

II. *Ex beneplacito*, out of love, or as arguments and pledges of his favour; and thus hee gives good things to the righteous; And of theſe the text ſpeakes.

Objection 1. It is here againſt the former anſwer objected, that *David* was a righteous man, and yet he ſaith of himſelfe, *I am poore and needy* (Pſal. 40. laſt verſe) which ſhewes that hee wanted many things. *Rabbi Semlai* was wont to ſay, *In omni loco in quo invenis probareticis objectionem, invenies quoque medicamentum illius in latere ejus* (*Pet. Galatin.*) whereſoever thou findeſt a paſſage of Scripturee which may ſeeme to ſerve an heretick, to ground an objection upon; looke diligently and thou ſhalt find an anſwer to the objection in the ſame place: It is a proverbe, whereſoever you ſee a Turtle you may bee ſure to finde her mate within a ſtones caſt; ſo the Rabbi thought, that what place of Scripture ſoever an hereticke ſhould produce for the confirming of an errour, in the ſame verſe (or at leaſt Chapter) aman might find, how the objection were to bee anſwered. I finde the truth of this in this preſent objection, for in the very ſame verſe there is an anſwer thereunto.

Anſwer.

It is objected, *David* is poore, and needy. To this he anſwers, that the Lord thinketh upon him, and is his helper, and deliverer: whereby hee manifeſtly ſhewes that hee truſteth in God, and is not perplexed with the care of diſtruſt, and diffidencie.

Objection 2. The righteous are ſometimes exules, baniſhed from their countrey, friends, poſſeſſions, and meanes; and ſo want all good things.

Anſwer. The godly ſhall alwaies finde ſome place which ſhall receive them; if *Moſes* be baniſhed, he ſhall finde a *Iethro* to entertaine him; if *Elias* be in danger, the crowes ſhall feede him, and the widdow ſhall entertaine him; if *Ieremiah* bee in danger, hee ſhall find either the King or *Abimelech* to favour him: if *David* be forced to fly, hee ſhall be received of King *Achiſh*; The providence of God never ſleepes, but hee watcheth ſtill over his, ſo to preſerve and keepe them, that a haire ſhall not fall from their heads, without his divine providence. We ſee when *Iacob* was in danger of *Laban*, God warned not to harm him [d]: When *Abraham* had like to have beene wronged by *Abimelech*, God threatens to puniſh *Abimelech* if hee injure the Prophet [e]. Thus God is alwaies ready to take notice of all the wants, diſtreſſes, and dangers of his children, and is able to ſuccour and redreſſe them when he will.

Objection 3. The righteous have not every good thing; how then is it ſaid, that *all things ſhall bee added unto them.* Great was the want and neceſſity that *Paul* was in, 1 Corinthians 4. 9. 10 11. 12. and 2 Corinthans 4. 7, &c. and 11. 9. 23. and 1 Corinth. 15. 19. yea a brother may want, James 2. 15. and many have [f].

Answer 1. First, there are many temporall things which are not good for the children of God, principally in respect of their infirmity and weakenesse; There are many things, which would be unto them more like poison then foode, rather bridles to keepe them backe from the service of God then spurres to pricke them forward; yea like thornes to choake the seede of the word [g], and ginnes to ensnare themselves [h]: and therefore no wonder if God withhold such things from his children.

[g] Mat. 13.22.
[h] 1 Tim. 6.9.

Answer 2. Secondly, there are many temporall blessings which are not necessary for the children of God: For

I. God can give them *Analoga*, some other things that may bee as good for them as that which they want: Man lives not by bread onely, neither is God ever driven to such a straight that he hath but one way left to helpe his children: If the children of God bee hungry, it is all one to them, for the Lord to give them bread, or to take away their hunger: now hee can doe either of these, and therefore bread is not simply necessary. God can feede *Elias* by the Crowes, and the *Israelites* in the wildernesse with quailes and Manna, and can take away hunger of *Elias*, and *Moses*, and enable them to subsist without meate fortie dayes.

II. Sometimes God withholdes temporall blessings from his children, but gives them greater and better things: that is, such internall solace and joy in their wants and sufferings, that they scarce feele them, or are sensible of them; *Wee are* (saith Saint *Paul*) *as sorrowfull, yet alwaies rejoycing; as poore, yet making many rich: as having nothing, and yet possessing all things*, (2 Corinth. 6. 13. and Romans 8. 37.) It is all one whether the Lord take off our heavie burthen, or inable us to beare it; and hee can do either, and will do one: And therefore it is no marvell, if the Lord withholds some temporall things from the righteous, seeing they are not necessary for them, hee being able to give them other things which may be as good for them or better.

Answer 3. Thirdly, whatsoever temporall blessings are both good, and necessary for the righteous, God will certainely give unto them in his due time.

Obiection 4. The wicked are more blessed in temporall things then the righteous are (as appeares Psa. 73.) how then is this promise of our Saviours (*that all things shall bee added unto them*) made good?

Answer 1. First, God gives good things to good men, in mercy, and as blessings, Psal. 146.8.

Answer 2. Secondly, God gives good things to evill men for a threefold cause, namely;

I. That hereby they might bee comforted and encouraged in their labours and honest callings.

II. Because they have no other comfort besides that which they have here in this life, the portion of the wicked in the life to come being torments eternall and insufferable.

III. That hereby they might bee fatted unto slaughter. *They spend their dayes in good things, and in a moment they goe downe to the pit*, Psalme 73.18. *Iob* 21.13.

Question. 4. How doth it appeare that righteous and holy men shall lacke nothing that is good and necessary for them?

Answer 1. First, in generall, it is evident thus, God gives good and necessary things to the other creatures; therefore hee will much more give them unto his children; as was proved before, verse 28, 29, 31.

Answer 2. Secondly, in generall, God for the righteous mans sake often blesseth the wicked, therefore hee will much more blesse the righteous himselfe (*propter quod unum quodque est tale, id ipsum est magis tale*) God blessed *Egypt* for *Israels* sake, and *Potaphar* for *Iosephs*, and *Laban* for *Iacobs*, and *Zoar* for *Lots*; and therefore the righteous themselves are much surer of blessings.

Answer 3. Thirdly, and more particularly, God is omnipotent, or in all things potent; hee is not a God of the mountaines onely, but of the vallies also; hee is alwaies ready, and alwaies able to give unto his children whatsoever is good and necessary for them; hee is alwaies at their right hand, and therefore will not suffer them long to lacke, Reade Psalme 16.8. and 145.18.

Answer 4. Fourthly, the truth hereof appeares by the consideration of Gods end in giving good things unto the righteous, which is twofold, namely;

I. God gives them for their consolation, that they might not be too much dejected, or cast downe, but comforted and encouraged to walke on cheerefully in the waies of the Lord.

II. God gives good things unto the righteous, for the instruction of others; that they may bee invited chearefully and willingly to undertake the worke of the Lord, who so graciously rewards the worke of his servants.

Answer 5. Fifthly, the righteous shall have heaven, therefore much more the earth; if God freely bestow the greater and more excellent things upon them, then he

hee will not withhold the lesse worthy from them.

Answer 6. Sixthly, the righteous have Christ; therefore in him they shall have all things, according to that Romans 8. 32. *Hee that spared not his owne Sonne, but delivered him up for all: how shall hee not with him also freely give us all things.*

For earthly things are the pendents, and appertenances of spirituall, and therefore goe along with spirituall; yea they are a part of Gods covenant with his children, for, hee hath promised that if they will but serve him faithfully and sincerely, hee will take care both of their bodies and soules, Reade 1 Corinthians 3. 21. Leviticus 26. 3. &c. Deuteronomie 28. 1. &c. Psalme 81. 13. &c. Malachi 3. 10. and 1 Timoth. 4. 8.

Answer 7. Seventhly, it appeares that righteous and holy men shall lacke nothing that is good, because

I. They are the children of God.

II. The members of Christ.

III. And God loves them as a Father doth his children.

First, righteous and holy men are the children of God; the Lawyers observe that there are foure sorts of sonnes, namely;

I. Some are naturall and legitimate, to wit; borne in holy wedlocke. Thus Christ is Gods naturall Sonne.

II. Some are legitimate but not naturall; these are adopted Children, and were called by the Jewes (*Asiphim*) *Collecti*, from *Asaph*, *Collegit*, *Congregavit*. *When my Father and my Mother forsooke mee, then the Lord gathered me.* Thus the righteous are the children of God by the grace of Adoption.

Psalme 27. 10

III. Some are naturall, and not legitimate, as those who are borne of harlots, but not of common strumpets; and these are called *Nothi*, Bastards. Thus wicked men are the children of God by the grace of creation; And are called *Bastards and no sonnes*, Heb. 12. 8.

IV. Some are neither naturall nor legitimate, as those who are borne of common harlots; such a one the *Hebrewes* called (*Mamzer*) and the latines call him *Spurium*; and the Lawyers call such *Incertos, quia incerto patre, sed certa matre*: because although the mother was knowne, yet the true Father was not: And such as these might not (among the *Iewes*) enter into the congregation. And thus we see that righteous men are the children of God by Adoption, and therefore their Father will not see them want.

Secondly, they are the members of Christ, and therefore they shall lacke nothing, all things being given unto him by his Father, for the good of his brethren.

Thirdly, God loves the righteous as a Father his children, and therefore will not suffer them to lacke. For we know that a loving and naturall Father,

Esay 49. 15.

I. Loves his child more then his riches, and therefore will not spare them from him: So our God prizeth and valueth all those who are righteous, above all earthly things.

II. A Father doth protect and provide for his child to his power; and so will God for the righteous, as he hath promised in this verse.

Question 5. What is the reason that some of Gods children lacke, not withstanding this love and power of God.

Answer 1. First, sometimes the reason is because they love and desire temporall things too much; yea oftentimes the love of the world is not thorowly crucified in their hearts: And therefore God in love and mercy towards them withholds them, least in stead of bread he should give them a stone.

Answer 2. Secondly, sometimes the reason is because they seeke temporall things more then spirituall; the righteous oftentimes are more sensible of temporall wants then Spirituall, and grieve more for the lacke of externall things then internall, and use more meanes, and with more fervor for earthly then heavenly things: and therefore it is just with God to deny and withhold them, untill they have learnt to discerne betwixt things that differ, and prize every thing according to his worth.

Answer 3. Thirdly, sometimes the reason is, because they are not profitable unto them, but rather hurtfull.

Answer 4. Fourthly, sometimes because they are not necessary, God otherwise providing for them.

Question 6. Who doe not aright adhere and trust unto the divine providence of God?

Answer 1. First, those who dare trust God with their soules and the things thereto belonging, but distrust him for their bodies, and temporall things.

Answer 2. Secondly, those who dare trust God for temporall things of small moment, but distrust him for great; The lesser things of their body they will trust in God for, but for greater they will trust to themselves.

Answer 3. Thirdly, those who in great danger and distresses have recourse unto wicked

meanes.

Answer 4. Fourthly, those who murmur, grudge, and repine in their wants, and disasters.

Answer 5. Fifthly, those who doe not in all things certainely trust unto God: for it is a degree of infidelity, and an injurie unto God, not to trust him for whatsoever we lacke: For

I. The nature of faith is to be sure and certaine, and to apprehend an interest even in temporall things, they being a part of Gods covenant, as was shewed before.

II. Faith is founded upon the truth, fidelity, promise, and particular providence of God, who governes all things, and therefore it should bee firme trusting God in all things.

III. Faith is not led by sense (for those are opposed, *wee walke by faith, not by sight*, 2 Corinthians 5. 7.) and therefore faith should beleeve without meanes, according to that, Romans, 8. 24. *For wee are saved by hope, but hope that is seene is not hope: for what a man seeth, why doth hee hope for.* And 2 Corinthians. 4. 18. *While wee looke not at things which are seene, but at the things which are not seene; for the things which are seene, are temporall, but the things which are not seene, are eternall.*

Wherefore let us learne to be righteous, and confidently to rely upon the promise and providence of God, and wee shall then want nothing which the Lord sees and knowes to bee requisite for us.

Question 7. What may the righteous confidently beleeve?

Answer 1. First, that the Lords eye is alwaies upon them, and he sees all their wants and miseries.

Answer 2. Secondly, that the bowels of his mercy and of his compassion yerne upon them, and hee loves them.

Answer 3. Thirdly, that God is infinite in wisedome, and sees what is profitable for them, both for the present and future time.

Answer 4. Fourthly, that God will protect them from evill, or from the evill of evill.

Answer 5. Fifthly, that God will provide for them what he sees good in his good time.

Answer 6. Sixthly, the righteous may boldly beleeve, that a sure hope, and confidence in God shall never goe unrewarded.

Wincelaus (or according to some *Wincelaijs*) King of *Hungary*, being driven out of his Kingdome and forsaken of his owne, oftentimes used to say, the hope I had in men hindred mee from putting my trust in God: but now that all my confidence is in him, I assure my selfe that hee will helpe mee by his divine goodnesse; as it fell out indeede unto him, being reestablished in his estate and dignities within a short time after.

And let all the children of God doe as *Dion* did, who being adverticed, that *Calippus* whom hee tooke for his friend watched opportunity to slay him; went unto him when hee was invited by him, saying hee had rather loose his life then distrust his friend. Thus did holy *Iob*; *Though the Lord kill me, yet will I put my trust in him.*[i] And *exitus probat*, the event shewed that his confidence went not unrewarded of God. [i] Iohn 13.15.

§. 7. *Shall be added unto you.*] *Section* 7.

Question. Is it not lawfull to seeke riches or temporall things at all?

Having spoken something of this before, verse 24. and 25. I here briefely thus resolve this quære.

Answer 1. First, that it is lawfull for us to follow our callings diligently, and to desire a blessing from God upon our labours and endeavours, that so whatsoever wee doe may prosper.

Answer 2. Secondly, it is lawfull to possesse riches, both for our necessity, and comfort, if wee can but use them as though wee used them not (1 Corinthians 7. 30.) which indeede is very hard to doe, because our affections are too prone to bee seduced and captivated by the world, and worldly things. And therefore that wee may not too much desire or seeke the things of this life, not at all trust in them, let us remember these sixe things, namely;

I. Wee enjoy here nothing in outward things, but what is common to brute beasts.

II. Nothing here can give the heart content, or peace, and therefore this should not be our rest[k]. [k] Mich. 2. 10.

III. The things of this life cannot give grace, or spirituall comfort, or remission of sinnes unto us.

IV. Riches cannot bring us unto heaven and eternall life, according to that in the eleventh of the Proverbs and the fourth verse: *Riches profit not in the day of wrath: but righteousnesse deliverith from death.*

V. Riches detaine a man from heaven, and violently draw his affections downewards.

Anselme walking saw a bird which

a boy had caught, and that she might not flie away, had tied a stone to her legge: Now observing how the bird would flie up, and presently bee pulled downe againe by that weight which was hung at her, made the good old man fall into this meditation; That as the bird was detained from flying upward by the stone tyed to her, so by the weight of riches, the affections and minde were hindred from spirituall and divine meditations, contemplations, desires, and the like. And therefore *though they should increase, yet let us not set our hearts upon them*, Psalme 62. 10.

VI. And lastly, remember that God will provide: for wee have here a true promise uttered by truth it selfe, that if wee make it our chiefest care to seeke after grace, and glory, our Father which is in heaven will take care for temporall things.

Verse 34. VERSE. 34. *Therefore take no thought for the morrow; for the morrow shall take thought for the things of it selfe, sufficient unto the day is the evill thereof.*

Section 1. §. 1. *Take no thought.*]

Question. What carefulnesse doth our Saviour here prohibit?

Answer 1. First, hee forbids us to bee carefull as the heathen were: who either thought that God did not regard earthly things, or else durst not beleeve his promises, and therefore they tooke great care and thought for the things of this life: But we must not thus take thought.

Answer 2. Secondly, hee forbids us to expect more then necessary things; for men often doe not onely desire and seeke needefull and convenient things, but conceive ample and large hopes in their minds by some way and meanes or other; and hence take much care and thought lest the successe and event should not answer their expectation: wee must not thus take thought.

Answer 3. Thirdly, wee are forbidden to take care for more then God gives us. Many are not contented with that part and portion of temporall things which God gives them, but make themselves leane and thin with care, because they have no greater nor larger portions; these are like those who not contented with their little stature take much care and thought how to bee taller, but by all their care, are not able to adde one cubite unto their stature. And therefore this carefulnesse is utterly forbidden.

Answer 4. Fourthly, Christ prohibits us to vexe our selves with taking thought for the time to come: as is frequent with many, who thus torture themselves, what if such a thing should come to passe? what if heaven should fall? what should wee doe then? The Phrase here used by our Saviour is worth observing, hee doth not say, doe not labour, and take paines to day, that you may have something for your selves and yours to morrow (for this is commanded, Ephesians the fourth and twenty eighth, and 1 Timothie five eight); but *but take no thought for the morrow*, as if hee would say, use all diligence and care still in your callings, but trouble not your selves with curious thoughts, what will become of you, or how you shall bee provided for heereafter.

Section 2. §. 2. *The morrow shall take thought for the things of it selfe: sufficient unto the day is the evill thereof.*]

Question 1. What is the meaning of these words? Some expound them of new things. Some of new provision. Some of new cares.

Answer 1. First, some interpret these words thus, the morrow will bring new and unknowne things: as if our Saviour would say, yee cannot prevent nor procure those things which you know not of; and little doe ye know what a night may bring forth; and therefore take no thought.

Answer 2. Secondly, the words may bee expounded thus, the morrow will provide and procure the things which are needefull for it selfe: as if our Saviour would say, take no thought for the time to come, for God will take care to provide for you, and deliver you, and comfort you in all your feares.

Question 2. How doth it appeare that God will helpe, and ease his children in all their cares and wants?

Answer 1. First, God foreseeth all things, and therefore in regard of him nothing can be casuall.

Answer 2. Secondly, God doth all things; *is there any evill in the city, which I the Lord have not done?* And therefore he can helpe and deliver out of any danger or evill whatsoever.

Answer 3. Thirdly, God is *Philanthropos*, a lover of his children; and therefore never layes any burthen upon them to breake their backes, or to kill them,

but to doe them good: and therefore no evill shall lie longer or heavier upon his children, then he sees may bee for their good. Reade these places, hereof, 1 Corinthians the tenth and the thirteenth, and 2 Corinthians the first chapter and the fourth verse: and 2 Peter the second and the ninth. And see the experience of it in *Iacob*, Genesis 31. 24. and *Ioseph*; and the *Israelites*, Exodus the third, and the seventh and eight verses, and the foureteenth chapter and the tenth verse, and *Iob* and *Peter*, Acts the twelfe and the seventh verse. And therefore trust boldly in God.

Question 3. What is required then of us in the time of danger and distresse?

Answer 1. First, in all feare and danger invocate, and implore the aid and assistance of God. Reade Psalme the 107, and the seventeenth, eighteenth and nineteenth verses, they cry unto the Lord in their distresse, and hee delivereth them, so Acts the fourth chapter and the twentie ninth verse, and the twelfe chapter and the fifth verse.

Answer 2. Secondly, doe not *ponere obicem*, lay not a blocke in Gods way; by using any wicked meanes for thy reliefe; or by murmuring and impaciency in thy distresses; or by harbouring any wicked thing in thy heart, for these will hinder the Lord from hearing and helping thee.

Answer 3. Thirdly, walke by faith, 2 Corinth. the fift chapter and the seventh verse: that is, feare no evill either present or to come, but place thy whole trust in the Lord for protection, and deliverance. Revelations the second and tenth verse, and the 2 Corinthians the first chap. and the tenth verse.

Thirdly, those words (*the morrow wil care for it selfe*) may bee expounded thus, the morrow will not bee without his owne cares: our Saviour hereby teaching us, namely,

Observat. 1. First, that it is a fooliſh thing to care for one affliction twice: to grieve to day for that which we shall grieve for to morrow.

Observat. 2. Secondly, that wee must every day expect new afflictions: *by many afflictions we must enter into the kingdome of God*, Acts the fourteenth chapter and the twentieth verse, and the 2 Timothie the third chapter and the twelfth verse, and Philippians the first chapter and the twentieth ninth verse.

Question 4. Why must we daily expect new afflictions?

Answer 1. First, to teach us that there is no true tranquillitie in this life.

Secondly, to teach us the necessity of affliction, and that in a threefold regard, to wit; *Answer* 2.

I. Because we daily provoke God unto anger by new sinnes; and therefore wee may daily expect new roddes, and scourges.

II. Because wee must daily bee weaned from the world; the world will still afford us somewhat to allure us, and make us thinke it sweete; and therefore wee must have daily some bitter pils, that may hinder it from relishing with us.

III. Because wee are daily to bee fitted and prepared for heavenly glory.

Thirdly, to teach us the utility, and benefit of affliction: And that both for the Church (Acts the eighth chapter and the fourth verse, and the eleventh and the nineteenth and twentieth verse) And for our selves, Psalme, 119. 67. 71. *Answer* 3.

§. 3. *Sufficient for the day is the evill thereof.*] *Section* 3.

What is meant here by *Evill*? *Question* 1.

First, κακία the word here used signifies *malum culpæ*, viciousnesse or sinfulnesse; *Answer* 1.

Secondly, sometimes it signifies affliction or vexation (as doth also κάκωσις) Now κακία hath this double signification from the Hebrew, because (*Ragnah*) signifies both *malum peccati & malum pœnæ*; both the evill of sinne and of punishment. *Answer* 2.

Thirdly, in this place it signifies principally the evill of punishment; and not onely persecutions, and afflictions (for so it would not be generally and universally true of every day, wee being not daily subjected to new crosses and disasters, but onely sometimes) but the molestations of the world, the painefulnesse of our affaires, labours, and callings, and daily cares. *Answer* 3.

Two things our Saviour then hereby points out unto us, to wit;

First, That the labour, paines, and toile wee endure in our vocations are to bee reputed evils; for although the labour it selfe bee not (that being injoyned before the fall, Genesis the second chapter and the fifteenth verse.) yet the thornes and sweat are, they being the effect of sinne, Genesis the third chapter and the eighteenth and nineteenth verses. And without sinne man had not *eaten his bread with the sweat of his brower*. Wherefore in the molestations, and toyle of our labours we must remember sinne to have occasioned this. *Observat.* 1.

Secondly,

Observat. 2. Secondly, that by the providence and decree of God daily labour is ordained unto us; or God hath appointed that wee should daily labour. Reade Ephesians the fourth chapter and the twenty eighth verse, and 1 Thessal. the fourth chapter and the eleventh verse, and 2 Thessalonians the third chapter and the tenth and twelfth verses.

Question 2. Why must wee daily labour in our callings or in some employment?

Answer 1. First, because this is the ordinance of God for the preservation and maintaining of life: God hath ordained that wee must eate of our owne labour; (Psalme 128 and the second verse. Genesis the third chapter and the nineteenth verse; Proverbs the twenty eight and the ninteenth verse.) and that sixe dayes wee must worke, Exodus the twentieth chapter and the ninteenth verse.

Answer 2. Secondly, because wee are not borne onely for our selves, but for our countrey; and therefore wee must labour, that others may bee the better by us: As members of the same body wee should bee carefull even of and for others (the first of the Corinthians the twelfth chapter and the twenty fifth verse.) as well as for our selves.

Answer 3. Thirdly, idlenesse is blamed, but diligence commended, Reade Proverbs the tenth and the fifth, and the thirteenth chapter and the fourth verse, and the twelfth chapter and the eleventh verse, and the fourteenth and the twenty three, and the thirthy one chapter, and the thirty one verse, &c. Hence *Paul* wrought, 2 Thessalonians the third chapter, and the eighth verse, and Acts eighteenth and the third verse, and twenty, thirtie foure ver. And the rest of the Apostles, 1 Corinthians the fourth chapter and the twelfth verse: and 1 Thessalonians the second chapter and the ninth verse, where hee speakes in the plurall number, *Laboramus, we labour.*

Question 3. Who are faulty here?

Answer 1. First, those who will not worke at all though they want: these should be compelled to worke,

Answer 2. Secondly, those who will not worke untill they sweate againe; that will do something, idly, but nothing industriously; some are contented to worke as *Adam* should have done if he had stood, that is, so worke that their labour shall be but like a recreation unto them; but they will not worke as *Adam* was commanded to doe when hee had fallen, that is, get his living *with the sweat of his body.*

Thirdly, those are to blame also, who will never labour for conscience sake, but onely when they want mony; and then for a time they are content to worke hard. These shew that

I. They have no care or desire by their labours to helpe others.

II. That they have no care to provide for their children for the time to come.

III. That they have no care of themselves but in health; not providently laying up some thing for themselves, against age and sicknesse comes, which both the heathens will doe, and Christians should doe.

Fourthly, they are faulty, who wholly spend their lives in pleasure, gaming, playing, hunting, hawking, and the like: These should seriously consider these things, namely;

I. *Cui bono?* For what end were they borne? what benefit or profit hath either the World or the Church, or the Common wealth, by them?

II. What right or reason they have to partake the labours of others, when none are made partakers of theirs?

III. What a shame it is that King, Nobles, Judges, Counsellors, and Magistrates, should labour (yea often wake for the good of the state, when inferior persons sleepe) and yet they spend their dares wholy in voluptuousnesse and delight?

IV. Certainely such a one is not a member either of Church or Common-wealth, but onely an excrement, as the haire or nailes are. One member cannot say of another: I have no neede of thee; the body cannot say of any member I need thee not [k]: But both Church and common-wealth may say of such an Epicure, wee have no neede, no use of thee, neither shall find any want, or misse of thee.

[k] 1 Cor. 12. 21 22.

Answer 3. Fifthly, those who neglect their callings under a pretence of religion; Here I may distinguish betweene two sorts of people, namely;

I. There are some that remit their callings sometimes on the weeke dayes, that they may heare the word of God: and against these the Atheists of the world storme: but these indeede are like *Mary*, who chose the better part, *Luke* the tenth chapter and the fortie two: and like those in the Gospel, who will sell all they have to purchase the preaching of the word, *Matthew* the thirteenth chapter and the 44, 46. verses. But *Omne nimium vertitur in vitium*

364

tion, This may bee done too much; I meane that on the weeke dayes a man may neglect his calling too much, by going to Church, but there are (*vel duo vel nemo*) but very few who doe it, and those few are to bee rancked with the second sort, which follow.

II. There are some who remitt and neglect all industrie in their callings, under a shew of confidence and dependance upon God. But religion makes none sluggish or idle, neither teacheth any such thing: And therefore all such are worthily to be reproved.

CHAP. VII.

Section 1. Verse 1. Question 1. Answer

§ 1. *Iudge not.*

Verse 1. **Judge not, that you be not judged.**

What was the occasion of these words?

Christ in the last verse of the foregoing Chapter, had forbidden care for the morrow: now a man may reserve, provide, and lay up something for the morrow, either with a simple or double mind, either well and warrantably, or wickedly and unwarrantably, that is, either out of a provident or distrustfull care: and therefore our Saviour saith, judge not though thou shouldest see a man lay up something for the morrow, because it may be done religiously. (m)

m Augustin. sup.

Question 2.

What is the meaning of this prohibition, *Iudge not?*

Answer 1. Hilar.

First, some understand them of Judging the Lord, we must not judge, not censure the Lord for any thing he doth, but confesse that he is just in all his judgements, and righteous in all his wayes.

Answer 2. { Aug. / Chry. } sup.

Secondly some understand this of doubting actions, where it is uncertaine *quo animo*, with what mind and intent the thing was done, there wee must judge the best; for

Some workes are
- Manifest, as S. Paul saith *some mens sins are open before hand, going before to iudgement*, (u) here we may judge the tree by his fruits. Ver. 2.
- Doubtfull, here we must judge nothing before the time, that is untill it be made manifest. 1 *Cor.* 4. 5.

u 1 Tim. 5. 24

Answer 3.

Thirdly, some understand this of remitting of injuries: that is, not of sinnes committed against God, but against our selves, because S. *Luke* seemes so to expound them: *Iudge not, and yee shall not be judged; condemne not, and yee shall not bee condemned, forgive, and yee shall be forgiven* (o)

o Luke 6. 37 Chrys. imper.

Answer 4.

Fourthly, some understand them of too strict judgement towards others (*Calvin s.*) because our Saviour seemes to speake them unto the Jewes, whom he blames for this thing, *Math.* 23. 4. 23. 24. *and* 12. 2. *and* 15. 2. *and Luke* 19. 7. *Chrysost. s.*

Answer 5.

Fifthly some expound these words of judgeing our betters, that is, those who excell us in life:

either
- In life, *Pleni peccatis alios de leviſſimis judicant* (p) Some will judge others for small matters, when themselves abound in great, this wee must not doe neither judge those whose lives are more unblameable then our owne.
- In calling, *cum Diſcipuli judicant de Doctoribus* (q) It is not for Schollers to judge their Masters, nor Inferiours to judge superiours: he that Judgeth them is God. 1 *Cor.* 4. 4.

p Chrysost. s.

q Chrys. s.

Answer 6.

Sixthly I conclude this question thus.

Judgement is either
- Publike: this is not here taxed.
- Private wherein are two things.
  - First the right use which is not blamed.
  - 2. the abuse which is forbidden in this place, and is entituled rash judgement.

Hence then we see that there is a lawfull judgement, which is not forbidden, (g) and there is a judgement forbidden as unlawfull.

Question 3. G

How diverse or manifold is the lawfull judgement?

Answer

It is either Publike, (h) or private (i) H

First there is a lawfull publike judgement, which is threefold, to wit,

I. Politicall, which belongs unto the Magistrates and that two manner of wayes, namely

First in civill affaires, Reade *Psalme* 72. 1. *and Esa.* 32. 1. *and Rom.* 13. 1. *and* 1 *Peter* 2. 13. and there wee shall see this Judgement allowed of.

Secondly, in Ecclesiasticall affaires: thus *Moses*, *Iosias*, and *Hezekias*, judged even of things belonging unto religion, wherefore S. *Paul* would have prayers to be made for all that are in authority, that we (under them) might lead a quiet and peaceable life in all godlinesse and and honesty. 1. *Tim.* 2. 2.

II. Ecclesiasticall, which belongs unto those to whom the Keyes are given, which Keyes are two, to wit.

First of preaching, here it is lawfull for the Ministers of the word to judge sinnes and sinners, as is evidently seene in these places. *Esa.* 58 1. *John* 16. 8. and 1 *Tim.* 5. 20. and 2 *Tim.* 4. 2. Yea we have presidents for it as well as precepts, and that in the Apostles, *Acts* 2. 23. *and* 3. 13. 14. *and* 1 *Cor.* 6. 10. *and* 5. 2.

Secondly of Excommunication, whereof wee read, 1 *Cor.* 5. 5. *Mat.* 18. 17. and 1 *Tim.* 1. 20.

III. Economicall: thus servants, children, schollers, and the like, may be blamed and judged

Secondly, there is a lawfull judgement which is private, and this is threefold, namely

I. Of knowledge, whereby we judge between truth and errour, this is mentioned *John* 10. 4 and 1 *Cor.* 14. 29. and 1 *John* 4. 1. And true it is, that there is such a lawfull private judgement, but it is not spoken of in this place.

II. Of reprehension, whereby wee may judge whether men be faulty, and blame-worthy or not. This is sometimes commanded even to private persons. *Levit.* 19. 17. *Exod.* 23. 4. *Deuter.* 22. 1. and that first sometimes to equals, as 1 *Corinth.* 5. 12. and 1 *Thessal.* 5. 14.

Secondly sometimes to their superiours: Saint *Paul* bids the *Colossians* say unto *Archippus*, take heed to the Ministery, which thou hast received in the Lord, that thou fulfill it. *Colos* 4. 17.

III. Of correction, whereby we judge whether a man deserve punishment or not, for some offence committed against our selves.

There is besides this lawfull judgement, one which is rash, evill, unlawfull, and prohibited unto Christians.

What is this evill and forbidden judgement?

Quest. 4.

Corrupt judgement is either concerning
- Men when we judge of their estates either
  - Present, thinking 'em to be sinners and that either
    - Out of some sinister opinion of our owne, we being suspitious, think them impious, and also malitious, for some affliction that lyeth upon thē; thus the inhabitants of *Melita* judged Paul a murtherer because a Viper fastned upon him (p) And *Iobs* friends thought him an hypocrite, because Gods hand was so heavy upon him. Iob.
  - Or Future, thinking them to be reprobates; as some perhaps thought of *Manasses*, *Mary Magdalen*, and *Paul*.
- Things, and that either
  - Simply, when we judge doubtfull things in the worst sence.
  - Comparatively, when in regard of
    - The law, we thinke more hainously of things then the Law.
    - Our selves, we think things hainous in our brethren, but small in our selves.

Quest. 5. Why may we not judge men?

Answ. 1. First because it springs from an evill root, and comes of evill, to wit,

First from Envy: thus Satan out of hatred, malice, and Envy, judgeth Iob an Hypocrite: we say proverbially, evill will never judge well: so wee seldome judge or thinke aright of those whom we emulate.

II. From Hypocrisie, because a man knowes his owne heart to be evill, therefore he judgeth his brother to be false, fained, and a meere outside.

III. From pride and selfe-love, because wee would have none to bee better then our selves, therefore we judge sinisterly of those who seeme to excell us,

Answ. 2. Secondly, because it is altogether vaine and unprofitable, the heart of man is so deceitfull, that none but God can find it out. *Ierem.* 17. 9. and 1 *Samuel* 16. 8. And therefore wee must leave men unto God, who will make manifest the counsels of the heart (q) it being altogether impossible for us to know what the hearts of any are, whose lives are outwardly unblameable.

(q) 1 Cor 4.5.

Answ. Thirdly, because it produceth nothing but evill effects: here then observe,

That rash judgement is injurious
- First to our Brother, who is caluminated and depraved thereby.
- Secondly to that Christian bond of charity, wherin we should be tyed, because that is not suspicious. 1. *Cor.* 13.
- Thirdly to God, because we take upon us to judge and censure his servant, one who is reserved only to be judged by him. *Rom.* 14. 4.
- Fourthly to Christ, because the Father now judgeth no man, but hath committed all judgement unto the Sonne. *John* 5. 22.
- Fifthly to our selves, we by this meanes hasting judgement to our selves, for if we judge, we shall be judged.

Quest. 6. Who are faulty or blameworthy here?

Answer 1. First, those who will censure and judge men for indifferent things; thus the Pharises judged and censured Christ. *Mat.* 9. 14. and 12. 2. & 15. 2. *Ioh.* 5. 10. and 9. 16. But we must not judge one another for these things: Hee which eateth must not judge him which eateth not; nor hee who eateth not judge him who eateth. *Romans* 14. 3. &c. For these who judge men for adiaphorall things, for the most part, are either weake or hypocrites, ignorant or counterfeits.

Answer 2. Secondly, those who will judge and censure mens persons; this is the part of prophane men who will censure the man, when they cannot find fault with his actions; as for example.

I. Some say, Oh hee lookes faire and beautifull without, but within, I feare, he is bad enough; he is good abroad, but at home no doubt he is like his neighbours.

II Some say, hee is no better then an hypocrite, I warrant you he dissembles in what he doth.

III Some say, he seemes as firme and stable in religious performances, as though nothing could shake him; but if he were once tryed, either with fire or gold, promotion or affliction, you would not see him like gold tryed in the fire, *Job* 2. 4.

IV. Others say, they are idle, they have nothing to doe, and therefore they are so religious: for else, what need is there of all this curiosity?

These are worst of all by much, who deprave men the more, by how much better they are.

Answer 3. Thirdly, those are faulty, who are suspicious; who judge and censure men, out of some presumptions, and jealousies; certainly the best men cannot be free from the censures of these.

But here a threefold distinction is necessarily to be observed, to wit,

I. Presumptions are either
- Weighty, and strong; and here a man may judge light and frivolous; and here we must not.

II. Judgement is either
- Publike, here it is necessary to judge according to presumptions, when convincing proofes can be produced.
- Private, and here wee must bee carefull, upon what surmises we censure.

III. It is one thing to
- Examine a matter, for some are good accusers, but ill Iudgers.
- Condemne; the former is allowed, but the latter forbidden.
- A man may examine upon suspition, but he must not hang upon suspition.

Fourthly, those are blameworthy who judge and censure weake Christians, for, 1. It

1. It is a great insolency to censure or blame any who belong unto God, and are precious in his sight, Rom. 14. 3, 4.

2. Those who thus doe, doe it, that by the censuring of their weakenesse, themselves may be the more commended; building their owne fame upon the ruines of others. As the Pharisee added the more glory unto himselfe, by the slighting of the Publican.

Sect. 2. §. 2. That you be not judged.

Quest. What is the meaning of these words?

Answer 1. First some understand them thus, abstaine from judging others, and yee shall deserve, or merit freedome from the judgement of God. But this is justly refuted by *Chrysost. unperf. sup.*

Answer. 2. Secondly our Saviour speakes nothing of the merit of good judgement, but of the retribution of evill, but here there are two opinions, for

1. Some understand it of temporall judgement by men in this life; as if our Saviour would say, judge not others, and yee shall not bee judged by others. Thus *Calvin* who thinkes it is a forcing of the text to apply it to the eternal judgment of *God*.

2. Some (namely, *Augustine*, *Chrysostome*, and the fathers generally) understand this place of the eternall judgement of God, as if our Saviour would say, judge not your brethren, for if you do, your father will judge you.

Answer 3. Thirdly, I conceive it is to bee understood of both, to wit, both temporall, and eternall.

Objection. Our Saviour thus threatning those who judge others, makes the Anabaptists object this place against the office of Iudges, and all Iudicatories amongst Christians.

Answer 1. First there is a double judgement, *Iudicium libertatis, & potestatis*, of freedome and power: our Saviour speakes of the former, when he saith, *Iudge not*, and of the latter, when he saith, *lest you be judged.*

Answer 2. Secondly our Saviour here forbids onely private, rash, proud, and unjust judgement, not just, as appeares by *Iohn* 7. 24. *Iudge not according to the appearance, but judge righteous Iudgement.*

Verse 2. Verse 2. For with what judgement yee judge, yee shall be judged, and with what measure yee meet it, it shall be measured to you againe.

Quest. Will God judge those unjustly, who judge others unjustly, will God judge with the same judgement according to that of our Saviour, *he which killeth with the sword, shall perish by the sword?*

Answer 1. 1. *Calvin* answers, that God will justly suffer men, unjustly to judge him, who unjustly judge others.

Answer 2. 2. We must distinguish betweene the { Matter of judgmet wch is either { Rigour and Severity, called *summum jus*, Mercy, and pardon. / Adjuncts of Iudgement, namely hatred, cruelty, iniquity, selfe-love, and pride.

Now God doth not here threaten the same adjuncts of judgement, that he which judgeth another maliciously, &c. shall be so judged by other: but the same matter of judgement, with what judgement yee judge, yee shalbe judged, that is, if you judge mercifully, yee shall be so judged, but if you judge rigorously and severely, others shall so judge you.

Verse 3. Ver. 3. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye?

§. 1. Why beholdest thou a mote &c. Sect. 1.

What is the meaning of this Verse? Question. 1.

First by the mote is meant our Brothers small sinnes, and by the beame our own great ones. Answer. 1.

2. The eye is the most tender part of the body, and is quickly hindred from seeing by a beam; the meaning hereof therefore is, yee cannot see, and yet yee will Iudge. Answer. 2.

Is it not lawfull to looke upon our brothers sinne? *why beholdest thou the mote?* Quest. 2.

It is not forbidden; but here a difference is to be observed betweene βλέπειν and ὁρᾶν to know and to acknowledge; to glance upon a thing, and to contemplate upon it: it is not prohibited us to see them, but to marke and observe them intently, Or to excogitate them with our selves. Answer.

Are our brethrens sinnes alwayes *motes* (that is small) and our owne *beames*, or great? Question. 3

First, our Saviour speakes not here of all men, but onely (or at least principally) of hypocrites, who under a shew of religion palliate and cover great sinnes; harbouring more grosse enormities in their hearts, then they usually can see in anothers life. Answer 1.

Secondly, our Saviour is pleased to use this phrase for our instruction; to teach us two things, Answer. 2.

namely, how we { Are wont to judge others? to wit to trample upon them for small sinnes. L. / Ought to judge others? to wit, we must thinke their mountaines mole-hils, and their beames-motes. M.

L. First, our Saviour by this phrase would teach us, That wee are prone to censure our brethren for the smallest errors, and to aggravate their least sinnes. This was usuall with the Scribes and Pharisees who made a great matter of it, for the Apostles to plucke the eares of corne (l) for the man to carry his bed upon the Sabbath day, and for Christ & his Apostles to eate with unwashen hands. *Matth.* 15. 2. Observat. 1 (l) *Matth.* 12. 2.

Whence comes this that wee are so readie to amplifie our brethrens infirmities? Quest. 4.

First, sinne in it selfe, and in his owne nature is horrible and grievous. Now in our selves selfe love, and the love of sinne doth hinder us from seeing sin in his owne colours; but in others the visard thereof being taken away, wee see it as it is in its owne nature, And hence we so greatly aggravate it. Answer. 1.

Secondly, this proceeds from our owne pride; we are wont to build our own praises upon our brethrens dispraise, and our fame upon their discredit: thinking that the greater wee make their sins to appeare, the lesse will our owne seeme. Answer. 2.

Secondly, Christ by this Phrase of a *Mote seene in our brothers eye, &c.* would teach us, That wee must be ready to excuse our brethrens sinnes, and to condemne our owne. (m) Obser. 2.

Why must wee bee ready to excuse other mens sinnes? Quest. 5.

First, because we doe not see his heart, nor know his inward man; wee may see our brethrens faults, but wee cannot see their strivings, struglings, and prayers against sinne, or teares for it. And therefore we must not be *rash to accuse* them but *readie to excuse* them. Answer. 1.

Secondly, our worke is to judge our selves. 1. *Corinth.* 11. 32. and not others, for they stand or fall Answer 2.

to their owne Master. *Rom.* 14. 4. And therfore we should sit as Judges upon our selves, but not upon them, except to acquit them.

Answer 3. Thirdly, there is a double judgement, namely { First, of faith for our selves. Secondly, of charity for our brethren.

Wee must not palliate our owne sinnes, but lay them open before God, and make them as ougly and deformed unto our selves as possibly wee can: but if we extenuate, and excuse our brethrens failings, it is an argument of Christian love in us, because *love covers a multitude of sinnes.* 1 *Cor.* 13.

Sect. 2. §. 2. But seest not the beame in thy owne eye.

Our Saviour seemes here to make a twofold comparison betweene these censurers and their brethren.

1. *Brother.* First, thou art a man (not an Angell) and he is thy brother, a member of the same body.

2. *Mote.* Secondly, he hath a mote in his eye, and is tainted with some lighter sinne; thou hast a beame in thy eye and art guilty of greater sinnes. } And yet thou judgest and censurest him.

Quest. 1. Whence comes it, that although there bee great faults in us, yet wee cannot see them, but are still blinde at home?

Answer. 1. First, Philautia, selfe love hinders us from spying faults in our selves: love (they say) is blinde, and our love unto our selves, makes us that wee can dislike and see nothing amisse in our selves.

Answer 2. Secondly, our affections corrupt our judgement, and therefore wee cannot condemne what wee love.

Answer. 3. Thirdly, the eye cannot see it selfe.

Quest. 2. What meanes must wee use for the cure of this malady? for the casting out of this beame? and for the bringing of us unto the sight of our owne sinnes?

Answer 1. First, attend carefully unto the word of God, looke into the perfect law of libertie, behold thy selfe in that glasse, and it will show thee thy face. *Iames* 1.

Answer 2. Secondly, give thy selfe to a daily examination of thy selfe; examine thy words, works, and heart by the word, and so thou maist easily see what is amisse.

Answer 3. Thirdly, pray daily unto God to give thee that eye salve that thou maist see clearly what is amisse and wanting in thee. *Revel.* 3. 18.

Verse 4. *Verse.* 4. Or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beame is in thine owne eye?

Sect. 1. §. 1. How wilt thou say to thy brother:

Observation. A brotherly and friendly admonition or reproofe is laudable, and yet wee may bee abused, whence wee may observe. That wee may sinne in the performance of the best duties.

Quest. How doe wee sinne in the performance of good duties?

Answer. 1. First, when wee doe them weakely, superficially or key-coldly.

Answer. 2. Secondly, when wee performe them proudly or boastingly as the Pharisees did.

Answer. 3. Thirdly, when they are done for some base or by end, for some fecond or sinister respect.

Answer. 4. Fourthly, when they are done corruptly, that is, with a heart not purged (as here): for if we regard iniquitie in our hearts, nothing that wee doe can bee acceptable unto God.

§. 2. And behold a beame is in thine owne eye. *Sect.* 2.

Observation. Wee may learne hence, That it is a foolish thing to condemne sinne in others, so long as iniquitie remaines in our selves.

Question. 1. Why may not a man reprove another, although himselfe be guilty?

Answer 1. First because then the party reproved will answer, *Physitian, heale thy selfe.*

Answer 2. Secondly, because such a man by reprooving an other, did condemne himselfe. *Rom.* 2. And God will judge him out of his owne mouth.

Answer. 3. Thirdly, because such an one reprooves through hatred, not out of any true zeale: for

1. If such an one did but see the danger, and fearefull consequents of sinne, he would labour to avoid it himselfe, as well as admonish others of the danger.

2. If such an one did but see the filthinesse of sin how loathsome a thing it is in it selfe, and how deformed it makes us in the sight of God, hee would eschew it himselfe, as well as advise another to beware of it.

3. If such an one did seeke the glory of God, he would then glorifie him himselfe, by his owne life. And therefore it is cleere, that he who reprooves sinne in another, and retaines it in himselfe, doth it neither because sinne is perillous, nor because sin is a horrid thing, nor because he desires the glory of God, but onely out of hatred to the person whom he reprooves, or some supercilious humour, and therefore those who are guilty, themselves, ought not to reprehend others.

Question 2. Who are faulty here?

Answer. 1. First those who condemne the sinnes of others, but examine not their owne, as for example.

1. The prodigall condemnes the covetous, and he the prodigall, but neither of them looke to examine themselves, or their owne wayes.

2. The drunkard reproves the adulterer, and is reproved by him againe, but neither of them blame or amend themselves.

Answer. 11. Secondly, prophane persons are here to be blamed, who condemne the godly for small sinnes, and yet are guilty themselves of great ones.

Verse 5. Verse 5. Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see cleerly to cast out the mote out of thy brothers eye.

Ἔκβαλε, *Eijce*, cast out the beame.

The beame as was shewed before, signifies sin, and the phrase here of casting out, doth intimate violence; as if our Saviour would say sinne cannot be expelled, except valiantly, and by force it be cast out: for he who strives to overcome sinne must fight against it, resisting it *even unto blood. Hebr.* 12. 4.

Question 1. How doth it appeare, that sinne cannot be overcome except it be thus manfully resisted? for many thinke that they can leave sinne when they will.

Answer. 1. First, sinne is fixed in our hearts naturally with deep rootes, and is hereditary unto us. Psal. 51. 7. And therefore cannot easily be weeded out.

Answer. 2. Secondly, hence from this originall corruption which is so deepely rooted in us, all our affections are set upon sin, therfore it cannot easily be expelled

Answer. 3. Thirdly, sinne is like a faire, fawning, flattering harlot, which often by subtile perswasions, and allurements, and sweet alluring blandishments, doth regaine admission and entrance after it is cast

out:

out: and therefore it is not easily forsaken.

Answer 4. Fourthly, sinne is a strong enemy, yea like a strong man armed. *Luke.* 11. 20. And therefore cannot be conquered without strong resistance.

Answer 5. Fifthly Sinne is backed, aided, corroborated, and environed with an hoste of accomplices, to wit, Satan, the world, and the flesh, who suggest wicked things unto us, tempt us unto them, and hinder us from that which is good, by employments, forgetfulnesse, weakenesse, distraction of the mind and the like: and therefore it cannot with ease be expelled.

Question. Who are faulty in this duty?

Answer 1. First those who think it not necessary that sinne should be expelled: these are either

1. Carnall men, who say, let us sinne that grace may abound. Or

2. Familists, and Libertines, who say, God will dispose of their sinnes to his glory.

Answer 2. Secondly, those who thinke it an easie thing, and therefore never seriously arm and gird themselves, preparing courageously to fight the good fight of Faith.

Answer 3. Thirdly those who procrastinate and delay the worke, these never consider,

1. *How* fast time flies,

2. How their hearts grow daily harder and harder.

3. How sinne gets daily more strength in them, and over them.

4. How daily they approach nearer and nearer unto death. And therefore they are much to blame.

Answer 4. Fourthly, those who doe the word of the Lord negligently, who would be perswaded, converted and changed by the words, but are not industrious in the use of the meanes, but sluggish and lazie.

Answer 5. Fifthly those who give themselves leave to sinne, thus polluting and poysoning themselves, and surrendring the fort of their hearts up to the possession of Satan.

Answer 6. Sixtly, those who give way to the occasions of sinne, and those coards of vanity, which draw on iniquity as with cart-ropes. *Esa* 5. 18.

Answer 7. Seventhly those who leave sinne, but doe not loath it, retaining, and reserving the love thereof still in their hearts.

Answer 8 Eightly those who trust to themselves, and their owne strength, not arming themselves with the Holy spirit, not being carefull in hearing, nor fervent in praying, nor zealous in desiring and endeavouring to be converted, sanctified and cloathed with Christ, *Rom.* 13. 12. 14.

Question 3. What armour must we use against this strong enemy?

Answer 1. First take unto thy selfe the sword of the spirit, for that will drive him away.

Answer 2 Secondly, take unto thee the shield of Faith, for that will repell, keepe off, and beat back all the darts and assaults of Sathan.

Answer 3. Thirdly, provide the breast plate of righteousnesse, for that will blocke up the way against sin.

Question 4. What meanes must wee use, or how must this beame be cast out?

Answer. Hereunto is required a double labour, 1. Internall of the heart. N. 2. Externall in worke. O.

N. First if we desire that the beame of sinne may be cast out, we must first take our hearts and inward man to taske, and labour earnestly therein after these two things, to wit.

First to hate sinne with a perfect hatred, because without this we can doe nothing to any purpose in this worke, read Psal. 97. 10. Rom. 12. 9. Psal. 45. 7. Amos 5. 15. Proverb. 28. 16. Psalm. 36. 4. the truth hereof evidently appeares thus.

1. A man cannot come unto Christ, except hee hate his father and mother (r) and every thing else which would keepe him from Christ; and therefore, without the hatred of sinne, we cannot come unto God, neither do any thing pleasing unto him. (r) *Luk.* 14. 26.

2. *The feare of the Lord is to hate evill* (f) therefore without the hatred of evill, we cannot obey God, who is *to be served with feare. Psal.* 2. 11. (f) *Prov.* 8. 13.

3. If wee doe not hate evill, we hate good, for *Contraria non possunt esse in eodem subiecto) A man cannot serve two masters, Mat.* 5. 24. And therefore until we have learnt truely to hate sin, we have learnt truely nothing in Religion.

Secondly we must resolve never to be reconciled unto our sinnes any more, never to be overcome by the allurements thereof, but still to take off the visard of sin, that we may see it in its owne colours.

By what meanes may we attain to this hatred of sinne, and resolution against it? *Quest.* 5.

First consider the original from whence it comes, namely from Satan. *Gen.* 3. 1. And therfore when we give way to sin, we give way unto Satan, and yeeld our selves to his subjection, dominion and power, becomming his children, and servants, the consideration hereof will be a meanes to make us loathe sin, and resolve to leave it. *Answer* 1.

Secondly consider thy place, and selfe, what thou art? One that hath beene washed by the blood of Christ. 1 *Cor.* 6. 11. And therefore it is a shame to wallow any more in sin: remember thou art like a City set upon a hill. *Mat.* 5. 14 And therfore should be pure, glorifying God by thy unblameable life. *Eph.* 5. 27. *Phil.* 2. 15. *Mat.* 5. 16. For *what fellowship hath light with darkenesse, or God with Satan.* 2. *Cor.* 6. 14. Thus all Christians should remember what they are, for this will bee a meanes to make them the more to hate sin, and endeavour against it. *Answer* 2.

Thirdly, consider the danger of sin, both in regard of others, of other things, and of thy selfe *Answer.* 3.

1 Consider the dangerous effects of sin in others; how it wounded *Adam*, slew *Cain*, *Cham*, the old world, the ten Tribes, *Ephraim*, *Judah*, yea sin was the occasion of Christs death. *Gen.* 6. 5. *Hosea* 13. 1.

11. Consider the wofull effect of sin in all things.

1. It corrupted our nature, and obliterated Gods Image in us, yea, so contaminated us, that from the Crown of the head, to the sole of the foot, there is nothing but boyles, sores, & putrifi'd corruptions (t) (t) *Esa* 1. 6.

2 Sin brought shame into the world: when Adam had eaten the apple, the he was ashamed, not before. *Gen.* 3. 8. 10.

3. By sin, *Adam*, (& all men naturally in him) lost that familiarity with God, which formerly he had. *Gen.* 3. 8. 24.

4. Sin cast man out of pleasant Paradise, into the *wide*, and *weedy world.* (u) (u) *Gen.* 3. 23.

5. Sin was the cause of death, bringing that into the world also. *Gen.* 2. 17. *Rom.* 5. 12.

III. Consider the dangerous condition that thou art brought into by reason of sin, and that in many regards, namely,

First, it hath corrupted the fountaine, thy whole man, so that nothing but uncleane streames can issue from thee; *mala mens malum animus*, thy heart is corrupted, and therefore all thy actions favour of sinne. *Reade Matth.* 15. 19. *Gen.* 6. 5. *Iam.* 1. 14. 15.

Secondly, thy sinnes hath set a separation between thee and thy God, and made thee his enemy. *Isa.* 59. 2. *James* 4. 5.

Thirdly, sinne cries for vengeance. *Genes.* 4. 10. and 18. 20. and *Iames* 5. 4. the many transgressions thou hast committed, sends forth loud clamours daily unto God for justice, judgment, and revenge.

Fourthly, sinne daily rebels against thee. *Romans* 7. 17. 23. *Galath.* 5. 17. And hath gotten such strength and sure footing in thee, that thou canst not of thy selfe expell him.

Fiftly, sinne hinders and withholds good things from thee. *Ierem.* 5. 25.

Sixtly, sinne hath disinherited thee of thy heavenly inheritance, and deprived thee of eternall glory. *Romans* 3. 23.

Seventhly, sinne obdurates and hardens the heart, and takes away the sense of it. *Consuetudo peccandi tollit sensum peccati.*

And thus if wee desire to cast this *beame* of sinne out of the eye of the soule, wee must begin with the heart and inward man.

Q. Secondly, our next labour is external, wherein are two *queres* { *Quæ faciendæ?* / *Quomodo?*

Quest. 6. What must we doe for the expelling of sinne?

Answer. 1. First, *Reluctandum*, strive, struggle, wrastle, and resist sinne. *Galath.* 5. 17. that is, endeavour against it, subdue thy affections, and doe not with thy will consent thereunto.

Answer. 2. Secondly, *Vincendum*, labour to overcome it: to this is required strokes, wounds, blood (*Hebr.* 12. 4.) for otherwise wee can never conquer it; sinne is to bee assaulted and laboured with many blowes, and wounded with many deepe and deadly wounds or it cannot bee overcome. And therefore wee must bee diligent in hearing, reading, and meditating of our duety towards God, and Gods mercy towards us, that the consideration thereof may make us to resist sinne more manfully.

Answer. 3. Thirdly, *Vinciendum*, bind and tie it fast, when thou hast overcome it, by the coardes of resolution, circumspection, daily watchfulnesse, and particular promises and vowes unto God.

Answer. 4. Fourthly, *ejiciendum*, having bound it, then cast it out; and labour to become a new creature, entering into a new covenant with God henceforth to serve him *only* and *alwayes* with a full purpose of heart, and praying unto God to enable thee to performe what thou hast promised.

Quest. 7. How must we expell sinne?

Answer. 1. First, beginne betimes to assault him: give the water course no way at all, but while it is said to day, strive against sinne and all thy corruptions.

Answer. 2. Secondly, fight the battles of the Lord manfully untill thou hast overcome.

Answer. 3. Thirdly, persevere unto the end; *Toties quoties*; as long thou hast any enemies outwardly to assault thee, or corruptions which inwardly strive against thee, so long thou must labour carefully and courageously to resist them: And this will bee as long as thou livest.

Verse 6. Give not that which is holy unto the dogs, neither cast yee your pearles before swine: lest they trample them under their feet, and turne againe and rent you. *Verse 6.*

§. 1. Give not that which is holy unto the dogs. *Sect. 1.*

Bias being asked by a wicked man, what piety was? held his peace: whereupon the other demanded the reason of his silence? *I hold my peace* (saith he) *Quia de re tibi non conveniente quæris*, (a) *Because thou enquirest after a thing which concerneth thee not*: as if hee would have expressed that which was by Christ here uttered. (a) *Laert. lib.* 1.

Turpe rosas suibus, sanctum dare turpe catellis (b) (b) *Sphinx Theolog. pag.* 30.

Cast not pearles before swine, neither give holy things unto dogs.

Quest. 1. If *holy things* must not be given to *dogs*, then why doe Ministers preach publikely to mixt assemblies, which consists of bad as well as good men?

Answer. 1. First, we preach unto the wicked, to see perhaps God will grant unto them the grace of repentance.

Answer. 2. Secondly, wee preach unto mixt assemblies, because there are in every place some to bee healed.

Answer. 3. Thirdly, because wee should not lightly despaire of the salvation of any.

Question. 2. What is meant by *holy things*, and *pearles*?

Answer. 1. First, some understand these of the deep mysteries of religion, which the weake are not yet capable of, as *John* 16. 12. and 1 *Cor.* 3. 1. 2. *August. S.*

Answer. 2. Secondly, some understand these of the sacred mysteries (namely, the word and Sacraments) which are to be concealed from profane persons. *Chrysost. S. & Musculus.*

Answer. 3. Thirdly, some understand them of not imparting or communicating the word to those who contemne it. P.

Answer. 4. Fourthly, some understand here Reproofe (*Gualt. S.*) as if our Saviour would say, reprove not those who either laugh at, scorne, or contemne it. T.

And these two are here principally meant.

P First, these words are to bee understood of the Word of God, wherein three things are by our Saviour expressed, *viz.* I. That the word is *holy* Q. II. That the word is a *pearle* R. III. That the word is *ours*. S. *P*

Q. First, the word of God is *pure* and *holy*. *Psal.* 12. 6. and 18. 30. and 19. 7. 8. 9. *Proverb.* 30. 5. *Q*

Quest. 3. How doth it appeare, that the word is *holy* and *pure*?

Answer. 1. First, it conteines no impure thing in it, but is the fountaine of Sanctity, the law of Piety, and the very character of Purity.

Answer. 2. Secondly, it is the Image of God, who is most pure; And therefore must needs be pure.

Answer. 3. Thirdly, it gives unto us that holy One, and Lambe without spot, Jesus Christ; and therefore must needs bee holy.

Answer. 4. Fourthly, it sanctifies us; Christ prayes, *Father sanctify them by thy word*, *John* 17. 17. and pronounceth them pure, *Now yee are cleare through the word which I have spoken. Iohn* 15. 3. (b) (b) 1. *Thess.* 4. 3. 4.

Answer. 5. Fiftly, by the word the creatures are sanctified unto us, 1 *Timoth.* 4. 5. And therefore it is plaine that the word is pure.

Quest. 4. Who sinne against this pure word?

Answer. 1. First those who draw polluted things from thence,

as the ſpider doth poyſon from the moſt wholeſome flower, or the ventricle, who corrupts the beſt meat, when it ſelfe is corrupted: theſe are they who turne the *grace of God into wantonneſſe. Iude* 4. *Men of corrupt minds*, 2 Tim. 3. 8. *and polluted conſciences. Titus* 1. 15. And are either,

1. Libertines, who pervert the Goſpell, *Gal.* 1. 1. Or,

2. Prophane perſons, who from the Scriptures draw arguments for laſciviouſneſſe, uncleanneſſe, prophaneneſſe, uſury and lying. Or,

3. Hereticks, Schiſmatiks, &c. who produce ſcripture for the bolſtering up of errours, falſehoods, and untruths, either againſt religion or humane ſociety.

Anſwer 2. Secondly thoſe ſinne againſt this pure word, who jeſt and play with it, uſeing it either prophanely, ridiculouſly, jeaſtingly or ſcornefully.

Anſwer 3. Thirdly, they offend here alſo, who uſe not the word unto ſanctification, whether they be

1. Miniſters, who doe not teach unto ſanctification, but preach themſelves, or for their by-ends.

11. People, who doe not heare unto ſanctification, that is, labour not ſo to heare, that they may be purged, (*Iohn.* 15. 3.) and transformed into the ſame Image of Chriſt. (2 *Cor.* 3. 18.) And therefore Miniſters muſt principally labour to preſent their people as chaſte virgins unto Chriſt (2 Cor. 11. 2. and Epheſ. 5. 27. And people muſt labour to be holy, both in word, worke and thought; becauſe otherwiſe they doe not heare this pure word aright.

Queſtion 5. Secondly, as the word is pure, ſo it is a pearle, and very precious, read *Pſal.* 19. 10, and 119 *Pſal.* verſe 72. 103. 127. Ezech. 3. 3. Ierem. 15. 16.

Wherein is the word of God like unto pearles, or precious ſtones?

Anſwer 1. Firſt they ſhine in the darke, ſo doth the word, *Pſal.* 119. 105. *Thy word is a light unto my feet, &c.* ſo Heb. 4. 12 13. and 2 Pet 1. 19.

Anſwer 2. Secondly, they ſeeme vile and baſe when they are unpoliſhed, to thoſe who know them not, but are indeed precious: they ſay that *Auricalcum*, Copper metall, when it is firſt digged, ſeemes more like gold, than gold it ſelfe: ſo the ſplendour of worldly things, ſeemes more rare to the carnall eye then ſpirituall things doe. The preaching of the word is fooliſhneſſe, and offenſive unto ſome (d) but it is a precious jewell of more worth, then all the things in the world. (e)

d 1 *Cor.* 1. 18. 21.

e *Mat.* 13. 45. 46.

Anſwer 3 Thirdly, Pearles are cordiall, and generally ſoveraigne, not good for one griefe or ſickneſſe only, but for all, as *Elexis* ſaith of *Diambra*, *Diamargariton*, and *Manus Chriſti*, So the Word of God is.

I. Profitable unto the ſight, or underſtanding. *David* admired at the proſperity of the wicked, and could not underſtand it, til he came to the houſe of God. *Pſal.* 73. 17. 18.

II. It cooles the heat, and allayes the burning of the affections, whence it is called dewe. *Deut.* 32. 2. and water, *Iohn* 7. 37.

III. It heales the wounds of our affliction. Romanes 8. 37, it affords us many comforts and comfortable promiſes, by which we are ſupported in the day of tribulation.

Who offend againſt this precious word? 397

Queſtion 6. Firſt thoſe who are provoked by the reproofes of the word.

Anſwer 1. Secondly thoſe who (*ſuſque deque habent*) are indifferent, whether they doe enjoy the Word or not.

Anſwer 2. Thirdly thoſe who (*plus ſatis habent*) wiſh that there were leſſe preaching.

Anſwer 3. Fourthly thoſe who preferre thicke clay, and temporall wiſhes before this precious pearle, and will rather not enjoy it, then purchaſe it with their money.

Anſwer 4. Thirdly, this word which is ſo pure and precious, is Ours, *caſt not Your pearles before Swine*, as if our Saviour would ſay, the Goſpell is the proper inheritance and riches of the godly.

Queſtion 7. How doth the Lord call the Goſpell *Ours*? doth it belong only unto the faithfull?

Anſwer 1. Firſt, ſometimes it is appropriated unto Chriſt, and called his Goſpell, becauſe he ſent it, becauſe he is the author of it, becauſe the meſſage of ſalvation came by him, and from him 2 Cor 5. 19 20 (f)

f 2 *Cor.* 4. 4.

Anſwer 2. Secondly, ſometimes it is appropriated unto the Miniſters: thus S. Paul ſaith, *according to my Goſpell*, Rom. 1. 16. and 16. 25. and 1 Theſal. 1. 5. and 2 Theſal. 2. 14. and 2 Tim. 2. 8. And our Saviour, *I pray not for theſe alone, but for them alſo which ſhall believe on me, per verbum eorum, through their word. Iohn* 17. 20.

Anſwer 3. Thirdly, ſometimes it is appropriated to the faithfull of the Church; and thus it is taken here, our Saviour not ſpeaking onely to his Apoſtles, but alſo to all the godly, becauſe unto them belongs the rich treaſures of the word, and the gracious promiſes of the Goſpell.

Queſtion 8. What is required of the godly in regard of this Word?

Anſwer 1. Firſt ſome deſpiſe the hearing thereof, but they muſt heare it willingly.

Anſwer 2 Secondly, ſome runne after their ſinnes, and thinke the Word of God a hard ſaying, but they muſt follow the direction of the Word with cheerfulneſſe.

Anſwer 3. Thirdly others runne after ſeducing ſpirits, and lyes, but they muſt ſticke cloſe to the Oracles of God, as to the rule of truth. *Eſa.* 8. 20.

T.

Thus we have ſhewed how by holy things, and Pearles, is meant the word of God: it remaines now to ſhew how it is taken for reproofe. *Caſt not your pearles before ſwine, neither give holy things unto Dogs*: that is, reprove not thoſe any longer who deride, ſcoffe at, or ſpurne at reproofe, wherein our Saviour doth imply two things, namely

Firſt that brotherly reproofe is in it ſelfe a holy thing, and a Religious action. This Salomon plentifully proves, *Proverbes* 25. 11, 12. and 27. 5. and 28. 23.

Secondly, that reprehenſion ought to be *holy*, *precious*, and *ours*: *Holy*, that is onely for Gods ſake, but of this more by and by. *Precious* and rich, that is adorned with the pearles of the word, and divine ſentences, becauſe, *Scriptum eſt*, it is written, is a ſtrong argument. *Ours*, that is, ſuch as we labour to follow our ſelves; when a man reprooves ſwearing,

swearing, Sabbath breaking, drunkennesse, uncleanesse, and the like, and avoids them himselfe, giving no other counsell to his friend then hee desires and labours to take himselfe, this is called *his reproofe*.

Quest. 10. What are the benefits of *Reprehension*? or what doe we gaine thereby?

Answer. 1. First, it is a meanes to preserve the partie reproved from sinne, and Sathan.

Answer. 2. Secondly, it is a meanes to induce the partie reproved unto repentance.

Answer. 3. Thirdly, it is a meanes to confirme and establish a man in the wayes of God.

Answer. 4. Fourthly, *reprehension* is an excellent caveat for him that reproves, to beware of that which hee blames in another.

Quest. 11. How may we discerne *holy reproofe* from ordinary fault finding? or how may we know (when wee *reprehend* our brother) whether our *reproofe* bee *holy* or not?

Answer. 1. First, *holy reproofe* ariseth out of a zeale to Gods glory: because God is dishonoured by sinne, therefore the child of God *reproves* sinne: this is a *godly reproofe*.

Answer. 2. Secondly, *holy reproofe* ariseth out of an hatred of sinne; because the child of God hates sinne in it selfe, therefore he *reproves* it, where he hath any power or warrant so to doe.

Answer. 3. Thirdly, *holy reproofe* ariseth out of love unto our brethren; because a Christian loves his brother with a Christian love, therefore hee doth *reproove* that in him, which hee knowes is obnoxious, pernicious, and hurtfull for him.

Answer. 4. Fourthly, *holy reproofe* ariseth out of a feare of God, and a conscience of our duety unto our brother; the child of God knowing what God requires of him towards his brother, dares not neglect it, for feare of offending God.

Answer. 5. Fiftly, *holy reproofe* is accompanied with an humble remembrance of our owne weakenesse; Christians must not reproove one another proudly and arrogantly, but humbly, remembring that they themselves should fall as foully if they were not supported and prevented by the Spirit of God.

Answer. 6. Sixtly, *holy reproofe* is given or performed prudently, and circumspectly; a man must bee carefull when hee reprehends his brother, to watch his opportunities, to take the best, and fittest times, when he will heare him with the right eare, taking *reproofe* as a precious balme; yea we must so *reproove* our brethren that their faults be not divulged or published the more by our reproofe.

Sect. 2. §. 2. Give not holy things unto dogs, nor cast your pearles before swine.

Wee see here clearly, that wicked men, and those who contemne preaching and reproofe are so odious unto God, that he compares them to *dogs* and *swine*; because following brutish affections at length they become brutish.

Quest. 1. How or wherein are wicked men like these creatures?

Answer. 1. First, dogs and swine are ravenous beasts, as appeares thus.

1. They are never satisfied, they never have enough: (*Isa.* 56. 11.) and herein are like unto oppressors, who grinde the faces of the poore, through covetousnesse.

2. Swine will eat their young ones (g), so many will undoe utterly their own Nephewes, and Neeces, and neerest kindred, defeating them, and cheating them of their estates if possibly they can: Againe they may bee resembled to swine in this particular, who beggar and undoe their children by idlenesse, or play, or riotous living, or the like. (g) *Plin.* 8. 51.

Answer. 2. Secondly, they are most filthy and impure creatures; as appeares thus.

1. Swine wil wallow with great delight in filthy and stinking puddles; so doe voluptuaries.

2. They will eat filthy things, namely, Huskes, carrion and the like.

3. Dogs will returne to their old vomite; *Proverb.* 26. 11. So men unto sinne for a time forsaken. 2. *Pet.* 2. 20.

3. Swine trample under foote, and defile whatsoever is cast unto them; *so to the wicked nothing is pure, but even their mind and conscience is defiled. Titus.* 1. 15. *Iude.* 10.

Answer. 3. Thirdly, dogs fiercely and angerly barke at all who doe not belong unto them, or are not of that family wherein they are, whether rich or poore, high or low. Superior or inferior, good or bad: This may be applyed

1. To those who speake evill of those who are in authority, reproaching with opprobrious speeches, the Lords annointed, and substitutes, as *Shimei* did. (i)

2. To those who hate all who are not of their opinion and judgement; this is frequent with all sort of Separatists, who like, love, allow, speake well of none who are not of their straine and strange opinions. (i) 2 *Sam.* 16. 9.

3. To those whose barke at, and hate the righteous *quatenus* righteous, because he is not of their societie, and as wicked as they are. *Psal.* 22. 16.

Question. 2. Whom doth our Saviour principally meane by *Dogs*, and *Swine* in this place?

Answer. 1. First, some by *Dogs* understand heretick, and by *Swine* Gentiles, because *Swine* are cloven hoofed, but doe not shew the cudde. *Hilar. S.*

Answer. 2. Secondly, some by *Dogs* understand froward and perverse men who will not bee converted; and by *Swine* those who wallow in the pleasures of the world, *Chrysost. S.*

Answer. 3. Thirdly, certainely the scope of our Saviour by these names is to shew two things unto us.

1. That there are some to whom wee must not rashly communicate holy things, of this elsewhere.

2. That it is altogether unprofitable to doe it, therefore wee must forbeare it. *Give not holy things to dogs, &c.* as if Christ would say, give not such things to such men, for your labour will be in vaine. Teaching us hereby.

Observation. That our corrupt nature, and froward and perverse disposition, doth both hinder us from shewing forth the fruits of our hearing, and also from repentance, and conversion. 2 *Peter.* 2. 10. *Matth.* 23. 37. *Jerem.* 5. 3. and 2. 30. and 6. 28.

Quest. 3. Whence is it that naturall men are so detained from repentance and conversion?

Answer. First, they seeke not how they may bee amended; they enquire not with *David* wherwithall (and how) they may cleanse their wayes?

hence because

wayes? *Pſal.* 119. 9. but ſleepe ſecurely, onely caſting about and excogitating with themſelves how they may fulfill and ſatisfy their owne wils, and pleaſures.

Secondly, the violence, and vehemency of the mind will not endure to be hindred or bridled. From hardneſſe of heart proceeds ignorance, ſenſeleſſeneſſe, wantonnes, and that with greedineſſe. *Epheſ.* 4. 18. 19. and *Ierem.* 19. 15. and 2. *Tim.* 3. 13.

Queſtion 5. Why is the word of God ſo unprofitable and fruitleſſe?

Anſwer. Not becauſe the word is falſe which is delivered, or becauſe it is delivered weakely, or negligently: but becauſe the hearers are froward, yea ſnarling and biting dogs. For,

First, their ulcers and ſoares are very malignant, ſore, and tender. And

Secondly, the word bites, being like ſalt, or a corroſive, or an inciſion knife: And Hence

Thirdly, they grow angry, and become enraged againſt the preachers of the Word, like mad men falling upon the Phyſitian who would cure them.

Verſe 7. *Verſe* 7. Aske, and it ſhall be given you; ſeeke and yee ſhall finde: knocke and it ſhall bee opened unto you.

Sect. 1. §. 1. Aske and yee ſhall have.

Objection. We ſay, that the vow of ſingle life is an unlawfull vow, becauſe the gift of continence is not given unto every one; neither is it in any mans power to keep himſelfe chaſt alwayes. In anſwer hereunto the Papiſts produce this place, in this manner. Our Saviour ſaith, aske and yee ſhall receive; therefore wee may receive any good gift of God, if wee pray for it; and if any, then alſo the gift of Chaſtity and continency.

Anſwer The Antecedent (*Aske and yee ſhall receive*) is true, and is Chriſts; but the conſequence (therefore wee may receive any gift that is good of God, if we pray for it) is falſe. The untruth of the conſequence appeares thus.

Gods gifts are of two ſorts, namely:

First, Common to all who believe, and neceſſary to ſalvation, as faith, repentance, obedience, and the feare of God.

Secondly, ſpeciall gifts not given to all, nor neceſſary to ſalvation, but peculiar onely to ſome, as health, wealth, continencie, ſingle life, &c. Now this promiſe of our Saviour, *aske and yee ſhall have*, is meant of things neceſſary to ſalvation, and not of particular and ſpeciall gifts.

Queſtion 1. What is our Saviours principall ſcope in theſe words, *Aske and yee ſhall have*?

Anſwer To teach two things unto us, namely:

First, that of and from our ſelves we have no good thing at all, but whatſoever wee have which is good comes from God *the Author and fountaine of every good gift and every perfect being.* (k)

(k) *James* 1. 17. Secondly, that if wee deſire to obtaine any thing at Gods hands, we muſt pray unto him for it, I omit altogether this ſecond obſervation here, having elſewhere to treat of it; and I will ſpeake but a word or two of the first.

There are three phraſes in this verſe, all which ſhew, that of our ſelves we have no good thing in us at al: The phraſes are *Asking, ſeeking* & *knocking*; Now

First, we begge, and pray for thoſe things which belong unto others, and are not our owne.

Secondly, we ſeeke that which is loſt, as followes by and by.

Thirdly, wee knocke there where the dores are ſhut againſt us.

How doth it appeare that we have in us no good thing at all? *Queſtion.* 2.

First, when we come into the world we are miſerable, being deſtitute of haire to cloath us, as ſome creatures have, and of nailes and teeth to defend us as others have, and unable to defend our ſelves or to feed our ſelves, or helpe our ſelves as the moſt creatures in ſome ſort are. I might enlarge this particular more particularly thus, *Anſwer.* 1.

1. All creatures almoſt can helpe themſelves, either by ſwimming, or running, or creeping, as ſoone as they have life; onely man is ſhiftleſſe, and altogether unable to helpe himſelfe.

2. The other creatures are armed, either with hornes, or ſhels, or teeth, or nailes, or ſtings, or wings; only man is borne without defence or armour.

3. All the other creatures are cloathed, onely man is borne naked. And therefore theſe things conſidered we may ſafely ſay, that wee are deſtitute of whatſoever is good.

Secondly, thoſe things which wee have are tranſitory, and uncertaine, both our eſtates, and friends, and fame, and body, and ſenſes, and underſtanding, & comforts, and life, & al things whatſoever we enjoy. *Anſwer.* 2.

Thirdly, no good thing that wee have can bee bleſſed unto us, except the Lord give a bleſſing thereunto, and make it bleſſed. *Anſwer.* 3.

Fourthly, in ſpirituall things we are moſt miſerable, being like barren ground, *Iſa.* 41. 4. being altogether ſenſuall and carnall. *Iohn* 3. 7. being corrupted in our minds. *Rom.* 12. 2. and ſpirits. *Epheſ.* 4. 23. being ſtrangers from God, and grace, and ſpirituall knowledge (l). And therefore it is (theſe things conſidered) as cleare as the day, that wee have in us no good thing at all by nature. *Anſwer.* 4.

(l) *Epheſ.* 2. 12. & 4. 18.

§. 2. Seeke, and yee ſhall finde. *Sect.* 2.

What is the meaning of theſe words? *Queſt.* 1.

Seeking, is ſpoken of thoſe things which are loſt, or (at leaſt) not poſſeſſed, and hath reference, unto the action of *finding*. A man is ſaid to ſeeke for that which he hath loſt, or to ſeeke after that which hee doth not enjoy, and that for this end that hee may find and enjoy it. *Anſwer.*

Doth this Relation alwayes hold betweene *Seeking* and *Finding*? are they *Relata mutua*? *Queſt.* 2. *Anſwer* 1.

First, there is a fourefold *Seeking*, to wit,

1. Unprofitable, when a thing is ſought in vaine, or ſought but not found. *Ierem.* 5. 1.

2. Profitable, when a man ſeekes and findes; this is promiſed here.

3. Sluggiſh and lazy, when a man ſeeks carelеſſly, ſleightly, for the faſhion ſake, and without all care or paines; this is falſely called *Seeking*, which is an induſtrious act.

6. There is a true *Seeking*, which is accompanied with ſweating, and endeavour, as *the man ſought his ſheepe, and the woman her groate.* *Luke* 15. 4. 8. And of this *Seeking* our Saviour ſpeakes in this place.

Secondly, there is a double finding, namely, *Anſwer.* 2.

1. Idle and caſuall, when a man findes that which

which hee sought not, and this is fourefold.

First, when a man findes that which hee would not finde; as *Ahab* found *Elias*, *have I found thee oh mine enemie*?

Secondly, when a man findes that which he would not seeke: *I am found of them* (saith God,) *that would not seeke mee. Isa.* 65. 1.

Thirdly, when a man hath long sought a thing, in vaine and afterwards casually findes it when hee looked not for it, as *Jnachus* did *Io*, *Tu non inventa reperta es.* Oftentimes men cannot finde that which they seeke, when they seeke it, but finde it when they seeke it not.

Fourthly, when a man findes that which hee is glad of, but never sought for, neither thought of. As when one findes a treasure, or a jewell, or the like accidentally.

2. Laborious, and industrious; when a man seekes diligently; & in his search finds that which he sought for. And this finding is here onely to bee expected: Whence we may learne,

Observation. That grace is not to be expected from God without our earnest labour and endeavour; the trueth of this evidently appeares by these places of Scripture. 1 *Chronic.* 22. 19. *and* 28, 9. *Luke* 13. 24. *and* 2. *Timoth.* 4. 7. *and* 1. *Corinth.* 14. 12. *and Hebr.* 4. 11. *Rom.* 12. 8. 11. *and* 2. *Timoth.* 2. 15. *and Heb.* 6. 11. *and* 2. *Pet.* 1. 5. 10. *and* 3. 14. *Matth.* 6. 33. *Colos.* 3. 1. *and* 1. 29. *Deut.* 4. 29.

Question 3. Why can we not obtaine grace from God without labour and paines?

Answer. 1. First, because wee have by our many sinnes fallen from the favour of God; and therefore no grace or mercy is to bee expected from him, except we come unto him humbly, and become earnest suters to his Majestie, as Rebels, Traitors, and condemned persons pleads, pray, and petition for their lives.

Answer 2. Secondly, because wee undervalue grace if wee seeke it not earnestly, preferring it before all other things. *Matth.* 6. 33. And therefore God will give it to none, who give not all diligence to acquire it.

Question 4. Who are faultie in this particular?

Answer. 1. First, those who seeke worldly things too much; for certainly a man cannot pursue both grace, and the world. And therefore although it bee not forbidden to possesse riches, or to preserve them for our families, or to rejoice in the use of them, if so be it be in the Lord; yet two things are prohibited, namely,

1. To rejoyce too much, in any temporall things or to set our hearts upon any thing we possesse (*Psal.* 62. 10.) or to trust in what wee have. *Iob.* 31.

2. To be too carefull for the things of this life, or to labour too much to be rich. (*m*) It is a wonderfull thing that men should so earnestly, and greedily, and greatly, seeke those things which,

(*m*) *Prov.* 23. 4.

First, our Saviour himselfe saith are *thornes. Matth.* 13. And which

Secondly, S. *Paul* saith (from God) are *snares.* 1 *Tim.* 6. 10. And which

Thirdly, both *Iohn* and *Iames* say are *enmitie with God*, and makes us *the enemies of God.* 1. *Iohn* 2. 16. *Iames* 4. 4. And which

Fourthly, experience showes doth hinder us from seeking heavenly things; as *Demas* who embracing the present world forsooke the profession of religion (*n*).

(*n*) 2 *Tim.* 4. 10.

Secondly, those stand guilty here as transgressors of this Precept, who seeke not grace at all; Many thinke themselves good Christians, who yet never labour and seeke for grace. *Answer.* 2.

How may we know whether we seeke after grace or not? *Question* 5.

First, is this alwayes in thy heart? doe thy hearty desires still runne after God, and grace, and religion? then it is a good signe that thou seekest, and that aright. *Answer.* 1.

Secondly, dost thou postpone all other things in regard of this? certes, it is a great good signe that a man seekes heartily for God and grace, when in respect thereof hee neglects all sublunary things. But these are two generall markes, I proceede therefore to more particular ones. *Answer.* 2.

Thirdly, dost thou seeke deliverance, and freedome from evills, and that onely from God? that is, *Answer.* 3.

1. Temporall, and that not from witches, or by revenge, or the like, but onely and humbly from God.

2. Spirituall, whether they be,

First, by past, as the pardon of our sinnes already committed. *Psal.* 51. 6. Or

Secondly, present, as the inherent reliques of corruption yet remaining within us; as *Paul* cryed out. *Rom.* 7. 24. *oh wretched man that I am, who shall deliver me*? Or

Thirdly, to come, when we desire to bee freed from Sathan, hell, and the wrath of God.

Fourthly, dost thou seeke the fruition and possession of good things from God, both, *Answer.* 4.

1. Temporall, *Give us this day our dayly bread*; And,

2. Spirituall, now these graces are many, to wit,

First, the Kingdome of glory: thus *Paul* desires, *to be dissolved and to be with Christ* (*o*). (*o*) *Philip.* 1. 23.

Secondly, the Kingdome of grace, admission into the Church, and effectuall vocation, and the renovation of the minde, and the grace of adoption and faith. *Ephes.* 1. 13.

Thirdly, the riches of Gods grace, and sanctification (1. *Cor.* 14. 12.) to wit,

1. True spirituall, and saving wisdome whereby wee may know the will of God. *Prov.* 2. 4. and 15. 14. And,

2. Strength, whereby we may be able to worke the worke of God. *Psalm.* 51. 11. And

3. The holy Ghost, by which wee may be both directed and assisted. *Eph.* 3. 16. 17.

4. God himselfe, that we may be filled with his fulnesse. *Read. Psalm.* 24. 6. *and* 27. 4. *and* 63. 1. *& Cantic.* 3. 1. *&c. and* 2. *Cor.* 3. 18. *Ephes.* 3. 19.

Thus wee may know whether wee bee seekers or not, if we examine our selves by these things, namely, by a hearty desire after grace; by the valewing of it above all earthly things; by praying unto God for the removall of temporall evills, and preservation against them, as also for spirituall, to wit, both for pardon of our former sinnes, and for strength against present corruptions, and for freedome from the divell, hell, and the wrath of God; yea wee must examine our selves by our paines in seeking unto God for temporall blessings, and spirituall graces; wee must trie whether daily wee implore the throne of mercy,

mercy, for mercy at the great day, that then we may be made partakers of glory, that now we may bee made partakers of grace, both the grace of effectuall vocation, and ſpirituall ſanctification, and reall renovation, and celeſtiall wiſdome, and internall ſtrength, and comfortable fruition of the preſence of God.

Queſtion. 6. How are ſpirituall things to be ſought for?

Anſwer. 1. First, *Tempus arripiendo*, by ſeeking them betime, while they are to be found (*Iſa.* 55. 6.)

Anſwer 2. Secondly, *diligenter conando*, by ſeeking them earneſtly untill wee have found them. *Luke* 15. 8.

Anſwer 3. Thirdly, *abſtinendo*, by abſtaining from all ſinne; *every man that ſtriveth for the maſtery, is temperate in all things*, 1 *Cor.* 9. 25. So if wee deſire to obtaine grace wee muſt labour and ſtrive hard for it, and avoid all things that are evill.

Anſwer. 4. Fourthly, *Spernendo remoras*, by trampling under our feete all the lets and pulbacks we meet withall, fighting manfully the Lords battels. *Rom.* 8. 18. and 1 *Tim.* 6. 12.

Anſwer 5. Fifthly *Imprecando*, by imploring the aide and aſſiſtance of the bleſſed Spirit. *Coloſ.* 1. 29.

Queſt. 7. What meanes muſt wee uſe for the obtaining of ſpirituall graces?

Anſwer. 1. First, learne to hate ſinne and evill; and for the better effecting of this remember, and meditate dayly upon theſe things, namely,

Rom. 6. 21. 1. How unſeemely, yea how ougly a thing ſinne is, in it ſelfe; if wee could but ſee ſinne in its owne colours, unmasked: *What pleaſure had you then* (ſaith Saint Paul) *in thoſe things whereof yee are now aſhamed*? as if hee would ſay; ſinne is ſo ſhamefull a thing, that any man would bluſh to commit it, who did but ſee it at full view.

2. Remember how ungratefull a thing it is, for us by ſin to provoke ſo gracious & loving Father, who takes care both to provide for us, and to protect us.

3. Remember how perillous a thing it is: as it is an unthankefull part to love ſinne, which our God hates as his deadlyeſt enemie; ſo it as a dangerous thing to love that which God hates; *for the wages of ſinne is death. Rom.* 6. 21.

4. Remember how fooliſh and ſottiſh a thing it is for us to love ſinne, and thereby to ſerve Sathan, who ſeeks nothing ſo much as our eternal deſtruction. Thus ſeriouſly meditate upon theſe things, that thereby wee may bee excited unto the hatred of ſin.

Anſwer. 2. Secondly, learne to love that which is good, and to delight therein.

Anſwer. 3. Thirdly, uſe the meanes, which God hath appointed, whether publicke or private; namely, the hearing and reading, and meditating of the word, and the ſociety of the Saints, and daily and frequent prayer, *Rom.* 8. 26. *Coloſſ.* 4. 12. *Ionah.* 3. 8. And let our prayers bee,

1. Vehement; *David* cries unto God, *Pſal.* 22. 2. and 32. 3. and 77. 3.

2. Perſeverant: thus *David* and the Apoſtles continue in prayer, *Pſal.* 88. 1. 9. *Acts* 1. 14. and 2. 42. and 12. 5. 12.

Sect. 3. §. 3. Knocke, and it ſhall be opened unto you.

Queſtion. 1. What is meant by this phraſe or precept, *knocke*?

Anſwer. That wee muſt attend upon God with patience and perſeverance untill hee open unto us; or wee muſt continue praying untill God heare us. *Luke* 18. 1. *Pſal.* 105. 4. *Rom.* 12. 12. and 1. *Theſ.* 5. 17.

Why muſt wee continue thus long *knocking*? why may we not give over if the gate be not ſpeedily opened unto us? *Queſt.* 2.

First, Because the Lord ſtands long knocking at the doore of our hearts before hee can get entrance, and calls long before wee will heare him; And therefore there is great reaſon that wee ſhould continue long calling & crying unto him, and knocking at the dore of mercy. *Reade Cantic.* 5. 2. &c. and *Apoc.* 3. 20. *Anſwer* 1.

Secondly, God opens not at firſt unto us, that he may trie our patience; he ſeemes not to heare us, that he may trie our confidence; And therefore by patience and perſeverance wee muſt approve our ſelves unto God. *Anſwer.* 2.

Thirdly, we knocke for our owne ends, and call for mercy for our ſelves; wherefore there is great reaſon that wee ſhould continue both knocking and calling. Our petitions are either for pardon of our ſinnes, or preſervation againſt them, or for ſome temporall bleſſing, or ſpirituall grace, or aſſurance of eternall glory, or the like; And therefore if wee love our ſelves, or wiſh well unto our ſelves, wee ſhould bee conſtant in our calling and knocking, untill the Lord have opened unto us, and granted our requeſts. *Anſwer.* 3.

Can wee knocke, or call, or pray, without God? *Queſtion* 3.

Not at all, or at leaſt, not aright; wee are like men wounded unto death (yea killed outright) and therefore by the Lords helping hand we are firſt revived, reduced, or brought unto our ſenſes; and then wee deſire health, and reliefe. God firſt gives us a ſight of our ſinnes, and wants, and then we implore him for mercy. *Anſwer.*

Verſe 8. For every one who asketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened. *Verſe* 8.

Againſt this verſe it is objected, that both Scripture and experience doth prove this promiſe to bee falſe; for the Mother of *Zebedees* children prayed unto Chriſt, and yet ſuffered a repulſe; Saint *Paul* deſired to bee freed from the buffet of Sathan, but obtained not his requeſt. Experience alſo witneſſeth that wee daily deſire many things at Gods hands which we obtaine not. *Objection.*

This promiſe is to bee underſtood with a double reſtriction, or limitation; namely, *Anſwer*

First, that prayer and ſupplication be made as it ought, in regard of the manner of it; to wit, in faith, and in the name of Chriſt, in whom all the promiſes of God are yea and *Amen*, and ſhall in Gods due time bee certainly performed: yea our prayers muſt principally be powred forth for this end, that God may bee glorified by us on earth, and we glorified with him in heaven.

Secondly, wee muſt deſire thoſe things which God hath promiſed to grant; wee muſt not pray for evill, hurtfull, unprofitable, curious, or unwarrantable things; but for ſaving and neceſſary, which God onely hath promiſed. Now if either of theſe conditions be awanting, no wonder if our prayers bee not heard: that is, if either for the matter wee begge thoſe things which God hath not promiſed to grant; or for the manner, wee deſire them not as God hath preſcribed; then the Lords promiſe made here in this verſe is not falſified at all. For when Chriſt ſaith

aske,

aske and yee shall receive, hee meanes, if wee aske such things as God hath promised to give, and in that manner which himselfe hath injoyned.

Verse 9. 10. 11. *Verse* 9. 10. 11. Or what man is there of you, whom if his Son aske bread will he give him a stone? or if he aske a fish will hee give him a serpent? If yee then being evill, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things unto them that aske him?

Sect. 1. §. 1. What man is there among you, &c.

Question 1. What is our Saviours chiefest scope in these words?

First, to teach us the naturall affection of parents to their children. V. Secondly, what our duetie is to pray for. W.

V.

Answer 1. First, our Saviour hereby would teach us, that the affection of parents unto their children is ingrafted in them by nature; or naturally parents will wish well, and (to their abilities) doe good, unto their seed.

Quest. 2. How doth this appeare?

Answer 1. First, it is cleare from nature; children are parts of their parents, flesh of their flesh, and bone of their bone; and therfore in doing good to them they doe good to themselves; And this is the best kinde of Selfe-love for a man to love his children who issued out of his loynes.

Answer. 2. Secondly, this is manifest from experience; those who are most cruell unto others, are yet indulgent and meeke unto their children: And therefore *Herodes monstrum* (*Macrobius*) *Herod* was no better then a monster in nature, who slew his owne children (as was shewed before Chapter 2.) For the most cruell and ravenous birds and beasts are carefull both to feede and defend their young ones.

Quest. 3. Is this naturall affection laudable?

Answer. 1. First, this love of parents unto their children is commendable in it selfe, because it proceeds *A naturâ primâ*, from uncorrupted nature.

Answer 2. Secondly, this affection may be considered either,
- First, *Simpliciter*, as it is inherent in us: and thus it is laudable. Or
- Secondly, *Respectivè*, as it guides the will, and governes our externall actions; and so often it leades us into by pathes, and wrong wayes. For affections must not governe, but be governed by right reason.

Who are here blame worthy as transgressors against this naturall vertue?

Quest. 4. All those who are unnaturall unto their children.

Answer. *Rom.* 1. 30. and 2 *Tim.* 3. 3. as for example,

First, some are unnaturall onely unto some of their children not unto all, and that either in affection or countenance; some are different in their love, affecting one childe much more then another; some are more sharpe in their words and corrections, and more sowre in their lookes towards one then another. And why? because they give one sucke not to another. Indeed I never read in Scripture that these were separated: wee reade that a certaine woman hearing Christ, cried out, *Blessed is the wombe that bare thee, and the paps that gave thee sucke* (a): And our Saviour himselfe saith, that *the time will come, when men shall say, blessed is the barren wombe which never bare, and the paps which never gave sucke* (b) where wee see *bearing* and *suckling*, bringing forth of children, and nursing and bringing up of children goe both together; as if the Holy Ghost would say, those whose wombes God opens, & enables to bring forth, should open their breasts, and enforce themselves to give their seede sucke which they have brought forth. *Sarah* and *Hannah* give their sons sucke (c) And they who are able and may conveniently, and will not, are worse then Dragons.

(a) *Luke* 11. 27.

(b) *Luke* 23. 29.

(c) *Genes.* 21. 7.

1 *Sam.* 1. 23. *Lament.* 4. 3.

Secondly, some parents are unnaturall unto all their children in suffering them to perish, or by undoing them through their idlenesse, or pleasure, or lust, or gaming, or prodigality, and the like.

Thirdly, those are unnaturall who make their children bastards, who beget offspring in a polluted bed, and so (as much as in them lies) labours to bring downe from heaven a curse not a blessing, upon their issue.

Fourthly, they are unnaturall, who through covetousnesse will either not give fitting education and and breeding to their children, or who will not labour to preferre them (according to their abilities) either in callings and trades or marriages. Some there are who will bee at no charge with their children to bring them up according to their ranke and quality, neither will affoord them meanes to set them up in the world, or to advance them by matrimonie: These are very unnaturall: For whom doe men labour, if not for their children?

W.

Fiftly they are most of all unnaturall who destroy and murther their young infants. And thus much for our Saviours first scope.

Answer 2. Secondly, our Saviour here in saying, *What man amongst you if his children aske him bread, &c.* doth teach us, that wee ought in temporall things to aske at Gods hands only moderate things; because great things are not necessary for us; neither doe we know whether they bee profitable for us or not; and that they are perillous wee may bee certainly assured of.

Sect. 2. §. 2. If yee then being evill, know how to give good gifts unto your children, &c.

Our Saviour in these words showes that evill men can give good things.

Quest. 1. How doth this appeare? for S. *Iames* saith, that *from a bitter fountaine cannot come sweet water*; and Christ himselfe elsewhere saith, *that an evill tree cannot bring forth good fruit.*

Answer. Those things which evill men give are not their owne, or proceed not from themselves: but are given unto them by God; and therefore are good, all things being so which proceede from him.

Sect. 3. §. 3. Unto your children?

Our Saviour showes here expressely, that evill men may give good gifts unto theirs; implying therby.

Observation. That men may bee good parents temporally, and yet evill men.

Quest. 1. How doth this appeare?

Answer 1. First, because this is but a naturall goodnesse, not a spirituall.

Answer 2. Secondly, because herein men respect not so much God, or his law, or their duety towards him, but onely their children, and in them themselves, they they being a part of them, as was affirmed even now.

What

Queſt. 2. What good gifts can evill men give?

Anſwer. Good things are twofold, viz. Temporall, of theſe wee ſpeake, and this a wicked man may give. Spirituall, and theſe a wicked man cannot give.

Sect. 5. §. 5. How much more ſhall your Father which is in heaven, &c.

Chriſt our bleſſed Saviour here argues from man unto God; teaching us,

Obſervat. That good in man, is the exemplar of God: this appeares thus,

Firſt, whatſoever man hath which is good proceeds eſſentially from God; *Quicquid eſt in Deo, eſt ipſe Deus; & quicquid à Deo, eſt Deo ſimile*, Whatſoever is eſſentiall in God is God himſelfe; and whatſoever proceeds from God is like unto him.

Secondly, hence man was created after Gods own Image. *Epheſ.* 4. 24.

Queſtion. After what Image of God was man made?

Anſwer. There is a threefolde Image,

First, *Spiritus*, of ſpirit; thus man was created in righteouſneſſe and holineſſe of truth (*d*).

Secondly, *Anima*, of ſoule; thus man was endued with knowledge; and of this the Lord ſpeaks when he ſaith, *Man is become like one of us, to know good and evill* (*e*) and of this Image we ſpeake in this place.

Thirdly, ſome adde *Corporis*, of body; *Os homini ſublime dedit*, but this is curious.

(*d*) *Epheſ.* 4. 22.

(*e*) *Geneſ.* 3. 22.

Verſe 12. *Verſe* 12. Therefore all things whatſoever yee would that men ſhould doe to you, doe yee even ſo to them: for this is the law and Prophets.

§. 1. *Ergo*, therefore.

This Illative, arguing ſome dependance upon ſomething going before; it may be demanded,

What coherence, and connexion this verſe hath with the former, and whereupon it depends?

Queſt. *Anſwer.* 1. Firſt, ſome ſay it hath reference unto the ninth verſe, where wee have a promiſe of being heard: as if our Saviour would ſay, doe you deſire that God may heare and grant your requeſts? then bee you prone to heare, and eaſie to be entreated of your brethren (*f*). But Chriſt teacheth us from our owne will in regard of man, not in regard of God: *What you would that men ſhould doe unto you, doe yee the ſame unto them.*

(*f*) *Aretius S.*

Anſwer. 2. Secondly, ſome referre theſe words to the ſame promiſe made *Verſe* 9. but otherwiſe, namely thus, you ſhall receive from God what you aske, upon this condition, that *you doe unto others what you would they ſhould doe unto you* (*g*).

(*g*) *Chryſoſt. S.*

Anſwer. 3. Thirdly, *Muſculus* upon theſe words telleth us, that ſome referre them to the firſt verſe, Judge not.

Anſwer 4. Fourthly, ſome thinke this verſe to be a generall Epilogue or concluſion, of all the precedent precepts concerning love; principally thoſe laid downe Chapter. 5. thus *Muſcul. Aretius. S.*

Anſwer 5. Fifthly, ſome thinke this verſe to bee an anſwer to an objection; For ſome perhaps might ſay: The law in many things is darke and obſcure, what therefore ſhall wee doe? To this Chriſt anſwers in the text, *whatſoever you would that men ſhould doe unto you, &c.* Thus *Gualter S.* expounds; the words; And the rather, becauſe Chriſt had ſhowed before that there were many lawes evilly underſtood.

Anſwer 6. Sixtly, *Calvin* thinkes that this *Ergo*, *Therefore*, is redundant, and that the ſentence is compleate of it ſelfe, and to bee reade by it ſelfe, being independent: And therefore in this great diverſitie of opinions, wee will follow our firſt propounded and formerly practized method, namely.

In this 7. Chapter our Saviour both ſhewes

- What wee muſt not doe; namely,
  - First, we muſt not judge our brethren. *Verſe* 1.
  - Secondly, we muſt not give holy things to dogs. *verſe.* 6.
- What wee muſt doe: wherein are two things
  - First, a preparation which is partly
    - Exhortative, Pray. } *verſe* 7.
    - Promiſſive. And ye ſhall receive. } *verſe* 7.
  - Secondly, an exhortation unto two things, namely.
    - First love towards our brethren. *verſe* 12.
    - Secondly, holineſſe towards God, where Chriſt
      - First, teacheth that wee muſt enter &c. *verſe* 13.
      - Secondly, admoniſheth that we ſhould take heed. First, of falſe teachers. *verſe.* 15. Secondly, of all hypocriticall ſhewes. *verſe.* 21. &c.

Sect. 2. §. 2. Whatſoever yee would that men ſhould doe, &c.

Divines and Schoole-men obſerve that there are two ſorts of Principles, namely,

First, *Principia primo-prima*; firſt principles, and theſe are made up in the hearts of man.

Secondly, *Principia ſecundo-prima* ſecond principles; and theſe are deduced out of thoſe.

There are ſome *Primo-prima principia* in the ſpeculative facultie, and ſome in the practicke: as for example, this is a principle in the ſpeculative facultie. *Omne totum eſt majus ſuâ parte.* And this is a principle in the practicke facultie, the will, *Whatſoever yee would that men ſhould doe to you, doe yee even ſo to them.*

Queſt. *Anſwer.* Whether is this precept naturall or not?

It is both naturall and alſo plainely divine, being injoyned by this heavenly Law-giver, both in this verſe, and alſo *Luke* 6. 31. But yet notwithſtanding concerning this precept three things are to bee obſerved, namely,

First, that it ſpeakes not of that whole *jus naturale*, but onely of that part thereof wherein is contained our duetie towards men.

Secondly, that every kinde of vvill of ours, is not a true rule of performing our duetie towards others. [For so hee who desires that another should make him drunke, may make another drunke; and hee who would have another to invite him unto Fornication or Adulterie, might invite and allure another unto uncleanenesse:] but this precept speakes of the naturall Will well ordered (and by no perturbation infected) whereby wee wish that which is truly good unto our selves.

Thirdly, our Saviour in this principall, commands us not, to doe all things in particular to others which wee desire should bee done unto us from others [for so Masters should serve their servants, and cease to bee Masters, if they should doe as much, and the same workes for their servants, as they expect from them.] but this precept injoynes the same things proportionably; as wee would have them behave themselves as servants, so must wee carry our selves as Masters: Or this precept injoynes the same workes conditionally, namely, if wee were as they are; And thus this verse is most usually understood. Children must obey parents so as they desire to bee obeyed if they were parents; Servants must bee so faithfull and trusty and diligent, and respectfull of their Masters, as they would have servants unto them, if they were Masters: and so of all other degrees and conditions.

§. 3. For this is the Law and the Prophets: *Section* 3.

Wee see here that CHRIST doth not neglect the Law as disanulled or made voide, but as a thing for all times, ratified appeales thereunto: Teaching us that CHRIST did not abrogate or dissolve the Law of God. *Observa.* 1. *Matth.* 5. 17.

Did CHRIST make voide no law ordained and appointed by God? *Quest.* 1.

First, wee distinguish between the
- Ceremoniall and Judiciall Lawes, and all those ordinances which were Typically given; and these must necessarily cease when the thing typified came. *Answer.* 1.
- Morall, wherein wee distinguish between the lawes
  - Strength and power, and that both
    - *Salvando*, in saving us, which it was altogether unable to doe. *Rom.* 8. 3. *Galath.* 3. 24.
    - *Damnando*, in condemning of us: now the children of God are free (by Christ) from the curse of the Law. *Galath.* 3. 13.
  - Direction; and here I distinguish between the exaction of,
    - Perfection, which was first by the law required. *Galath.* 3. 10.
    - Sincerity, which only now is injoined. (*b*) (*b*) *Acts* 11. 23.

So hence wee may collect, that the Types and Figures have ceased; and also the condemning power of the Morall Law unto those who are in CHRIST; because God now of them requires not that the Law bee perfectly and exactly fulfilled according to the strict rigor thereof, but that they moderate and regulate their lives thereby, labouring in sincerity of soule, and with a full purpose of heart to obey him in all things whatsoever therein is required. And this sincere obedience God (for Christs sake) doth accept as much as if it were perfect.

Secondly, others here distinguish betweene
- The coaction and constraint of the Law, this we are freed from by Christ.
- The voluntarie Obedience: this wee are taught (1 *Iohn.* 2. 27.) And the love of God constraines us now to obey the Law, and not the terrours thereof (*i*) and love is stronger then feare. *Cantic.* 1. 3. and 8. 6. &c. *Answer* 2.

(*i*) 2. *Cor.* 5. 14.

Question. 2. Who are to bee blamed here?

Answer 1. First, the practicall libertines, who hope for salvation without repentance; who expect a reward of glory without turning from sinne; who thinke they may sinne against God, and yet grace and mercy from God shall bee extended unto them (*k*) These must know that without grace there is no glory, and without repentance, and conversion, no favour or mercy. *Reade Matthew.* 3. 10. *Zach.* 1. 3. *Isa.* 1. 16. *Acts.* 2. 38. and 3. 19. and 17. 30.

(*k*) *Rom.* 6. 1.

Secondly, the dogmaticall libertines, who care not for workes, or sanctification, or obedience, but hope and labour to maintaine that they may bee saved without them. But the tree is knowne by his fruite, and it is the Lords owne ordination, that where there is no sanctification on earth, there shall bee no salvation in heaven (*Hebr.* 12. 14.) and where there is no works, there shall be no reward. *Answer* 2.

But say thy faith justifies, and therefore what needs works? *Objection* 1.

Faith works by love (*Gal.* 5. 6.) yea if faith worke not, it is a deade faith. *Iames* 2. 17. *Answer.*

The Law was not given to the righteous man. 1. *Tim.* 1. 9. *Objection* 2.

It was not given *Contra justum*; for the Apostle there speakes of the threatnings, curses, and comminations of the Law; which were not denounced against the righteous. *Answer.*

But charity and love sufficeth without works; And therefore they are needlesse. *Object.* 3.

Certainely it is most true that love sufficeth, for it is the fulfilling of the Law. *Rom.* 13. 10. But, *Answer.*

First, not fained love which consists in words only; but that which is in deed and in truth 1. *Iohn* 3. 18.

Secondly, not a *pretended* love unto Christ in his owne *person*, but a love *extended* also unto his *members*. *Matth.* 25. 45.

Thirdly, we cannot love Christ except we obey him

him; *If you love me* (ſaith Chriſt) *keepe my Commandements* (*Iohn* 14. 15.) where we ſee that according to our Saviour himſelfe, there can be no true love of him, without obedience to the Commandements of God.

Queſtion 3. Is this the whole ſcope of the Law, to doe to others as we would they ſhould doe unto us? that our Saviour here ſaith, *This is the Law and the Prophets.*

Anſwer. CHRIST reprehends the Phariſes, that hee may reduce them the better from their ſuperſtition.

For firſt, they placed the marrow of the Law in ceremonies; as in their Phylacteries, and the obſervation of the Traditions of the Elders, and the like (*h*)

(h) *Mat.* 23. 5. 23. & 15. 2. 9. *Luke* 16. 14.

Secondly, in the meane time they neglected judgement, and the workes of the Law, *Math.* 23. 1. 23.

Thirdly, hence the Prophets call them from Ceremonies, *Eſay* 1. 11. and 58. 1. 2. *Amos* 5. 22. *Deut.* 10. 16. and 30. 6. And this is the ſcope of Chriſt, to withdraw them from outward things, to the inward marrow of the Law, (as *Mathew* 9. 13. *Joel* 2. 13. *Mich.* 6. 6. &c.)

Obſerv. 2. Our Saviour teaching us hereby, That the works of charity are the moſt true ſcope of the Law and Prophets. *Romans* 13. 8. &c. God is love (1 *John* 4. 10.) and the Law is the Image of God; Therefore the ſcope and end thereof muſt needs be love.

Queſt. 4. Doth the Law enjoyne nothing elſe but love? doth it not require in us faith? (*The juſt* ſaith *Habakkuk*, *ſhall be ſaved by his faith*) yea doth it not exact holineſſe, righteouſneſſe, and ſobrietie? *Titus* 2. 11.

Anſwer. 1. Firſt, the doctrine of faith doth not properly teach what we muſt doe, but what we muſt expect: Now the proper ſubject of the Law is obedience.

Anſwer. 2. Secondly, obedience indeed doth include theſe three, Faith, Hope, and Love; but the Scripture uſually doth inſiſt principally upon Love unto our neighbours, becauſe therein wee moſt commonly faile, and in the other are hypocritically falſe. Men faine to have much faith in Chriſt, and ſtrong and ſure hope of ſalvation, and yet in the meane time be unjuſt unto men. And therefore both the Maſter and the Diſciple, reciting the Law, recite onely the ſecond Table, *Matth.* 19. 19. *Rom.* 13. 9.

Queſt. 5. If the whole Law and Prophets conſiſt in this ſhort precept, *Thou ſhalt doe unto others as thou wouldſt have them to doe unto thee*: then what need ſo many bookes and Prophets, and Epiſtles, and Sermons as there are?

Anſwer. Certainely, the Prophets, and Sermons of the Preachers ſpeake nothing againſt this rule: yea this might ſuffice for the directing of us in our duty towards men, if wee were not too perverſe: But becauſe wee neither will underſtand, neither be ſubject, it is therefore neceſſary that we ſhould be exhorted unto three things, namely,

Firſt, *Ad judicandum*; wee will not confeſſe what is juſt; And therefore it is fit that we ſhould be exhorted to judge betweene man and man, thing and thing, and that with equity and reaſon; yea, according to ſome preſcript rules.

Secondly, *Ad obligandum*; generall words will not bind rebels, and therefore many particular Lawes are added, whereof there were no need, if we would be but ſubject to this precept. Wee ſee the Lord gives a particular charge concerning lending, *Deut.* 15. 2. and giving, verſe 7. and almes, verſe 9. &c. and the like, becauſe our underſtanding is ſo blind, our wills ſo perverſe, and our nature ſo corrupt, that we will not be inſtructed with generall rules.

Thirdly, *Ad commone faciendum*; wee are very forgetfull; and therefore we ſtand in need of many Lawes, and rules, and inſtructions, and exhortations, and all little enough.

Whether is honeſty and upright dealing betwixt man and man, praiſed and commended by God? *Queſt.* 6.

Anſwer. Honeſty is greatly eſteemed by God. Here obſerve that ſome attribute too much to honeſty, ſome derogate too much from it; but the proper place thereof I conceive to be this;

Firſt, Honeſty is in it ſelfe a good thing, and commanded to all men, *Whatſoever things are good, whatſoever things are honeſt, &c. labour after, Philip.* 4. 8.

Secondly, Honeſty is neceſſary, not onely in reſpect of men (*Rom.* 12. 17. *Provide things honeſt in the ſight of all men*) but alſo in reſpect of God, becauſe he hates all ſinnes.

Thirdly, Honeſty is acceptable and gratefull unto God; yea,

Fourthly, ſhall be crowned with a reward, if it be true, and rightly performed; that is, if accompanied with Religion in the life, and proceeding from a ſanctified heart.

Who are blame-worthy here? *Queſt.* 7.

Anſwer. Thoſe who defining the workes of Religion, neglect honeſty and integrity amongſt men: thus erre in their definition, and thwart the truth here taught by our Saviour, That the workes of love towards our brethren, are the true ſcope and end of the Law and Prophets.

Firſt, the Phariſees were here faulty, who placed the obſervation of the Law in ceremonies: as was ſhewed before, queſt. 3.

Thirdly, Hypocrites are here guilty alſo, who place Religion in the obſervation of the firſt Table, who will faſt, and pray publikely, and performe ſome workes of outward holineſſe. Indeed *theſe are to be done, but thoſe are not to be left undone*, *Mat.* 23. 23.

Wherein doth the Law of God excell humane Lawes? *Queſt.* 8.

Anſwer The Law of God doth eſtabliſh the affirmative part of the precept, as well as the negative; and herein excelleth the beſt Lawes of men: For humane Lawes onely forbid evill things, but many good things are not therein commanded; as for example,

There are Lawes eſtabliſhed againſt murther and theft, a man muſt not kill his brothers perſon, nor ſteale his brothers ſubſtance; for if ſo, he ſhall be

406 be punished: But men are not commanded by the Lawes of men.

First, to visite the sicke, who by reason of his affliction stands in need of solace. Or,

Secondly, to lend to the poore, and those who want, that so their necessities may be relieved. Or,

Thirdly, to feed the poore when he is hungry, or give him drinke when hee is a thirst. Or,

Fourthly, to reduce the wandring traveller into the right way. Or,

Fiftly, to pardon and forgive those who injure, and wrong us. Or,

Sixtly, to give counsell to the ignorant, or comfort to the comfortlesse; These things the Law of man doth not oblige all men unto; But the Law of God commands them all, and that unto all. Whatsoever thou wouldest that another should doe unto thee, doe thou the same unto them. And therefore let us acknowledge these two things, to wit,

First, that it is alike necessarie, and generally commanded, to doe good unto our brother as well as not to hurt him. A man sinnes by the Law of God that harmes his brother, yea hee sinnes no lesse who will not helpe his brother when hee may doe it.

Secondly, hee is no Christian (whatsoever hee thinkes of himselfe, or seemes unto others) who towards men is either false, or hard, or hardhearted, or the like.

Verse 13. 14. Enter yee in at the straite gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there bee which goe in thereat: But strait is the gate and narrow is the way which leadeth unto life, and few there be that finde it. *Verse* 13. 14.

I have occasionally often said, that the salvation of our soules is a matter of greatest importance, both in regard of the losse, & in regard of the gaine: No greater misery can come unto us then to bee deprived of Heaven; no greater felicitie can we be made partakers of, then to bee made partakers thereof: And therefore I have propounded and resolved with my selfe to treate something more particularly and more amply of these two verses, then of any either preceding or following.

What was the occasion of these words? *Quest.* 1.

Christ had taught love, and equitie towards man in the former verse; and therefore now hee teacheth holinesse towards God: And because two things principally hinder there from; namely. *Answer.* 1.

First, the multitude of sinners: And secondly false teachers who seduce men into wandering waies and by pathes; Our Saviour therefore meets with them both; First, the multitude of sinners in the present Text: Secondly, False-teachers. *Verse* 15. &c.

How are these verses divided? *Question.* 2. *Answer.*

Naturally into these two parts, namely a

- Precepts, wherein are three things, to wit,
  - First there is a way that leads unto heaven.
  - Secondly this way is streight.
  - Thirdly it is to be entred into, enter in at the streight gate.
- Reason, which is twofold, taken either from the
  - Broad way wherein are three things,
    - First there is a broad way, and a broad gate.
    - Secondly it leads to destruction.
    - Thirdly, many (notwithstanding) enter therein.
  - Narrow way wherein are three things.
    - First there is a striait way, and a strait gate.
    - Secondly it leads to life.
    - Thirdly, few there are who finde it.

Section 1. § 1. Enter in at the streight gate, &c.

These words are a Metaphor, whereby Christ shewes, that our life is a way, and that naturally we love to walke in the broad, common, and most easie way. We have a journey to goe, two wayes leading to the end, one broad and smooth, the other strait and craggy, the one is vice, the other vertue, the one full of hazard, the other void of perill; and we leave the way of godlinesse, that leades to heaven, and take the way of wickednesse that conducteth to hell. Were we called to a feast, two dishes set before us, one of sweet Sucket, but full of poyson, the other of sowre olives, but very wholesome: would a wise man refuse the Olives, to eate the Sucket? we are called to a feast where are two kindes of meate, Christ and Sathan, God and *Belial*, salvation and damnation, sinne and righteousnes set before us; whereby the one seemes pleasant but is fraught with death, the other soure but is the savour of life. Yet wee choose the wayes of sinne which is death eternall, before the reward of righteousnesse, which is life everlasting; as our Saviour lively expresseth in these two verses.

Some Heretikes have objected this place against the divine providence of God thus; If God by his divine Providence doth rule and governe all things here below, then without doubt hee would exile evill men out of the world (for he can doe it, and by so doing, the world would bee better and better ordered): But hee hath not onely not exiled evill men out of the world, but will have them exceed the good; as in these verses, many bad, few good; yea experience showes the truth thereof. Besides, those things by which wee are provoked to sinne and wickednesse, are more in number then those things which may turne us from vice: For, inticements to evill are offered in all sides; but allurements to good not so: as our Saviour most truely hath said in these verses, *Narrow is the way which leadeth to heaven, and few finde it; but broad is the way to destruction, and many enter therein.* Where it seemes that God made for the nonce one *narrow way*, that few might walke in it to life: and the other *Objection* 1.

broader,

broader, that more might give themſelves that way, ſo haſtening unto death. What kind of Providence therefore is this?

Anſwer 1. Firſt, in generall, this ſeems indeed not to be well done, but to tend to diſorder; and that it were not fit for a wiſe Prince to ſuffer or doe thus. But why doth God that which doth ſeeme thus unto us? Becauſe the naturall man perceiveth not the things which are of God; neither underſtandeth the cauſes of Gods counſell. Now Gods judgement is one, and ours another, as the Lord himſelfe ſaith by his Prophet: *My wayes are not as your wayes, nor my thoughts as your thoughts.* Wherefore mans judgement is deceived, while hee expounds, that thoſe things which belong to the moſt beautifull order of the whole, and to the laſt end (which is the glory of God) doth belong to diſorder. This anſwer ſhould ſuffice any godly man, yea every one ought to ſay with the Prophet: *How wonderfull are thy workes oh Lord! thou haſt made all things in wiſedome.*

Anſwer 2. Secondly, more particularly, it is not againſt the moſt wiſe providence of God, that there is a greater number of wicked then godly; For God maketh no man evill, but whatſoever he made was very good: which *Orpheus* the heathen Poet ſaw and confeſſed, when he ſaid, Θεος ἐκ πάντα τέτυκται ἄριστα Of God, all are made good, and ſuffereth onely the evill to be. *Hil.* Fift Booke of the Providence of God page 497. 501.

Queſtion. 1. Whereunto is this word *enter* referred?

Anſwer. It is either referred unto the { Way, and ſo is ſpoken to the carnall man. Gate, and ſo is given unto the ſpirituall man: of this elſe-where.

A This may be referred to the ſtraight-way; and ſo our Saviour ſpeakes to naturall and carnall men: as if he would ſay, you are out of the way by nature which leades unto heaven, you are ſtrangers both from grace and glory; And therefore labour to get into the right and ſtraight-way.

Queſtion. 2. How is the naturall man a ſtranger from the way of grace.

Anſwer. Two manner of wayes, to wit,

Firſt, he is a ſtranger from this way in knowledge: as appeares thus.

m 1 *Cor.* 2. 14 I. His affection luſts after evill, and he deſires not the knowledge of divine things: they being fooliſhneſſe unto him, 1 *Corinth.* 1. 18.

II. His reaſon cannot reach, nor take up ſpirituall things, they being ſpiritually diſcerned (*m*) otherwiſe the Philoſophers had learnt Chriſt.

III. The hearing of the Word (the ordinary meanes of knowledge) is neglect, by naturall men, untill God open the heart, as hee did *Lydia's* *Acts* 16.

Secondly, they are ſtrangers from this ſtraight way in Practiſe; for who can walke in this narrow-path in the darke. *There are twelve houres in the day, wherein men walke and worke, but when night comes, then men cannot ſee to walke.* And therefore naturall men being in blindneſſe and darkeneſſe cannot walke in the ſtraight way of God.

John 12.

Queſt. 3. How doth it appeare, that naturall and carnall men are ſtrangers from this way?

Firſt, from theſe Scriptures, *Pſalme* 95. 10. *Romans* 3. 10. 23. *Epheſ.* 2. 12. and 4. 18. and *Geneſ.* 6. 5.

Anſwer 1.

Anſwer 2. Secondly, every naturall man is lead by Satan, he ruling over them, and they as his ſlaves obeying him. *Eſa.* 61. 1. 2. *Ephe.* 2. 2. & 1 *Ioh.* 3. 8. 18.

Anſwer. 3. Thirdly, the carnall man hath no union nor communion with God, neither partakes any thing with him, *Iohn* 3. 36. and 1 *John* 5. 12. And therefore he muſt needs be a ſtranger from this pure but painefull path.

Anſwer 4. Fourthly, by nature wee are all deprived of the love of God, hee hating ſuch as wee naturally are, And therefore all naturall men are ſtrangers from God and good; grace and glory, *Rom.* 5. 8. 12. 11. 5. *Pſal.* 5. 5. &

Queſt. 4. How may we know whether we are naturall or not?

Anſwer. 1. Firſt, trie, and examine it by thy words: our ſpeach will betray us, our Idiome will ſhewe what we are: as we ſee in the *Ephraimites*, who to ſave their lives could not ſay, *Shibboleth*, *Iudg.* 12. 6. *Vox index animi*, the tongue is the beſt interpreter of the heart; and therfore if our words be worldly, or blaſphemous, or prophane, or filthy, or ſcandalous and ſlanderous, or lying, or boaſting; it argues a heart poſſeſſed by Satan, and not by God. On the contrary if our words be ſeaſoned with ſalt, fit for edifying, adding grace unto the hearers, and that our lips daily utter good things: it is a good argument of a ſanctified ſoule (*u*)

u. *Eph.* 4. 29. *Coloſ.* 4. 6. *Prov.* 10.

Anſwer 2. Secondly, doſt thou know thy duty both towards God and man? doſt thou know how to walke as a child of light (*Epheſ.* 5. 8.) art thou not ignorant of the doctrine of Faith, repentance, obedience, and purity? Certainely there is hope then that thou art more then naturall, and that fleſh and blood revealed not theſe things unto thee.

Anſwer. 3. Thirdly, examine what thy ſenſe of ſmelling is? what doſt thou ſavour? doſt thou delight in ſinne? doth the vaine pleaſures, or uncertaine treaſures of the world, onely ſeeme ſweet and odoriferous unto thee? doſt thou come unto the Houſe of God, but without delight? doſt thou performe ſome outward duties but without any reliſh or taſte of comfort? theſe are evill omens, that the heart is ſtill naturall, carnall, ſenſuall, and diveliſh. On the contrary, doſt thou hunger after, earneſtly deſire, unfainedly long for, and faithfully endeavour after ſpirituall graces; more then all worldly things? Yea delight in the exerciſes of Religion more then any temporall comforts. Certes then there is hope that thou art more then naturall.

Anſwer. 4. Fourthly, examine thy actions, for they muſt judge thee: the tree is knowne by the fruit: And therefore ſee if thy workes bee not the workes of Sathan? *Iohn* 8. 31. 32. And. 1. *Iohn* 3. 8. 10.) or the deeds of darkeneſſe? *John* 8. 44. for if ſo, then thou art yet his ſlave: But if thy life bee repleniſhed with righteous and religious workes, it is a good argument of a regenerate heart.

Sect. 2. 5. 2. For wide is the gate, and broade is the way.

Queſt. 1. What is meant by the broad way, and wide gate?

Anſwer 1. Firſt, the way and the gate may bee thus diſtinguiſhed; the way ſignifies life, the gate death.

Non per portam in viam, ſed per viam in portam.

(Chryſoſt.

(*Chryſoſt. imperf.* Men doe not goe through the gate unto the way, but by the way unto the gate.

Answer. 2. Secondly, the Philoſophers have conceited much of two wayes; there was *Hercules* his double path: *Ut Hercules in bivio aut ſequere aut fuge*: theſe two wayes (to wit, of vertue and vice) are like the two Maſters which Chriſt ſpeaketh of, *Matth.* 6.24. for both thoſe wayes cannot be walked in at once, neither both theſe Maſters ſerved at once: Againe, they expreſſed this double way by *Pythagoras* his Y. Thus *Heſiod*, *Xenophon*, *Virgil*, *Cicero*. But theſe Philoſophers did not hit the ſcope and true meaning of theſe two wayes, For,

1. They erred in the way it ſelfe; interpreting the right way alwayes, either of arts, or learning, or knowledge, or vertue. But wee of the feare and knowledge of God, and of a ſpirituall life.

2. They erred in the purpoſe: For, for the moſt part they underſtood the election and choice of the way onely, or the ingreſſe thereinto: But we underſtand it of walking in the way of religion ſeriouſly, and perpetually, through the whole courſe of our lives.

3. The Philoſophers erred in the end: for they made choice of the way of vertue only for this end, that they might attaine unto fame and honour, and acquire thereby reputation and credit in the world: But wee labour to walke in the narrow path, that at length we may ſee God, and bee made glorious with him in heaven.

4. They erred in the power of walking: For they walked in the way of morall vertues through the ſtrength of their owne judgement, following Reaſon as their guide, placing her as a Queene in her throne, and perſwading themſelves that ſo long as their actions were ruled by reaſon they could not erre. But wee walke not by our owne ſtrength but onely by vertue of the grace of God in us: for wee know *that in us, that is, in our natures dwelleth no manner of thing which is good* (*Rom.* 7.18.) And *although to will bee preſent with us, yet to performe we are not able*: Onely *by the grace of God wee are what we are.* 1. *Cor.* 15.10.

Answer 3. Thirdly, wee diſtinguiſh of theſe two wayes not philoſophically, but Theologically; There is *via Mundana & Chriſtiana*: the way of the world, and of Religion; the former is *broade*, the latter *narrow*.

Queſt. 2 Why is the way of the world called *broade*?

Answer. 1. Firſt, becauſe the liberty of unbridled pride is enlarged, not ſuffering her ſelfe to bee directed by the word of God; but licentiouſly and diſſolutely living and walking whither ſoever the luſt of the fleſh and corruption of nature leades. This is the way of the world, and this is the moſt pleaſing and acceptable way, to fleſh and blood, to doe what ſhee will, and goe whither ſhee will; And therefore it is rightly called a *broade way*.

Answer 2. Secondly, this way is called *broade*, becauſe it is the readieſt way unto honour, riches, and pleaſure.

Answer 3. Thirdly, it is called *broade*, becauſe the moſt part of the world walke therein; as followes afterwards. This way of ſinne, and the world is called broade for two other cauſes (whereof ſomething more Largely) namely, Firſt, becauſe it hath many by pathes. B. Secondly, becauſe it is a plaine and eaſie way both to be found and walked in. C.

Fourthly, this way of worldlings is called broade, becauſe there are many erroneous and wandering pathes; or many falſe wayes, and but one true. And therefore wee had neede walke warily, and wiſely, not ſecurely and careleſſely; There being many by pathes, and wee ignorant, wee ſhould take heede that we leane not too much to our owne opinions. *Answer* 4.

Why may we not adhere unto our own opinions. *Queſt.* 3.

Firſt, becauſe many erre when they thinke they walke right, many ſinne when they thinke they doe no harme: the Princes of *Pharoah* thought it was no hurt to commend *Sarai* unto their Lord, and yet God plagued them for it. (*o*) *Abimelech* thought that hee did not ill in taking *Sarai*, but yet God threatens him for it. (*p*) Other examples wee may ſee hereof, in theſe places, to wit, 1 *Samuel.* 13.9. and 15.13. and 2 *Samuel.* 6.6 7. Yea certainly many obſerve divers ſuperſtitious cuſtomes, and yet thinke they doe well in it. Many thinke ſcurrilous words to be honeſt jeaſts. Many thinke that lawfull recreations may be followed as men follow their callings: & that there is no hurt in them although they ſpend too much time, yea are thereby often moved unto anger and oathes. And therefore ſeeing it is ſo uſuall for men to ſinne when they thinke they doe no ſuch thing, we had neede not to relie too much upon our owne opinions. *Answer* 1. *o Geneſ.* 12. 15.17. *p Geneſ.* 20. 2, 3.

Secondly, Sathan will not ſuffer us to ſee our errours, untill wee are gone ſo farre that wee cannot returne: as the bullet out of the peece kils, before the cracke admoniſhes; ſo Sathan poſſeſſing the mind, doth not open the eyes to behold danger, untill the ſoule bee ſlaine. As a man in ſhipwracke aſleepe is not awaked from his ſleepe untill hee bee caſt from the ſhip into the ſea; ſo man poſſeſſed by Sathan, and ſleeping in ſinne, is not awakened (if the Divell can helpe it) untill hee bee brought to utter deſtruction. And therefore wee muſt not bee too obſtinate in our owne wayes and opinions, leſt wee bee but deluded by Sathan, and blindfolded in a wrong way. *Answer* 2.

Thirdly, we ſhould be very cautelous and circumſpect in our wayes, and workes, and not rely too much upon ſelfe conceits, becauſe as in a wilderneſſe there is but one true way, and many falſe, or as in a mans body, there is but one health, and many ſickneſſes: ſo in the ſoule, there are many wayes of errour, and but one of truth. For *Answer* 3.

There are ſinnes
- First of the
  - Right hand, as hereſie, ſuperſtition, blinde zeale, and the like.
  - Left hand, as Atheiſme, prophaneneſſe, impurity, injuſtice, intemperance, and the like.
- 2. Both
  - Internall of the heart.
  - Externall of the tongue and life.
- 3. Both
  - Omiſſion, and neglect of our duties.
  - Commiſſion, doing that which we ſhould not.
- 4. Both
  - Circumſtantial, as the occaſions, and appearances of evill.
  - Subſtantial as the breach of any precept of the morall law.

C. Fifthly

Q. C. Fifthly the way of worldlings and wicked
Anſwer 5. men, is called *broad*, becauſe it is a plaine and eaſie way, both to finde, and to walke in, when once it is found: *Circe* ſaid to *Vliſſes*, that he need not aske the way to hell, becauſe it was as eaſie to find as to run downe a hill. There is a ſtone in Ægypt which will quickly receive a forme, but never loſe it without cracking. The Adamant and the Iron are ſoone joyned, but hardly diſſevered: the coyne hath his ſtampe in a moment, but cannot be taken out without melting, ſo the way of ſinne is eaſie to find, but hard to loſe, quickly learnt, not quickly left.

Queſt. 4. How doth it appeare that the way of ſinne is ſuch an eaſie and broad way?

Anſwer. 1. First it is outwardly beautifull, and therefore allures. The ſimple fiſhes though they ſee their fellowes devoured of the water ſheepe, yet they will not leave following of him, till they be devoured alſo, being (as it were amazed with his golden colour: ſo although our judgments often tell us, that the wages of ſin is death, yet it is ſo pleaſing to our affections, that we cannot flye, but willingly follow it. *Ulliſſes* paſſing by the *Syrenian* Woman, tied himſelfe to the maſt of the ſhip, that he might not be inticed by them into the Sea, and ſo bee deſtroyed: thus the way of ſinne is ſo delectable to our natures, that all wee can doe is little enough to keepe us from thence: ſo eaſie a path it is.

Anſwer 2. Secondly, as ſinne ſeemes faire, ſo we are eaſily allured thereby; our affections naturally longing and luſting after ſin. *Iames* 1. 14. *Gal.* 6. 1. *Peccatum eſt inimicus blandiens, ante actionem, dulce venenum in actione, ſcorpio pungens poſt actionem.* Before ſinne is committed, it ſeemes beautifull to the eye when ſinne is committing, it ſeemes ſweet to the taſte; but when it is committed it is bitter in the belly. At firſt before it is acted, it is like a fawning and flattering friend, afterwards in the acting it is like ſweet poyſon laſtly, being acted it is like to a deadly draught, or a poyſonous potion, or a death wounding Dragon, and therefore as it is eaſie in regard of its falſe and counterfeit ſhow, and outward appearance; ſo it is alſo in regard of our naturall love and affection thereunto.

Anſwer 3. Thirdly, it appeares that the way of ſinne is eaſie, becauſe wee eaſily underſtand it, quickly find it out, and ſpeedily learne a perfection in ſinning: our whole nature is prone unto evill, and therefore wee ſoone grow great proficients therein.

Anſwer. 4. Fourthly, every man by nature is more prone unto evill then unto good, and therefore the way of ſinne is the eaſier way.

Queſtion 5. How may wee know whether we walke in this broad way or not?

Anſwer. 1. First thoſe who are eaſily tempted unto evill, and delight in the broad way of ſinne, it is a ſigne they walke therein: thoſe who are eaſily overcome by Sathan walke in his wayes.

Anſwer. 2. Secondly thoſe who harden their owne hearts, and exalt themſelves againſt God. *Iob* 15. 25. are travellers in this broad way.

Anſwer. 3. Thirdly thoſe who truſt in their riches and abundance, are alſo of this number. *Iob* 15. 27.

Anſwer. 4. Fourthly, thoſe who never doubt of their ſalvation, neither will believe that they erre, or doe amiſſe, are walkers in this way. *Iob* 15. 31.

Fiftly, they who conceive miſchiefe, and bring forth vanitie, are tracers of this path. *Job.* 15. 35. Anſwer. 5.

Sixthly, they who love ſinne, but hate it not, and rejoyce in ſinne, but mourne not for it, are here alſo to be rancked. Anſwer 6.

Seventhly, thoſe in whom ſinne is as ſtrong and prevalent as ever it was, have not yet left this broad way. Anſwer 7.

Queſtion. 6. How may we know whether ſinne be as ſtrong in us as it was?

Anſwer. By theſe plaine markes, namely.

1. Are thy affections as ſtrongly ſet upon ſinne as ever they were? doſt thou love ſin as well as ever thou didſt? then certainely thou art yet ſinnes ſlave.

2. Are thy temptations as frequent as ever they were? doth the devill tempt thee as often as ever he did? then it is an argument, that hee hath too much in thee.

3. Art thou as ſtupid, dull and blinde, in ſeeing the craft and ſubtlety of Sathan, as ever thou wert, art thou ſtill as ignorant of his devices as ever? it is a ſigne then that ſinne hath a commanding power, in and over thee.

4. Art thou as unable to reſiſt ſinne as ever thou wert? as weake as ever? as naked as ever? as feeble and faint-hearted as ever? this ſhowes that corruption is too ſtrong in thee, On the contrary, if wee finde that our love is not ſo much unto ſinne as it was, but that the edge of our affections is taken off: if temptations be more rare in us, and we more quick ſighted unto Sathans ſubtlety, and more ſtrong to reſiſt him, both by Faith, Prayer, and the Word, then it is a comfortable ſigne that ſinne is growne weaker in us, and our feet reduced from this broad way.

§ 3. That leads unto deſtruction. Sect. 3.

Our Saviour in theſe words ſhowes that the broad way of ſinne brings at laſt unto perpetuall paine.

Queſtion. 1. How doth it appeare that ſinners ſhall periſh, for there are many who thinke otherwiſe perſwadeing themſelves that they may walke in this way, and yet at laſt come unto ſalvation?

Anſwer 1. First, it appeares evidently from Chriſts owne words in this place; where hee ſhowes that the end of { Broad way is perdition / Narrow way is ſalvation } { And therfore it matters not what others thinke.

Anſwer 2. Secondly, it appeares from other plaine and poſitive places of Scripture; reade *Pſalm.* 9. 17. and 11. 6. and 83. 10. 13. and *Iſa.* 5. 24. and 1 *Corinth.* 6. 9.

Anſwer 3. Thirdly, ſinne is the foundation of condemnation; or all and onely ſinners ſhall bee damned; And therefore it is cleare that the broad path leades to perdition, reade *Iſa.* 50. 1. and 59. 2. and *Ierem.* 5. 25. *Hoſe.* 13. 1. *Rom.* 6. 23. *Pſalm.* 1. 5. and 5. 4. and 34. 16. *Prov.* 16. 4. *Iſa.* 3. 10 11.

Anſwer 4. Fourthly, the arrowes of the Lord are levelled againſt ſuch as walke in the broad way: And therefore they muſt needs come to deſtruction at the laſt, *Pſal.* 34. 16.

Anſwer 5. Fiftly, the reward of ſinne is death: The locuſts having brought forth their young die (τικουσαι δικο ἀνδρουσιν *Ariſt.*) ſo luſt having conceived brings forth

forth sinne; and sinne when it is finished brings forth death. *Iames* 1. 15. and *Rom.* 6. 28.

Sixtly, otherwise God should not bee just: For,

Answer 6. 1. He hath made a law, that if we sinne we shall dye. *Genes.* 2. 17. *In the day that thou eatest thereof thou shalt dye the death.* Pope *Iulius* the third, caused this sentence to bee written about his coyne. That nation and people shall perish which will not obey me; so the Lord hath made a law, and threatned to inflict condigne punishment upon all those who disobey it.

Rom. 3. 23. 2. Mankinde hath broken this Law in *Adam*, and wicked men daily breake it themselves in their owne persons: And therefore the justice of God requires that they should be punished whose sinnes are not done away in Christ.

Quest. 2. Shall no wicked men at all escape this destruction?

None who continue to walke in this way untill they come to the end thereof: For,

Answer. First, Kings and great men shall suffer if they run with the common sort. *Isay.* 41. 2. *Daniel.* 5. 27.

Secondly, Wisemen shall bee punished, if they thus play the fooles. *Exod.* 1. 10. and 15. 7. and *Rom.* 1. 22.

Thirdly, Proud men shall be ruined notwithstanding all their high conceits of themselves. *Malach.* 4. 1.

Fourthly, Hypocrites shall perish, who walke in this broad way secretly, and unseene. *Matth.* 23.

Question 3. Why must wee thus labour by all meanes to renounce sinne?

Answer. 1. First, because there can bee no true repentance without the reformation of the life from sinne.

Answer 2. Secondly, because there can bee no true faith, without this. Faith purgeth and purifieth the heart (*Acts* 15. 9.) and the heart being purged the life must needs bee pure; Wherefore there is no truth of faith where sinne is not forsaken.

Answer. 3. Thirdly, wee cannot bee made partakers of the blessed Spirit of God, untill wee have left sinne, for the Holy Ghost will not come to a polluted soule: And therefore it is to bee renounced.

Answer. 4. Fourthly, there is no way to escape the wrath of God, or eternall destruction, without the forsaking of sinne; And therefore wee should bee carefull to leave it.

Quest. 4. How may wee avoid and leave sinne?

Answer. 1. First, shunne, and beware of all the occasions of sinne.

Answer 2. Secondly, use all holy meanes to bee good, and pure, and sincere.

Answer 3. Thirdly, deplore thy infirmities speedily, and heartily: wash thy soule with teares for thy former transgressions, sorrowing with a godly sorrow. 2 *Cor.* 7. 10.

Answer. 4. Fourthly, promise unto God to fight manfully against thy former sinnes, and all sinnes for the time to come; and labour to performe thy promise.

Answer. 5. Fiftly, Pray fervently unto God to free thee from the commanding power of sin, and to preserve thee from sinne, and to make thee the free-man of Jesus Christ.

Quest. 5. What things hinder us from turning aside out of this broad way of sinne? And what are the remedies against these impediments? *Answer.*

The Impediments are these.

First, insensibility; when a man is not sensible of his sin, he is not carefull to forsake it.

Secondly, presumption; when men either presume that they are not sinners, or that their sinnes are small, or that (though great) yet they shall be pardoned; it makes them more careless, and fearelesse of sin, and more slack to leave it.

Thirdly, Procrastination, and delay, when wee promise repentance, but put off the performance thereof from day to day.

Fourthly, key-coldnesse in performing & perfecting of the worke, not striving against sin unto blood. *Hebr.* 12. 4.

The Remedies are these.

First, a tender, & circumcised heart, which is sensible of the least touch of sinne.

Secondly, a godly feare; remembring that wee are sinners, yea great sinners, and neither able to satisfy for our sins our selves, nor sure that they shall bee pardoned in Christ, except wee strive to forsake, and leave them.

Thirdly, not to deferre, but while it is said to day to turne from our sins, and turne unto the Lord our God.

Fourthly, zeale, alacritie, and industrie in the resisting of sinne; striving against it with manfull wrastlings till wee have prevailed.

5. 4. And many there bee which goe in thereat. *Sect.* 4.

What is the meaning of this word *Many*? *Question* 1.

Answer. Our Saviour shewes hereby, that there are not onely Many simply which walke in the broad way, but that there are so many, that in comparison of them, they who walke in the narrow way are but a very few; so that the meaning of *Multi*, Many, is *Plurimi* the most by much.

Whereunto is this word *Many* to be referred? *Question* 2.

Answer.

It is to be referred both unto the { Way. as if our Saviour would say, Many walke in the broad way. D. / Gate. Many enter in at the wide gate. E.

D. First, by *Many* our Saviour would have us to take notice of the Multitude of sinners; as if hee should say, the most part of men walke the wayes of sinne, reade *Psalm.* 14. 3. and 53. 2. and 1 *John* 5. 19. and 1 *Cor.* 1. 25. *Numb.* 16. 4.

How doth this appeare, that the most men walke in the broad way? *Question* 3.

Answer 1. First, it may be illustrated by a double Embleme, to wit.

1. The locust is an Embleme of wicked men; shee is called in Hebrew (*Arbeh*) of the number and multitude of them; for (*Rabah*) signifieth to multiply: And hence the Scripture it selfe expresseth the number of wicked men by the locusts. *They came as locusts (or Grashoppers) for multitude. Iudg.* 6. 5. And againe, *They are more then the grashoppers and are innumerable. Ieremi.* 46. 23.

2. The Mouse is an Embleme of wicked men; because

becauſe ſhee encreaſeth exceedingly. τῷ πλήθει καὶ τῷ ταχει, &c. (*Ariſt.*) both in number and ſpeede.

Anſwer 2. Secondly, this will appeare by the partition of the world; In the foure corners of the world there are foure kindes of men, namely.

1. Prophane perſons, who are given to groſſe, and enormous ſins. 1 *Tim.* 5. 24.

2. Hypocri es, *who have a forme of (goodneſſe, and) godlineſſe, but in their hearts have denied the power thereof.* 2 *Tim.* 3. 5.

3. Carnall men, who are not egregious ſinners, but only minde the world, and outward things, not regarding the hidden man of the heart at all.

4. Righteous, and holy men, who being truely regenerated, become burning and ſhining lamps. *Rom.* 12. 11. And theſe are but few in compariſon of any of the reſt.

Queſt. 4. Why doe the moſt part walke the wayes of ſin?

Anſwer. 1. First, becauſe ſinne is moſt naturall unto all. 1. *Cor.* 15. *Firſt comes that which is naturall; and afterwards that which is ſpirituall*; wee were all conceived and borne in ſinne; and nature and ſin works in all, grace but onely in a few.

Anſwer 2. Secondly, becauſe ſinne is pleaſant to fleſh and blood: By reaſon of that innate, and naturall concupiſcence which is in us, temptation workes upon every part of the ſoule, and ſenſe, and body, and all follow willingly, but perſwaſion unto good workes onely upon ſome few. And therefore more follow the broad way of ſinne, then the ſtrait way of grace.

Anſwer. 3. Thirdly, becauſe Sathan is ſo craftie, ſubtle, ſtrong, and vigilant, that hee is called the prince of this world, and *the god of this world.* 2 *Cor.* 4. 4. And therefore hee drawes the moſt part of the world after him.

Anſwer. 4. Fourthly, becauſe it is eaſier to fall, and to lie ſtill, then to riſe and flie unto heaven; And therefore the moſt men walke not in this ſtrait and painefull way.

Anſwer. 5. Fiftly, becauſe temptation unto evill is like poyſon, which infects with a light touch thereof; or whereof one drop will doe hurt: But perſwaſion unto good is like a potion or purgation which except it be drunke up, and well digeſted doth not produce his wiſhed effect. And hence it is that ſo many are taken captive by ſinne, and few wonne by grace.

Queſtion 5. How can this be that the moſt part of men walke in the broad way? Is not Multitude a true note of the true Church?

Anſwer. No: For the true Church is but ſmall in compariſon of the world of wicked men. The moſt part of the world is without the Church, overwhelmed with the deluge of ignorance and Atheiſme; and in the Church there are but a few good; And thus wee ſee how *Many* here is referred to the *broad way.*

E E Secondly, this word *Many* may be referred to the *wide gate*: Now by the Gate (we ſhowed before) was meant Death; ſo that the meaning of theſe words (*Many there bee which goe in thereat*) is, that the moſt men dye unto condemnation, or enter in by death at the gates of hell. Wee ſee there were but onely eight out of the whole world preſerved and ſaved in the Arke, amongſt which ſmall number was wicked *Cham.* Wee ſee that ten righteous man could not bee found in five populous Cities of *Sodome. Geniſ.* 18. Yea wee ſee that of ſix hundred thouſand of Iſraelites there were but two onely that came into the holy Land; And one *Nicodemus* only we reade of amongſt the Senators.

It appeares moſt evidently thus.

How doth it appeare that the moſt part of men are damned? *Queſt.* 6.

Anſwer. First, there are many who know not God and Chriſt. *John* 17. 3. and 2 *Theſſ.* 1. 8.

Secondly, there are many who contemne and deſpiſe the word, which is the meanes to bring them unto ſaving knowledge.

Thirdly, there are many, who although they doe not contemne it, yet *ſuſque deque habent*, they neglect it, and doe not much regard it.

Fourth, there are many who care for no thing but the world, and honours, and pleaſures, and riches.

Fiftly, many are enſnared and entangled in ſinne, and wholy ſerve either ſome publike or private luſt.

Sixtly, many boaſt and brag of their owne righteouſneſſe, and feele no want, neither ſtand in any neede of Chriſt.

Seventhly, there are but very few who feele their ſinnes to be a burden unto them, and deſire to bee eaſed of that loade by Chriſt. And therefore theſe things conſidered, we may ſafely ſay, that it is as cleare as the Sunne, that the moſt of men enter in at the wide gate of deſtruction.

Whence comes it, that the moſt periſh? *Queſtion* 7.

Anſwer. 1. First, from the weakeneſſe of our nature: Nature cannot ſave us (*by grace only we are ſaved*) and hence it is that ſo few are ſaved and ſo many damned.

Anſwer 2. Secondly, this comes from the nature of ſinne, and here is to bee obſerved that even one ſinne without repentance ſufficeth unto condemnation, one ſuch tranſgreſſion is enough to bring a man to eternall deſtruction; as wee ſee in *Achan*, in *Korah*, and his company, in the man who gathered ſtickes upon the Sabbath day (g) and in him who blaſphemed. *Numb.* 24. We ſee how at once for one rebellion there dyed foure and twenty thouſand. 1 *Cor.* 10.

(g) *Num.* 15. 36.

Anſwer 3. Thirdly, this comes from the nature of our enemies, who are many, and ſtrong; as for example, 1. The World. 2. Sathan. 3. The fleſh. 4. The cuſtome of evill. 5. Men, or friends who often tempt unto evill. 6. The ſcoffes and taunts that are thrown upon the profeſſion of the Goſpell. 7. Carefulnes for the things of this life; All theſe are enemies unto us, and one or other of them daily prevaile againſt us.

Anſwer. 4. Fourthly, this comes from the nature of the multitude, or of the men in the world; Here obſerve that in the world there are foure ſorts of people, to wit,

1. Some who preferre their friends before heaven; Thus many Papiſts refuſe to embrace our religion (although they bee convinced that they are in an errour) becauſe their Fathers and Grand-fathers were Papiſts. Thus many will rather diſpleaſe God then their friends, and doe that which God forbids, if their aſſociates and acquaintance perſwade them.

2. Some know not that they are miſerable; but thinke (*Omnia bene*) like the Church of *Laodicea*, who

412 who thought ſhe was rich and ſtood in need of nothing (*h*). Theſe are either;

Firſt, thoſe who are blind and ignorant of their duties unto God: Or,

Secondly, civill honeſt men, who becauſe they are good in the worlds eye, think themſelves good enough in the Lords: Or,

Thirdly, preſumptuous men, who preſume either of the ſmalneſſe of their ſinnes, ſaying with *Lot*, my *Zoar* is but a little one, and therefore (notwithſtanding that) my ſoule ſhall live. Or who preſume of Gods mercy, though their ſinnes be great.

3. Some are not ſenſible of their ſinnes, and therefore are careleſſe of them. Now this is either,

Firſt, becauſe they doe not examine themſelves, wayes, and workes: Or,

Secondly, becauſe cuſtome of ſin hath ſo hardned them in it, that they are become men of ſeared conſciences. Or,

Thirdly, becauſe they are deceived with a generall preſumption of Gods mercy.

4. Some are ſenſible of their ſinnes, but yet are not truly reconciled unto God; Now this is either, becauſe the ſight of their ſinnes brings them,

Firſt, to deſperation, as we ſee in *Cain*, *Judas*, and *Julian the* Apoſtate. Or,

Secondly, to a lukewarm converſion onely (not to a true cordiall compunction, contrition, and repentance) as we ſee in *Saul*, *Herod*, and *Agrippa*: Or,

Thirdly, unto a fained converſion: the ſtony ground ſeemed at firſt to be good ground, and *Ahab* ſeemed from the heart to be humbled, and many ſeeme to leave and forſake their ſinnes with a great deale of ſorrow and hatred of them, who yet afterwards turne with the Dog to his vomit, and with the ſwine which was waſhed to the wallowing in the mire. 2 *Pet.* 2. 20. And thus we ſee whence it comes that the moſt part of men periſh, and enter in at the broad gate of perdition.

Sect. 5. *Queſt.* 1. *Anſwer.*

§. 5. For ſtrait is the way.

Doth every ſtrait, and difficult way leade unto heaven?

No, for there are many hard wayes which leade unto hell, as for example,

Firſt, there is a Mountainous way, or the way of the Mountaines; this way is very difficult, as is proved by experience; for men commonly ſweat, and are weary with aſcending and walking in ſuch wayes, and therefore decline them as much as they can. This Mountainous way is morally the way of proud men, who ſeeke to beare rule over others, to be eſteemed great by others, to be exalted and raiſed above others, to depreſſe others, and extoll themſelves. This is certainely a hard and difficult way, but not the way to heaven, for humility leads thither, and pride unto deſtruction.

Secondly, there is a thorny way, or way of thornes, which a man cannot walke in, but he is apprehended, laid hold upon, and catched with the thornes, and ſo both ſtayed in his journey, and defaced in his garments, and hurt in his fleſh; This thorny way is the way of covetouſneſſe, and of the world, which pierceth the heart thorow with many ſorrowes, and diſtracts the head with many cares, and takes off the mind from good things, and good thoughts, as was ſhewed before, Chapter 6. 24. Certainely this is a hard way, for *nemo repentè fit dives*, none can be rich (at leaſt ordinarily) without much paines, and care; but yet this is not the way to heaven, but to hell. *James* 4. 4. and 1 *John* 2. 15.

Thirdly, there is a miry way, or a way full of clay, and mire, which is a hard way, becauſe a man is ſometimes ready to ſlip in ſuch a way, and in danger of falling, ſometimes his feet ſtickes faſt in the mire, and ſometimes he is moleſted and diſturbed through difficulty of paſſing thorow; yea ſuch wayes make men ſometimes like beaſts: this way is the way of luxurious perſons, who cannot pull the feet of their affections from this clay of uncleanneſſe and pleaſure, but like bruit beaſts defile themſelves.

Fourthly, there is a blind or darke way, when a man walkes in the darke; this is a hard way; for a man is enforced to grope as he goes, leſt hee ſhould fall into ſome pit, or the like dangerous place which he ſeeth not: yea in ſuch a way a man is afraid to be aſſaulted, and ſeazed on by theeves at unawares. This is the way of envious men, who are blind and darke, as appeares by the Etymology of the name: *Invidus*, *quaſi non videns*, Envious is as much as one that ſees not; becauſe ſuch cannot ſee or behold the goods, good things, bleſſings, and proſperity of others, without envie, repining, afflicting of themſelves. Envious men are alwayes in feare, leſt God ſhould bleſſe, or good things be conferred upon others. This is not the way to heaven, although it be a difficult way.

Fiftly, there is a tumultuous way, a path wherein many walke, which is truly called hard, and difficult, becauſe the travellers by reaſon of the multitude doe one hinder, trouble, and moleſt another, and one throng upon another. This is the way of angry men, who by reaſon of their anger are afflicted, trampled upon, and troden downe, by divers and ſundry contumelies, clamours, brawles, contentions, threatnings, hatreds, and the like. This is a hard way, but yet leads not to life.

Sixtly, there is a coſtly way, when all the Innes and proviſion, and things a man ſhall uſe in ſuch a way are very deare, and chargeable; this all men thinke to be a hard way. This is the way of drunkards, gluttons, and prodigals, who cannot ſatisfie their appetites without expending much; this way certainely is not the way to ſalvation (*i*) And thus we ſee that every ſtrait and hard way leads not unto life.

(*i*) *Anton. part.* 1. *Tit.* 5. *de pœnis inferni. cap.* 3.

Queſt. 2. What is this *ſtrait way*, that leades unto heaven, and life everlaſting?

Anſwer 1. Firſt, ſome underſtand the Croſſe to be the way; becauſe we muſt *take up our Croſſe*, *Math.* 16. 24. but affliction, tribulation, and perſecution are but onely the thornes that grow in the way, not the way it ſelfe.

Anſwer 2. Secondly, ſome by this way underſtand the works of ſanctification, becauſe our Saviour ſaith to the young man, *if thou wilt enter into life, keepe the Commandements*, *Math.* 19. 17.

Anſwer. 3: Thirdly, ſome by this ſtraight way, underſtand faith;

faith; becauſe both in the Old and New Teſtament it is ſaid, *The juſt ſhall live by faith.*

Anſwer. 4. Fourthly, *Revera*, Chriſt is the way, *John* 14. 6. *I am the way, the truth, and the life*: yea he is the new and living way, *Heb.* 10, 20. and the dore alſo, *John* 10. 9.

Anſwer. 5. Fiftly, the third and fourth opinions are one and the ſame: For,

1. To walke in Chriſt, is to walke in faith; St. *John* ſaith, *To as many as received Chriſt, God gave power to be called his children*; *that is, to as many as beleeved in his Name*, *John* 1. 12. and againe, *God ſent Chriſt into the world, that as many as beleeved in him might be ſaved*, *John* 3. 16.

2. To walke in faith, is to fructifie in love; for *faith workes by love*, *Galath.* 5. 6.

3. To walke therefore in this ſtrait way, is to beleeve in Chriſt, and to adhere unto him, as that we oblige our ſelves in all things to obſerve and obey his will in holineſſe and uprightneſſe (*k*).

(*k*) *Luke* 1. 75.

Queſt. 3. Why is this way of piety ſtrait, and narrow?

Anſwer. 1. Firſt, becauſe it doth not permit men to walke after their owne hearts luſts, but confines them to the word of God, as a rule for them to walke by; and by which they may be taught how to refraine from every evill way, and to mortifie, and crucifie every corrupt carnall luſt. Now this is *durus ſermo*, a hard ſaying to fleſh and blood; and therefore this way is truly (in this regard) called ſtrait.

Anſwer. 2. Secondly, becauſe when a man might by following the evill example, and wicked cuſtomes of the world attaine unto honour, and riches and pleaſure: he is gainſayd, and prohibited by the word, and not permitted to uſe thoſe things which he poſſeſſeth as he liſt himſelfe, but according to the direction, and preſcription of the word of God. Men naturally and commonly thinke that what they poſſeſſe is their owne, and that they may doe what they will with it; And therefore this is a hard ſaying, that men muſt be carefull how they uſe what they have according to the preſcription of God; and in this regard alſo this way is ſtrait.

Anſwer 3. Thirdly, this way is called ſtrait, becauſe there are but few who walke therein, and thoſe few ſeeme to be very miſerable, 1 *Corinth.* 15. 19.

Anſwer. 4. Fourthly, the world contemnes, derides, hates, and perſecutes thoſe who walke in the way; and therefore it is called ſtrait.

Queſt. 4. How is this way of piety ſtrait, and narrow?

Anſwer 1. Firſt, ſome ſay, becauſe Chriſt onely is this way; Many men have many wayes unto heaven, to wit, ſome by philoſophicall goodneſſe, ſome by voluntary religion, and will worſhip; ſome by the workes of the Law; but we have but one way onely, and that is Chriſt. Indeed Chriſt is the onely way, but yet he is not *via ſtricta*, *ſed via lata*, nor a ſtrait way, but a broad.

For the true underſtanding of this, marke theſe particulars.

1. Chriſt is a broad way in reſpect of his omnipotency and power; *For all power was given unto him both in heaven and in earth*, *Math.* 28. 18. And therefore being of unlimitted power hee can doe what he will, and ſave whom he will.

2. Chriſt opened the Kingdome of heaven to all beleevers, (*l*) and therefore in this regard alſo hee is a broad way.

(*l*) *Cantic. Ambroſ. Te Deum.*

3. Chriſt fulfilled the whole Law for us; and tooke all the ſtumbling blockes out of the way; yea, hee was made ſinne for us, that ſo in him our ſinnes might be done away; And therefore in this reſpect alſo Chriſt may be called a broad way.

4. In reſpect of the condition, Chriſt may indeed truely be called a ſtrait way: for hell receives all ſinners and uncleane perſons whatſoever, both thoſe who ſwell with pride, and thoſe who are infected with the leproſie of impurity; but Chriſt onely receives thoſe who are naked and ſtripped from all truſt and confidence in their own workes; and truly depreſſed with humility, and godly ſorrow of heart, and who are alſo pure in life. *Act.* 10. 14. And in this reſpect Chriſt is a ſtrait way becauſe he exacts ſtrict obedience at our hands.

Anſwer 2. Secondly, this way of piety which leades unto felicity, is called ſtrait in a double regard, to wit,

1. In regard of the obſcurity thereof, becauſe it is hard to find. *F.*

2. In regard of the difficulty thereof, becauſe it is hard to walke in when once it is found. *G.*

F.

Obſerv. 1. Firſt, the way unto heaven is ſtrait, *Reſpectu obſcuritatis*, in regard of the obſcurity thereof, becauſe it is ſo hard to find out, that few can find it: As if our Saviour would ſay, the way to life eternall is unknowne to the naturall man, and ſo obſcure, that by nature he can never find it out, 1 *Corinth.* 2. 14.

Queſtion 5. How doth it appeare, that this way unto heaven is not obvious and conſpicuous unto fleſh and blood?

Anſwer. 1. Firſt, it is evident by the guides and conducts that leade thither: For the better taking up of this anſwer, obſerve that God gave to the Iſraelites when they were to travell through the wilderneſſe to *Canaan*, three guides, namely *Moſes*, *Aaron*, and *Miriam*.

1. *Miriam* was the meaneſt of the three; for ſhe was a woman, of the infirmer ſexe, and ſhee murmuring againſt *Moſes*, was ſtricken with leproſie.

2. *Aaron* was the ſecond guide, but in ſome things he proved a blind guide to them, for he ſet up a golden Calfe before them.

3. *Moſes* was the third and beſt guide, but hee could not bring them to *Canaan*, for it was *Joſhua* who brought them to their reſt.

Thus there are three guides which direct men in this world, namely;

Firſt, corrupt nature, or *Natura non ſuſcitata*, that is, nature not wakened or ſtirred up by learning: this guide is but like unto *Miriam*, and oftentimes it murmureth againſt *Moſes*, the Law of God.

Secondly, *Ratio ſuſcitata*, reaſon wakened and ſtirred up, and ſomewhat refined by learning and humane ſciences; yet this is but a blind guide, and oftentimes it murmureth and repineth againſt *Moſes*, as well as leprous *Miriam*.

Thirdly, the Law of God, which ſheweth us the way to *Canaan* and our eternall reſt: but it is impoſſible that the Law ſhould ſave us, for that is

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the worke of our spirituall and heavenly *Iesus*, *Romans*. 8. 3.

Secondly, it is evident and apparent by the wayes which leade unto life; Here observe,

That the wayes which leade unto life are these, namely

Answer 2. First, the Knowledge of the word, and law, and testaments of God: for they are conjoyned *Isa.* 8. 16. 20. and 51. 47. But naturall men are ignorant of the Law of God, and the way of the Lord they have not knowne.

Secondly, to receive and embrace the word of God (*John* 5. 24. 39. and 2 *Timoth.* 1. 10. and 3. 16.) but wicked and naturall men contemne and despise it.

Answer 3. Thirdly, the knowledge of God: *This is life eternall, to know thee* (*John* 17. 3.) that is, the true knowledge of the true God, is the way unto life; but naturally men are ignorant of the true God.

Answer. 4. Fourthly, the love of God, and godlinesse; none can bee saved who doe not love God and religion; and therefore meere naturall men cannot come thither, because they are enemies to God, religion, goodnesse, and reprobate unto every good worke. *Rom.* 8. 6. 7. 8. Experience showes most plainly how averse nature is unto religiō & God even in the smallest things.

Fifthly, Faith fructifying in love, and sanctity. *Rom.* 13. 11. *Philip.* 1. 27. But wicked men believe not, neither obey; and therefore they are strangers from life.

Sixtly, Christ is the way unto life. *John* 14. 6. *Acts* 4. 12. But wicked men are without Christ, and therfore it is evident that this straite way of piety is unknowne unto them.

Answer. 3. Thirdly, it is cleare also that naturall men are ignorant of this narrow path, by the estate and condition of mankinde after his fall; he then becoming brutish. Thus the Prophets say that *men may now bee compared to the beasts that perish.* *Psal.* 49. 12. *Ierem.* 10. 14. and 51. 17. And therfore undoubtedly is ignorant of the way of life.

Answer 4. Fourthly, it will bee as cleare as the day, if wee consider but the ignorance of naturall men: For,

1. The best clerke, and wisest naturall man is but a foole, so long as hee is not taught spiritually and instructed from above. *Rom.* 1. 22. *Prov.* 16. 22. and 1. *Cor.* 1. 20. and 3. 19.

2. The naturall man is but childish in religion. 1 *Cor.* 13. 12. *Ephes.* 4. 14.

3. He knowes not what heaven and life eternall is. *Hac est vita eterna, ubi possumus Deum videre facie ad faciem; ubi est sanitas sine infirmitate, requies eterna sine labore, pax sine timore, lætitia sine mœrore, veritas sine errore.* Life eternall is that place where wee shall see God as we are seene, face to face, where wee shall have health without sicknesse, rest without disturbance, peace without feare, joy without sorrow, and trueth without errour. This nature is altogether ignorant of.

4. He knowes not how heaven, & life eternal may be acquired; nature can neither teach how heaven may bee had, nor procure it. And therefore wee may hence collect how necessarie it is for every member of old *Adam* to labour, and endeavour to bee free from this naturall condition wherein hee is, and to be regenerated and engrafted into Christ.

Why must wee thus earnestly desire to bee changed, renewed, and incorporated into Christ? *Question* 6.

First, Because naturally wee are blind, and cannot walke without a guide: and therefore so long as wee are naturall wee must needs erre, and goe astray from the wayes of God. *Answer.* 1.

Secondly, because naturally wee are foolish, and spirituall things are too high above our reach; And therefore if wee desire to understand those things which concerne the glory of God, and our owne good, we must labour that we may bee regenerated and united unto Christ. *Answer* 2.

Thirdly, because by nature wee are but evill trees; And therefore if wee desire to bring forth good fruite, we must labour and desire that wee may bee cut off from this wilde olive, and engrafted into the new and living stocke Jesus Christ. *Answer.* 3.

Fourthly, by nature we are void and destitute of grace, yea deade unto grace (*Ephes.* 2. 1.) and therefore if wee desire that wee may be recovered, and the grace of God againe quickned in us, we must labour to be changed and transformed after the Image of Christ. *Answer* 4.

Fifthly, because by nature wee are the members of Sathan; *Ephes.* 2. 3. And therefore if wee desire to be made the members of Christ, and the children of God, wee must labour to come out of our naturall estate and condition. *Answer* 5.

By what meanes may wee bee freed from this miserable condition wherein by nature we are? *Question* 7.

I answer here from the second answer of the former question save one: use these meanes. *Answer.*

First, studie the word of God, labour for the knowledge thereof; for that will teach thee thy misery. *Meanes of regeneration.*

Secondly, obey the word of God: when thou knowest the will of God then labour to doe it; abstaine from all evill prohibited, observe every good duety enjoyned.

3 Thirdly, love the Lord above all things; he onely regenerates by his holy Spirit, and therefore love him with all thy heart, and with all thy soule.

4. Fourthly, labour for Christ, for hee sends the Holy Spirit unto us; hee is the alone Mediatour betweene God and man, and all grace which is conferred upon us by God, is in and through Christ; And therfore no mercy is to be expected but by him, and for his sake.

Fifthly, pray unto God, that hee would bee graciously pleased to wash us from our sinnes, to plant and engraft us into Christ, and to sanctifie us by his holy Spirit. Thus we have heard the first cause, how the way of piety which leades unto life is straite in respect of the Obscurity thereof it being hard to find.

G Secondly, the way of piety which leades unto life is straite, *Respectu difficultatis*, in regard of the difficulty thereof; as if our Saviour would say, The way to heaven is a hard way. Reade *Acts*, 14. 22. and 2 *Timoth.* 3. 12. and 2 *Corinth.* 4. *G* *Observat.* 2.

How is the way to heaven hard, when as 1. God calls all? *Esay* 55. 1. And 2 Rejects none that comes? *James*, 1. 5. And 3. gives his word unto all? *Acts* 20. Which word is a bright and cleare light, *Psal.* 119. 105. And 4. reveales himselfe unto all those who seeke him? *Quest.* 8.

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We say the way is hard, for these causes, to wit,

Reason 1. First, because the naturall man cannot understand this word, nor be subject thereunto, *Rom.* 8. 6, &c.

Reason 2. Secondly, because many seeke not to walke in this way, neither regard what the word saith unto them.

Reason 3. Thirdly, because many seeke to walke in this way, but seeke amisse; that is otherwise then by Christ, as by pilgrimages, and meat, and monasticall vowes, and the like, *Rom.* 9. 31.

Reason 4. Fourthly, because this way of religion teacheth things contrary to sense, and above reason, as,

1. That there is imputative righteousnesse, *Psalm.* 32. 1.

2. That wee must deny our selves, and submit our selves wholy to the will and pleasure of God. And therefore this way may truly be called hard.

Reason 5. Fiftly, this way is hard in respect of our conversion: he that would walke in this way, hee must turne from two things, namely,

1. From the world, lest otherwise he perish with the world: this is very hard for a man to be in the world, and not of the world, for so he shall be scorned by the world.

2. From himselfe, and his fore-passed life; this is extreame hard and difficult, for a man to forsake his owne sense, judgement, will, affection, and whatsoever is contrarie to the good pleasure of God.

Reason 6. Sixtly, this way is hard in regard of Mortification, and abstinence from sinne, yea even those which are most deare unto us: as for example.

1. Sometimes wee are tempted to have a care of our fame and credite; and therefore to forsake the profession of the Gospell, because it is derided, and scoffed by wicked men.

2. Sometimes wee are tempted unto pleasure, as unto drunkennesse, gluttony, wantonnesse, adultery, pride, contention, revenge, and the like.

3. Sometimes wee are tempted unto profit, as to couetousnesse, lying, deceiving, and the like. Now if we would walke in this way of piety, which leades unto life, we must abstaine from all sinne whatsoever, though never so pleasant or profitable unto us. And this is no easie thing.

Reason 7. Seventhly, this way is hard in regard of some circumstances, namely,

1. Of humility towards God; we must in this way patiently permit and suffer our selves to be directed, lead, taught; yea if we stray, to be reduced, reproved, corrected by God, and suffer all patiently, and humbly at his hands. And this we shall find a hard taske.

2. Of humility towards men; wee must not be proud, or ambitious, or haughty, but make our selves equall with those of the lower sort, although it be something hard to submit unto.

3. Of watchfulnesse; in this way we must never sleepe, lest while we sleepe, the enemy sowe tares, *Math.* 13. 25. Nay, we must not so much as looke backe, lest the plow slip out of our hands. And this circumspection will be something difficult.

4. Of suffering: we must suffer in this way all crosses, afflictions, tribulations, & vexations whatsoever, yea deathit selfe (if we be called thereunto) patiently; *Philip.* 1. 28. *Math.* 16. 24. *Hebr.* 12. 3. And this is very hard for flesh and blood to do.

Eightly, this way of piety is hard, in respect of the end, namely, the glorious estate and condition of the faithfull in heaven: Δύσκολα τὰ καλὰ (*m*) rare and excellent things are hardly attained: and therefore if we do but seriously consider the glory, excellency, and felicity of heaven, we will easily assent unto this truth, that the way of pietie which leades thither must needs be hard and difficult to walke in. Reade *Math.* 5. 48. § last, for this purpose. *Reason 8.* (*m*) *Solon.*

Is every hard way the way of piety? *Quest. 9.*

There are hard waies which neither are pure, neither leade unto life: there is will-worship, as well as true worship (*Colos.* 2. 18. 23.) The divell is Gods Ape, and therefore will imitate him: every herbe in the garden (almost) hath his counterfeit in the field; as there are good and profitable Time, and Sage in the Orchard, so in the fields there are wild Time and Sage; As God hath a hard way which leads unto life, so hath the devill a hard way which leades unto death. As for example. *Answer.*

First, *Baals* Prophets walked a hard way, when they cut themselves with knives, and Lances (*n*) (*n*) 1. *King* 18.

Secondly, the heathen Gymnosophists walked a hard way, when they sacrificed humane flesh, and virginity unto their Idols, or false Gods. Indeed these are very hard wayes, but none of them leads unto life.

How may the true hard way be knowne? *Quest. 10.*

By these two things, to wit, *Answer.*

First, by the purpose of the heart; he who purposeth with himselfe, & propoundeth unto himselfe the most strict rule of the will of God, resolving not to please himselfe, but the Lord, and to obey him according to that Law which himselfe hath prescribed; that man certainely walketh in the true hard way.

Secondly, by the practise of the life, if this resolution leade thee unto all kinds of mercy, justice, and holinesse (*o*). Then certainly thou art one of that small number who walke in this true hard way. (*o*) *Mich.* 6. 8.

It is a hard thing to walke in this hard way, whereby therefore may we be encouraged thereunto. *Quest. 11.*

First, remember although this way be hard to walke in, yet it is but short, the labour is but momentary; that life which this way leades unto is eternall, and will never have end; this way which leades unto that life is but short, and will speedily have an end: And therefore wee should hereby be moved to walke cheerefully herein, because it is but like a short winter dayes journey. *Answer 1.*

Secondly, remember thy labour shall be rewarded. The Husband-man takes much paines in dunging, or manuring of his ground, in plowing, and sowing of it, and all in hope that he shall have a crop which will recompence his paines. The Mariner endures many stormes and cold blasts, in hope that his voyage will be prosperous and profitable. The Hunter goes many a step cheerefully, hoping that at last he shall meet with some game. *Answer 2.*

416 The Souldier exposeth his life to danger in hope of victory, & a reward. And therefore why should not we endure the difficulties and inconveniences of this hard way, seeing we are sure that our labour shall not be in vain, but liberally rewarded? 2 *Cor.* 4. 18.

Answer. 3. Thirdly, remember that thou shalt have help in all the difficulties and dangers of this way. The Angel wrastled with *Jacob* with the one hand, but upheld him with the other; and therefore *Jacob* was able to hold out, even untill the morning: so God will direct us by his Spirit in this narrow path, which leads unto life, and we shall alwayes heare a voyce behind us, saying, this is the way, walke in it: God will strengthen our ancle-bones, and enable us to runne with patience, constancy and cheerefulnesse, the race that is set before us: God will arme us with might and strength in the inward man, and enable us both to overcome our enemies which labour to oppose us, and to performe those workes in some measure, which he requireth of us. And therefore seeing we are assured, that the grace of God shall sustaine us, (*p*) and his blessed Spirit assist us in all the dangers and difficulties of this hard way, we should be encouraged the more cheerefully to walke therein.

(*p*) 2 *Cor.* 12. 9.

Quest. 12. How must we walke in this hard way?

Answer. 1. First, put off all thy sinnes, with blind *Bartimeus* cast away thy cloake, and those sinnes which hang so fast on and cleave so fast to, and doe so easily beset thee: *Hebr.* 12. 1. *Mat.* 5. 29. *Ephes.* 4. 22. A man can never walke in this way, except he lay aside this old man of sinne and corruption.

Answer 2. Secondly, deny thy owne will, and profit & pleasure, & submit thy selfe wholy to be guided by God.

Answer. 3. Thirdly, abstaine from all fleshly lust, which war against the soule (1 *Pet.* 2. 11.) resist all thy corrupt affections and labour to bring every rebellious thought in obedience unto the Spirit.

Answer 4. Fourthly, follow and put on Christ, *Ro.* 13. 14. both by faith and imitation, *Phil.* 2. 5.

Quest. 13. Who are here to be blamed and reproved?

Answer. 1. First, those who walke in the easie way, declining this which is hard. Certainly this is a palpable deceit of Satans, to make men beleeve, that the way of ease and pleasure, will bring them to heaven.

Answer 2. Secondly, those who expect rest in this life; here we are commanded to take upon us Christs yoake, and then he hath promised us rest unto our soules, (*Mat.* 11. 29.) but labour, and paines, & watchings, & prayers, and fastings, & examinations, and reedifying of old ruines and decayes, in our bodyes, so long as we live. In this life, we must strive to enter into the true rest (*Hebr.* 4. 11.) and this striving and labour must last for terme of life; for there is no rest from labour till after death; *Blessed are the dead which die in the Lord, for they rest from their labours* (*q*) where we see that there is no resting from the works of Religion, or the labour of the Lord till death. *Neque hic requies spiranda neque ibi tristitia timenda* (*r*). As we must not expect rest in this life, so we need not feare labour and paines in the life to come.

(*q*) *Reve.* 14. 13.

(*r*) *Chrys. s.*

Sect. 6. 5. Which leades unto life.

Quest. 1. Why is it said, which leades unto life? and not, which leads unto heaven?

Answer. To teach two things unto us, namely,

First, that life is the end of the strait and narrow way. *H.*

Secondly, that this mortall life is not worthy to be called life; heaven onely being the true life. *I.*

Observat. 1. *H.* First, our Saviour here teacheth us that true life is the end of this strait way: Or, that the end of a godly life is to be crowned. Read *Rom* 8 17. and 2 *Tim.* 1. 11. and 4. 8. & 1 *Joh.* 3. 1. Duke *Cosmo de Medicis*, warring upon the enemies of his Master the Emperour, bare in his shield the Eagle, which signified *Jupiter* and the Emperour, holding out in her beak a triumphant Crown, with this Motto, *Jupiter Merentibus offert*, by which he signified, that his Highnesse deserved each glorious reward for his worthy vertues; but wee may apply it thus, that God will give a Crown of glory to every one who labours in his Vineyard faithfully, and fights manfully his battels against sinne and Satan. When *Ursicinus* a Physician endured martyrdome for religion, a Souldier perceiving his courage begin to fayle, spake boldly unto him; Doe not now *Ursicinus* cast away thy selfe, that hath cured so many, nor after so much blood of thine spilled, lose the reward prepared for thee. Thus should every Christian encourage himselfe, in this narrow path, that the end thereof is life, and his obedience shall be rewarded.

Question 2. Is salvation then of merit, or of workes?

Answer. 1. First, certainely, it were of works, and merit, if we could keep the whole Law perfectly: that is, if we had so fulfilled it, that wee had never transgressed against it, *Rom.* 7. 10. *Galath.* 3. *Rom* 2. 13. But *Adam* brake the covenant, and violated the Law; And therefore now we cannot be saved thereby, *Rom.* 3. 23. and 8. 3.

Answer 2. Secondly, now having broken the Law in *Adam*, we can merit nothing at Gods hands, but all is of grace, *Ephes.* 2. 5. 8. *Rom* 5. 21.

Answer 3. Thirdly, although we cannot merit salvation by our workes, yet the way thereunto is sanctification and obedience; as appeares thus,

1. Salvation is the reward of faith, *John* 1. 12. and 3. 16. and 1. *Pet.* 1. 9.

2. Faith is to be prooved and tryed by workes, *Gal.* 5. 6. *James* 2. 17. 26.

3. Therefore the Spirit of faith works sanctification in us, and then crownes that his owne work, *Rom.* 6. 22.

Objection 1. Life eternall is called an inheritance, and a reward; and therefore it is the merit of our workes.

Answer 1. First, it is called a reward *Propter similitudinem*, for the analogy or resemblance that is betweene them, both

1. In respect of the time; wages or the reward is given when the worke is done; so heaven is not given untill after death.

2. In respect of the measure; to him who workes more, or takes more paines, a greater reward is given: so he who is more carefull to exercise and stirre up the gift and grace of God within him, and more diligent in the worke of the Lord, shall have a greater measure of glory in the Kingdome of heaven; for there are degrees of glory in heaven according to the measure of grace on earth.

And

And although heaven be not given for our workes, yet it shall be given according to our workes.

Answer. 2. 2. Secondly, heaven is a reward, and that justly: for as the merit of Christ is ours; so we (although not by our workes personally) merit in Christ. This distinction should carefully be marked by the wary Reader, because the Papists say thus as well as we, although we and they be not both of one mind; as appeares thus: they understand it thus, that our workes are meritorious in Christ; but we thus, that our persons are accepted of God, as worthy by the operation and obedience of Christ. Thus wee should provoke and incite our selves unto piety, and the workes of Religion, by the remembrance of the reward promised unto us. *Giacopo Sanzaro*, being long in love, bare for his devise a pot full of little blacke stones, without white amongst the rest; with this Motto,

Æquabit nigras candida una dies.

Meaning, that the day of marriage would countervaile all his black and cloudy dayes. So should we doe, call to mind that day of refreshing, and remember that when that comes, we shall be marryed unto our Lord Christ, with such absolute and compleate joy, that all our labour, paines, toyle, care, and watchings, shall be quite forgotten, and aboundantly rewarded.

Quest. 3. How may we know whether our lives here be such, that the end thereof will bring us to life eternall?

Or how may we know whether we be godly or not? and whether this true life belong unto us or not?

Answer 1. First, those who love God, but hate sinne, are heires of this true life. *Eye hath not seene, nor eare heard, nor ever entered it into the heart of man, once to conceive the things which God hath prepared for those who love him.* 1 *Corinth.* 2. 9. And therefore wee must seriously examine, whether we love the Lord or not above all? yea so love him, that we hate every thing which is opposite unto him, and hated by him.

Answer 2. Secondly, those have a promise of this life, who labour and endeavour to purge themselves from sin, (1 *Joh.* 3. 3.) *He that desires this hope, let him purge himsefe, even as Christ is pure.* And therefore we must trie whether we desire to know what is sinne, and what is sinfull in us, that wee may labour to leave all sinne, and forsake our owne.

Answer 3. Thirdly, they who are vessels of honour, belong unto Gods great Mansion house of glory (2 *Timoth.* 2. 20.) And therefore we ought to examine by our actions, what vessels wee are; whether we bring forth the fruits of Religion, thereby approving our selves to be vessels of honour; or the fruits of rebellion, thereby showing our selves to be vessels of dishonour.

Answer 4. Fourthly, the Prophet *Isaiah* showes most plainely to whom this true life belongs. *Esa.* 64. 4. 5. *For since the beginning of the world, men have not heard, nor perceived by the eare, neither hath the eye seene, oh God, besides thee, what he hath prepared for him, that wayteth for him. Thou meetest him that rejoyceth, and worketh righteousnesse, and remembreth thee in thy wayes.* In these two verses the Prophet layes down foure particular markes of an heire of heaven and eternall life; namely,

1. Those who wayte for him; that is, those who watch for him and sleepe not; those who hunger after him, but doe not unwillingly or impatiently brooke his delay.

2. Those who rejoyce in him, and not those who delight themselves in the world.

3. They that worke righteousnes; that is, doe not good now and then, but make it their worke.

4. They who remember the Lord *in their wayes*, or *in his wayes*: that is, not those who remember the Lord in the wayes of sinne, and when they commit evill, thinke upon him as a Judge who will punish it: but those who remember the Lord *in their wayes*, possessing their hearts always with an apprehension of his presence, and having the God of *Jacob* alwayes before their eyes: Or those who remember the Lord *in his wayes*, that is, walke continually in the wayes of the Lord, calling him to minde as a liberall rewarder of the workes of his children. And therefore we should from the bottome trie our selves by the signes laid downe in these two verses; whether we patiently, and constantly wayte for the Lord or not? whether we rejoyce in the Lord above all other created delights? whether wee worke righteousnesse incessantly? and whether wee alwayes remember the Lord our God, not onely as a just Judge who will punish sinne; but as a pure God who cannot endure sinne; and a gracious God who will abundantly reward the sincere obedience of his servants? Thus we have heard the first cause, why our Saviour here saith, *Strait is the way which leades unto* Life, and not, *which leades unto* Heaven; because true life is the end of this strait way.

Observat. 2. *I* Secondly, it is said here which leades unto life, to teach us, that this mortall life which wee live on earth, is not worthy to be called life, heaven onely being the true life: Or, that this naturall life is not true life, the eternall onely being absolutely called life.

Quest. 4. How doth this appeare, that this life is not true life?

Answer. 1. First, from Scripture, where,

1. Affirmatively we may see, that spirituall and eternall life is the true life, as *John* 11. 4. and *John* 5. 24. 26. and 6. 33. 35. and 10. 10. and 20. 31. *Rom.* 5. 17. 18. and 2 *Cor.* 5. 4.

2. Negatively, we may see that this naturall life is not true life; as *Joh.* 3. 36. and 6. 53. *Heb.* 13. 14.

Answer 2. Secondly, from the names, or things whereunto it is resembled; as for example,

1. It is resembled sometimes to dust, as *Genes.* 3. 19. and *Psal.* 103. 14.

2. Sometimes it is likened to smoke, as *Psalme* 102. 3.

3. It is compared sometimes in regard of the brevity of it to a hand-breath, as *Psalme* 39. 5.

4. Sometimes it is resembled to the grasse and flowers of the field, as *Esa.* 40. 7. *Job* 14. 2. and *Psal.* 102. 3. 11. and *James* 1. 10.

5. It is said sometimes to be like a shadow, as *Psalme* 102.11. and 109.23. *Job* 8.9. and 14.2.

6. Sometimes it is compared to a sleepe, (*Psalme* 90. 5.) sometimes to a vapour, (*Jam.* 4. 14.) sometimes to a thought, *Psal.* 90.9.

Answer. 3. Thirdly, it appeares that this naturall life is not the true life, by the nature of this life: For,

1. This life is full of evils, having in it more gall then honey, more sorrow then joy, more evill then good. There is to be gathered in *India*, e*Arabia*, and the Holy-Land, a certaine hearbe of an extraordinarie sweet smell, with leaves broad, fat, and juicie, which being pressed, yieldeth both Aloes and honey, but more Aloes then honey: from whence this Metaphoricall Proverbe was used, *Quod plus molestia quam voluptatis gignit*, it is more troublesome then profitable; thus *Juvenal* saith, an evill wife hath more of Aloes, then of honey; and *Plautus* saith most truely, that the life of man tasteth more of Aloes then of honey.

2. This life is full of labours, and paines; man being created unto labour, *Job* 5. 7. *Eccles.* 1. 8. If the King should bestow upon one of his Favorites one of his stately Palaces, charging him to keep it in repaire: the Favorite could not but take it as a great favour and esteeme, the gift highly in regard of the giver; but in regard of the care, cost, trouble, and paines, which he must be at in the dressing, repairing, and maintaining thereof, hee had better be without it. So this life is to be esteemed in regard of the authour, and giver thereof; but in regard of the labours, and evill, which it is fraught withall, it rather deserves to be layd aside, then retained; to be lost then found.

3. This life is but a pilgrimage unto death, and every day wee come neerer our journeyes end then other; and therefore it may better bee called death then life, as followes by and by.

4. In the best sort of men, this life is but a pilgrimage unto true life, where there is perfection of felicity (*Genes.* 47. 9. and *Hebr.* 11. 13. and 1 *Pet.* 2. 11.) and therefore it cannot truly be called true life it selfe.

Answer 4. Fourthly, it is cleare that this naturall life, is not true life, even from the division thereof. Here observe that there is a threefold life, namely,

1. Naturall, this is falsely so called, because it is common unto brute beasts.

2. Spirituall, this is Typically so called, because it gives unto us hope of true life, *Ephes.* 2.5. And therefore is onely life in hope.

3. Eternall, and this onely is truly called life; because true life consists in the perfection of the soule, to wit, in eternity.

Quest. 5. Whether hath the naturall man life in him or not?

Answer. No, but is dead: Here are two things briefly to be shewed, namely,

First, that naturall men have no true life in them, their life being either,

1. The life of brute beasts, which consists in the delights of the belly, and in satisfying carnall appetites: Or,

2. Worse, consisting in gluttony, revenge, drunkennesse, murder, and the like: Or,

3. Foolish, unconstant, vaine, consisting in the delights of honours, riches, and pleasure.

Secondly, that naturall men are dead, untill they be changed and regenerated, and that in this regard.

1. They are dead in understanding; for now they cannot take up spirituall things. 1 *Cor.* 2.14.

2. They are dead in quiet; for now there is no peace at all to them. so long as they are naturall. *There is no peace to the wicked, saith my God, Esay,* 48. 22.

3. They are dead in comfort and spirituall joy, the holy Ghost being given unto none but unto those who are spirituall.

4. They are dead in purity, being altogether corrupted with sin & uncleannes, which hath covered them as a garment, both in body and soule.

5. They are dead in regard of spirituall societie, *being strangers from God, and from the Common-wealth of Israel. Ephes.* 4. 18.

Quest. 6. 6. If this life be not the true life, then who erre concerning it?

Answer. 1. First, those who so highly prize this life, that is, either.

2. Neglect life eternall for it; preferreth that before this, the body before the soule; the pleasures of this transitory life, before the joyes of the eternall: Or,

3. Set up their rests here; oh who would take up his habitation and abiding place in an Inne? Who would set up his staffe in a strange place, that is upon his journey to his native Countrey, and his naturall kindred, *Mich.* 2. 10. Or,

4. Heape up treasures, and build, and plant, as though we should live here for ever. Oh let us consider how sottish we show our selves so long as we thus adorne, beautifie, value, and overprize this life. *Heraclitus* the Philosopher spake very wittily of the bow and the arrow, applying it to the thing in hand. A bow in Greeke is called βιὸς, βιὸν, comming from βίος, which signifies life; because men were wont to get their living with their bow; Now the bow doth not give life unto, but rather killeth those creatures which it shooteth at. Wherefore *Heraclitus* said of it, It hath in word a name of life, but indeed a worke of death. So this life is called life, but more properly might be tearmed death, and therefore is not thus out of measure to be esteemed.

Answer 2. Secondly, they erre here who are so carefull to preserve their lifes, that to doe it, they will wound their tender consciences, and pretend a necessity for it; as some doe in the time of sickenesse (I meane the plague) forsake house, and wife, and children, and family, not caring what danger they be exposed unto; and all this for feare of being infected; thus women sometimes will rather prostitute themselves, then suffer themselves to be killed; and men perjure themselves, swearing that which they never intend to performe, to save their lives; And salve all with a plaister of necessitie. But all such must remember these two things.

1. *Nescit mori*, there is no necessity of this life; and therefore better loose it, then save it by unlawfull meanes.

2. He

Answer. 3. He, that saves his life by these wicked meanes, shall lose it, (*Matth.* 16. 25.) that is, he that by sinne saves his naturall life, by that sinne exposeth body and soule to eternall death.

Thirdly, they are fooles here, who are so unwilling to depart out of this life; For this life is but onely a journey, and death puts an end thereunto, bringing us to our wished Port. Now we doe not this in other things; For,

1. Every man who hath a long, tedious, and dangerous journey to goe, is glad, not sad, when his journey is finished. Why should wee then be sorry, when God puts an end to our miserable life, which is so full of labour, and evill, as was shewed before.

2. A man is content to leave his fathers cottage to be entertained into the Kings service.

3. A Scholler is well pleased to goe from the University to a great Benefice. And therefore why should any of the children of God be unwilling to goe from earth to heaven? from labour to ease? from a vale of misery to a place of felicity?

Quest. 7. Some desperate and discontented spirit may be will here enquire, if he may not ridde himselfe out of the world? For if this life be not true life, but onely falsely called life; and neither worth esteeming, nor by any unlawfull meanes to be kept, nor unwillingly to be parted withall; then what great matter is it for him to cut the throat of his owne life?

Answer. For the full satisfaction of this question we will lay downe three things, namely,

First, the causes why some have done it. (*K.*)

Secondly, the causes, why none must or ought to doe it. *L.*

Thirdly, the punishment of those who have or will doe. *M.*

K Reasons of selfe murder. *K.* First, we have to consider the causes why some have miserably shortned their owne dayes, to wit.

Reason 1. 1. Some have done it by a law, when they were old; it was a law amongst some of the barbarous *Gentiles* that when men were come to such an age, that they were not able to worke any longer, they should be sent into a wild, and uninhabited desart, where they should either kill themselves or suffer themselves to be devoured of wild beasts. This is barbarous indeed, and monstrous inhumane.

Reason 2. 2. Some have cut the thread of their owne lives, by reason of some tedious sickneſse, or disease wherewith they have beene held. Thus *M. Portius Latro*, being wearyed out with a quartaine ague, which he could not get ridde of, killed himselfe. This we must not doe, because the crosse which God layes upon us must be borne, whether it be long or short, heavy or light.

Reason 3. 3. Some have done it by obtaining of leave; thus *Euphrates* the Philosopher obtaining leave of *Adrian*, murdred himselfe, because he was very old, and very sickly. But this is not to be done, because the Lord onely is the Lord of life, and therefore no King or Monarch hath power to dispense with this, or tollerate any to lay hands upon themselves.

Reason 4. 4. Some have wilfully cast themselves away by an opinion of a false immortality of the soule. Thus *Cleombes*, *Chrysippus*, *Empedocles*, *Zeno*, and *Cato minor*. But this we must take heed of; because as the soule is immortall, so there is immortall death, and eternall destruction, whereunto this opinion leades: and it is onely the godly who are made happy by death.

Reason 5. 5. Some have beene selfe murderers by reason of a detestation of some sinne committed: thus *Lucretia* being ravished by *Tarquin*, murdered herselfe. This we must not doe, because the fault is enlarged, not lessened by this meanes, this life being the space and time of true repentance. Rev. 14. 13.

Reason 6. 6. Some have laid violent hands upon themselves, for the avoyding of some sinne, which they feare they shall fall into, being strongly tempted, and assaulted thereunto, and the sinne being of that nature, that they had rather die then commit it. But we must not doe evill that good may come of it, we must not doe a present evill, for the avoyding of a future.

Reason 7. 7. Some make themselves away, that so they may be ridde of some temporall evils, or spirituall terrors which lie upon them: we must remember that it is mere folly for a man to run and rush himselfe into those dangers which hee feares; and therefore not doe as they doe, who being afraid of hell, runne thereunto by thus killing themselves.

L Reasons against selfe-murder. *L.* Secondly, let us now consider why we must not upon any occasion cut the thread of our owne lives.

Reason 1. 1. It is contrary unto the Lawes of the Land; because it is the cutting away of a member from the Common-wealth: the depriving of the King of a subject: and therefore by the Lawes, such are exposed to all disgrace, and not suffred to be buryed in the Church-yard, but in some high way.

Reason 2. 2. It is contrarie to the Law of nature; *Omne appetit, præser rationem sui:* every creature by the instinct of nature desires the preservation both of the *Species* and *Individuum*.

Reason 3. 3. It is contrary to the Law of God; as appeares thus.

First, the Law is, *Love thy neighbour as thy selfe*, but he who kills himselfe loves not himselfe: yea, if it were lawfull for a man to kill himselfe, he might argue thus, I must love my neighbour as I love my selfe; but I care not to kill my selfe, And therefore I may murder him.

Secondly, the Law is, *Thou shalt not kill.* It is worth observing, that the Lord in the ninth Commandement saith, *Thou shalt not beare false witnesse against thy neighbour*; but here the Lord speaketh indefinitely, *Thou shalt not kill*, that is, neither thy selfe, nor thy neighbour. Indeed it is lawfull for men to kill beasts, and therefore the Law is, *Non hominem occides*; *Thou shalt kill no man*; but he who kills himselfe, kills no other then a man: therefore it is a direct breach of this Commandement.

Reason 4. 4. When thou killest thy selfe, either,

First, thou murdrest an innocent man, and so becomest guilty of innocent blood: Or,

Secondly, thou murdrest a guilty man; now this is unlawfull. Suppose a man have privatly robbed or murdred his brother, it is not lawfull,

therefore for him to goe hang himselfe, hee himselfe must neither bee his owne judge, nor executioner, nor deprive himselfe of the space of repentance.

Reason 5. 5. It is a practise which cannot bee patronized by any president in Scripture; that is, none of the Saints or holy men who are recorded in Scripture for such, have done it, although they have beene subject to extraordinary great evills and miseries both in body and good name. Looke upon *Ioseph*, *David*, *Iob*, and wee shall see them to have beene sometimes a very Map of miserie; but yet they never went about (that wee read of) to lay violent hands upon themselves, but patiently underwent, and endured the crosse: Saint *Paul* being extreamely grieved and perplexed by reason of those strong remainders of corruption which were in him, cryeth out, *Miserum quis liberabit? Oh wretch that I am who shall deliver me?* he doth not answer himselfe, *Iugulum, a halter shall deliver me.* Indeed this practise hath presidents in Scripture, and may bee patronized by the example of wicked men; for wicked *Saul* falls upon his owne sword (*q*) treacherous *Achitophel* hangs himselfe (*r*) and traiterous *Iudas*, together with unjust *Pilate* murther themselves; but no righteous men have done so in all the word.

(*q*) *Sam.* 31. 4.
(*r*) 2 *Sam.* 17. 20.

Objection 2. If any object here the example of *Sampson* who pulled the house upon his owne head; I answer.

Answer 1. First, hee was a Type of Christ, who was to dye for his people.

Answer 2. Secondly, hee intended directly to kill the Philistines, not himselfe, although hee did foresee that his owne death must necessarily follow.

M. Punishment of selfe-murther. Thirdly, wee have to consider the punishments allotted unto this unnaturall sinne, namely,

1. The Athenians punished him who did but attempt to murther himselfe, but was by some meanes prevented, with the losse of the right hand, cutting it off. *Rhoding.*

2. The Ancients held that death of all others most infamous, and did forbid buriall unto such, by this law. *Qui sibi manum admoverit, insepultus jacet* (*Rhoding.*) Let not him bee buried (but cast into the high way like a dead dog) who layeth hands upon himselfe.

3. God is angry with such, as a Master with his slaves who kill themselves: If a man buy slaves that they may worke his worke, and enrich him thereby, he cannot but be exceedingly incensed if they should kill themselves, and by that meanes frustrate his expectation: So the Lord, hath both created and redeemed us for his service: and therefore hee is sore offended with him, who by the shortning wilfully of his dayes, defraudes him of his expectation, and declines his worke.

4. This sinne is greater then disobedience, and therefore shall bee more severely punished, He who kills himselfe in the battell is more exceedingly to be blamed, then hee who denieth to fight; for hee may disobey and repent, as the younger sonne in the Parable, who said I will not, and yet afterwards went: But hee that cuts the thread of his owne life, can never doe service any more.

5. God will reject such a soule so sent unto him; *Iosephus* being hid in a cave with fifty more who would have killed themselves, dissuaded them from it by this argument; If we send our soules unto God before hee call for them, hee will not receive them when they come: Showing most truely that we must expect Gods time for the dissolution of our lives; as good old *Simeon* did: *Lord now lettest thou thy servant depart in peace* (*Luke* 2. 29.) the word here used is ἀπολύεις; which the Syriack renders *Iamam concrit operi*; Lord now thou openest the prison doores; So S. *Paul* saith, *I desire to be dissolved*, to wit, of the Lord. And therefore wee should patiently endure all afflictions, and temptations, and trials, whatsoever, and eschew this monstrous self-cruelty, as we would the torments of hell. *Phil.* 1. 23.

6. And few there be that finde it. *Sect.* 7.

Question 1. How are there few that walke in the strait way, when there are many in heaven? *Answer 1.*

First, absolutely there are many in heaven, *Isa.* 60. 4. 16. *Matth.* 8. 11. *Revel.* 7. 9.

Secondly, but comparatively there are but few: and thus our Saviour meanes in this place, teaching us, that there are but few truly pious, or religious in comparison of the wicked; Or,

Observation. That there are but few who walke in the narrow and strait path of pietie, in comparison of those who walke in the broad and wide way of sinne and iniquitie. *Read. Matth.* 20. 16. and 22. 14. and *Psalm.* 14. 3. and *Isa.* 53. 1. *Rom.* 9. 27.

Quest. 2. How doth it appeare that there are but few who walke in this strait way?

Answer 1. First, from divine examples; wee reade of eight onely preserved from the deluge. 1 *Pet.* 3. 20. of two onely who came into the Land of *Canaan*, of all those who came out of *Egypt*. *Numb.* 14. 30. of *Lot* his family onely in wicked *Sodome*. *Genes.* 19. of *Elias* onely in the sight of the world. 1. *King.* 19. 10.

Answer 2. Secondly, this may be proved from experience, who teacheth, that there are many rebellious, many ignorant, many hypocriticall, many halfe converted; but very few truely religious, *vel duo vel nemo.* Good Christians are to bee esteemed among us, as good Publicanes were in *Rome*; where a faithfull Publicane was so rare, that *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine Images erected with this superscription: *Vero, memori*, to the faithfull Publican, I dare not say as an Athenian said, who being commanded by the Roman Embassadors who came to Athens, to goe call the honest men of Athens to come to the Embassadors, went to the Tombes, and bid the dead men come; and being demanded the reason thereof? answered that the honest men of Athens were dead, and that there was not one now to be found alive. This I must not say, but I may truely and safely say, that in comparison of the bad, the good are very rare; almost like the Phœnix in Arabia, who is but one; or the Philadelphi in Asia never above two.

Answer 3. Thirdly, the truth of this appeares by the multitude of wayes; for there are many covetous, many prophane, many drunkards, many uncleane persons, many stubborne, many perverse, many worldly, many heretical, many hypocriticall, many key-cold, many professors for a time, who afterwards relapse *with the dog to his vomite, and with the swine who was washed to the wallowing in the mire.* 2 *Pet.* 2. 20. Suppose that there were more godly,

then

then there are drunkards, or adulterers, yet not more then these are hypocrites, and formall professors, much lesse then all these.

Answer 4. Fourthly, it is cleare that there are but few which walke in this strait way, even from the nature of the way it selfe. For,

1. It is a very obscure and blind path, and therfore is hard to find, but easie to misse.

2. It is a laborious and painfull way, many things are therein to be done, as followes by and by.

3. It is a dangerous way, in regard of the enemies which lurke and lye in waite therein.

Which are

First, very strong, like a roaring Lyon, 1 *Pet.* 5. 8. or a stout warrier armed, *Luke* 11. 22.

Secondly, very crafty, and subtle; as appeares by his deceiving of *Eve* in innocency, and paradise.

Thirdly, very industrious, and never weary, but seeking night and day, and going too and fro, to seduce and betray.

4. It is a hard way to flesh and blood, both in regard of renouncing all our former sinnes, and in denying of our selves, and our owne wils.

Answer 5. Fifthly, it is evident that there are but few truely pious, from the promisses of the Word, which telleth us that onely a remnant shall be saved, *Esa.* 10. 21. *Rom.* 9. 27.

Answer 6. Sixtly, the greatnesse of the worke is not the least argument to prove this truth, that there are but few who walke in this strait way which leades to life: For,

1. Wee must devote our selves unto the service of the Lord, and submit our selves wholly unto his will.

2. Wee must take up our crosse, and patiently endure all the afflictions and tribulations which wee meet withall in the way, whether they be long or heavie.

3. Wee must runne with patience, cheerefulnesse, and constancie the race that is set before us.

4. Wee must denie all ungodlinesse and unrighteousnesse whatsoever. *Tit.* 2. 11.

5. Wee must cloathe our selves with righteousnesse and obedience, as with a garment.

6. Wee must resist all our corrupt affections and lusts. 1. *Pet.* 2. 11. Now whosoever doth desire, resolve, and endeavour to doe all these, will finde it a very great and Herculean labour.

Quest. 3. Who are here deceived, thinking themselves travellers in this way to life, and are not?

Answer. 1. First, some erre here through a blind zeale, or ignorant, and superstitious religion: Reade for the proofe hereof. *Acts* 21. 20. and 22. 3. and *Rom.* 10. 2. and 2 *Peter* 2. 2.

Answer. 2. Secondly, some erre through hypocrisie, *Psalm.* 78. 36. *Isa.* 29. 13. *Ezech.* 33. 31.

Answer 3. (q) *John* 6. 44. 65. *Matth.* 11. 27. Thirdly, some erre through carnall security, or a sleepie perswasion, trusting either,

1. To a morall life, and some outward reformation, and abstinence from some grosse sinnes. Or,

2. To some false dreames of faith.

Answer. 4. Fourthly, some erre through lukewarmenesse in religion, not labouring to bee burning and shining lights.

How may wee know whether wee bee of this number or not which walke in this strait way? Let us examine our selves by these markes or signes, namely. *Quest.* 4.

First, by the trueth of our covenant: have wee entered seriously into a new covenant with the Lord to serve him with all our hearts, and with all our soules, all the dayes we have to live? *Answer.*

Secondly, by the trueth of our zeale; whether is our pretended zeale for Gods glory true or not? that is,

1. Whether is it perpetuall or not? *It is good* (saith the Apostle) *to bee zealously affected alwayes in a good matter* (r) wee must not bee zealous *per intervalla*, sometimes, but alwayes; (r) *Galath.* 4. 18.

2. Whether is thy zeale resolute or not? doest thou resolve, that although none else should serve the Lord, yet thou will? with *Elias* 1 *King.* 18. and with *Iosuah*, Chapter 24. dost thou purpose in thy heart, with *Peter* not to forsake Christ, though all the world should forsake him?

Thirdly, wee must trie our selves by the truth of our lives and conversations; and here examine,

1. Whether dost thou labour to abound in every good worke through the whole course of thy life?

2. Whether dost thou labour daily to encrease in obedience, and in every good worke?

Fourthly, let us examine our selves,

1. Whether dost thou endeavour to subdue all grosse sinnes or not? whether anger, lust, pride, drunkennesse, and the like?

2. Not onely these, but also to subjugate, and bring under thy inordinate affections, corruptions, and lusts? If wee finde these things in us in trueth, they will bee comfortable arguments unto us, that wee are of this small number who walke in this strait way of Pietie, and which shall enter in at the narrow gate of felicitie, when the Lord by death takes us out of this world.

Verse 15. Beware of false Prophets which come to you in sheepes cloathing, but inwardly they are ravening wolves. *Verse* 15.

S. P. Beware. *Cavete.* *Sect.* 1.

Sometimes wee are bidden to take heed of our selves, now wee are bidden to take heed of other.

Whereby our Saviour would teach us: That it is *Observat.* not enough for us to bee circumspect in our selves, but we must also beware of others; as we see Christ would not commit himself to all; neither would suffer his Apostles to meddle with the leaven of the Pharisees, but bids them beware of it: And S. *Paul* would not have us to become companions of those who might seduce us. *Ephes.* 5. 7.

Why must we beware of others? *Question.*

First, because wee are easily carried away with *Answer* 1. examples; and therefore it is called leaven. Men are like the sheepe who are more readie to follow one another, then to follow the voice of the shepheard. *Plus valent leges in exemplis*, wee should live by lawes not by examples, but wee are more readie to follow examples then precepts: And therefore wee must beware of those who goe about to seduce us.

Secondly, naturally wee are Athenians, and de- *Answer* 2. sire to heare new things, and to embrace them; *Acts* 17. 21. and *Ephes.* 4. 14. And therefore we had need beg

bee so much the more warie of all those who by novelties and strange doctrines go about to mislead us.

Answer. 3. Thirdly, false Prophets (like the divell) can transforme themselves into an Angell of light (2 *Cor.* 11. 13.) and therefore there is great need that wee should be very wary of them.

Section 2. §. 2. Of false Prophets.

Our Blessed Saviour here foretelleth that there will be still false teachers in the Church. *Acts* 20. 29. and 1. *Tim.* 4. 1. and 2. *Pet.* 2. 1. and 3. 3. *Iude* 4. 18. *versis.*

Quest. 1. From whence comes it, that the Church is never free from false Prophets?

Answer. 1. First, from the malice of Sathan, who is Gods Ape; and therefore will have his Chappell where God hath his Church (*Revel.* 2. 9.) And will sow tares, where God sowes corne.

Answer 2. Secondly, this comes from the justice of God; who gives them over to believe lyes, who will not believe the trueth, 2 *Thessal.* 2. 11. and 1 *King.* 22. They would not believe the Lords Prophet, and therefore a lying spirit in the mouth of their false prophets deceives them.

Answer 3. Thirdly, from the wisdome of God: who permits errours and false teachers, that the good may be discerned, 1 *Cor.* 11. 19.

Quest. 2. How many sorts of false prophets are there?

Answer 1. First, Hereticks, who labour to seduce men from the faith, teaching opinions which overthrow some fundamentall trueth. 1. *Timoth.* 4. 1. and 2. *Peter* 2. 1.

Answer 2. Secondly, ignorant persons, who desire to be teachers, and yet neither understand what they say, nor whereof they affirme, 1 *Timoth.* 1. 7. And so both deceive others, and are also deceived themselves, 2 *Timoth.* 3. 13.

Answer 3. Thirdly, proud, as *Diotrephes*, who loved the preheminence, 2 *John.*

Answer. 4. Fourthly, contentious; Some (saith Saint *Paul*) preach Christ out of envy and contention, *Philip.* 1. 15. 16.

Answer 5. Fiftly, coverous; who goe about to deceive for their owne base ends, *Rom.* 16. 17. 18.

Answer. 6. Sixtly, hypocritically, as follows afterwards.

Section 3. §. 3. In sheepes clothing:

Question. What is meant by these words?

Answer. 1. First, Christ in these words alludeth to the practise of false Prophets in former times, who counterfeited the true Prophets in their attire; for the ancient Prophets were usually clothed in rough and course attire; hence *Elias* in regard of his attire is called an hairy man, 2 *King* 1. 8. and *John Baptist* *Math.* 3. 4. And the false Prophets did counterfeit the true in their attire for this end, that they might more easily deceive the people: as *Zachar.* 13. 4. the Lord saith of them *they shall weare a rough garment to deceive*; for when they wore such course attire, made either of sheepes skinnes, or sheepes wooll, wherewith the true Prophets were usually clothed, they sought hereby to perswade the people, that they had the hearts of the true Prophets, when as indeed they were full fraught with damnable errours. Now Christs meaning in this allusion is to shew that false Prophets have plausible pretences for their damnable doctrine, and therefore are the more dangerous. *Perkins, &c.*

Answer 2. Second, the true meaning of these words is this, they shall have a shew of that sanctity, authority, and divinity, which the true Pastors of the Church have: particularly.

1. They shall faine Revelations, as *Mahomet*, *David Georgius*, the Anabaptists, and Basileans did.

2. They shall cite Scripture for their opinions, but corrupt it, as the devill did, *Math.* 4.

3. They shall boast of miracles, as the Egyptians did in time past, and the Jesuites at this day (*r*).

4. They shall have an outward shew of holinesse and sanctity; as *Socinus* had in *Polonia*, and the Jesuites where they come. This kind of garment *Paul* calls hypocrisie, 1 *Timoth.* 4. 2. (*s*).

5. They shall bragge of succession, as the Papists doe; And thus come clothed in sheepes skins.

Sect. 4. §. 4. But inwardly, are ravening wolves.

Christ in these words showes, that there are many Ministers devoure, teare, and destroy, but feede not, (*t*).

Why are they called Wolves?

Question. 1. First, for their covetousnesse, because they are alwayes greedie, and never satisfied. *Rom.* 16. 17.

Answer 1. Secondly, for their cruelty; because they labour to seduce, and pervert, and draw people from Christ unto Sathan, from life unto death. *Act.* 20. 29.

Answer 2. How may they be knowen?

Question. 3. First, by their pride; they exalt themselves: but the Apostles did not so.

Answer. 1. Secondly, by their covetousnesse, they seeke themselves, but the Apostles did not so.

Answer 2. Thirdly, by their carnalitie, they are so much given to the world, and their pleasure, that they hinder men (rather then further them) from the profession of the Gospell: for an evill life in a leader hindereth the march.

Answer. 3. Fourthly, by their entrance. *Ierem.* 23. coming when they were not sent. *Rom.* 10. and 2. *Timoth.* 3. 6.

Answer 4. Fiftly, by their doctrine, if it bee either erroneous, or factious.

Answer 5. Sixtly, by their endeavour, or end; if they labour to draw disciples after them. *Acts* 20. 30. *versi* 16. yee shall know them by their fruits: Doe men gather grapes of thornes, or figs of thistles?

Answer 6. *Verse* 16. §. 3. Yes shall know them by their fruits.

Sect. 1. What is the meaning of these words?

Question 1. Christ meaneth not so much the fruit of their lives (for that in outward appearance, and in the judgements of men, may bee as good as the true Prophets, they coming as the other doe in sheepes clothing) as of their doctrine; for that wee must specially marke, trying it by the word, and not be carried away with the pompous ostentation of their works.

Answer. What are the fruits of true doctrine?

Quest. 2. The fruits are many, but having to speake of this elsewhere (by Gods assistance) hereafter, I now instance but upon one maine fruit, which is acknowledged by all sides, and on all hands, without controversie, and that is, pietie of life: And therefore upon what tree of doctrine wee finde this fruit of holinesse and sanctity grow, we must judge it a good tree.

Answer. The Papists here object, Many trees of the reformed

Objection.

(*r*) *Reade Deut.* 13. 1. 2. & 2. *Thes.* 2. 9.

(*s*) 2 *Tim.* 3. 5.

(*t*) *Acts* 20. 28. 29.

med Churches, bring forth evill fruites: Many Protestants live wicked lives.

Answer 1. First, we know it, we acknowledge it, and from our hearts deplore, and bewaile it.

Answer. 2. Secondly, if it be thus with the Protestants, what is it with the Papists? They will not wash their hands I am sure from this; none of their writers ever affirming that all Papists are Saints.

Answer 3. Thirdly, the question is not concerning the life, but concerning the doctrine; whether that impiety of life which is in some of our Church flowes from the doctrine of our Church, as from a fountaine? or from the corruption of their owne nature? Let us now examine this both in us and them.

First, we affirme, that the impuritie of life which is in some Protestants, proceeds not from the doctrine of our Church; and wee confirme it thus.

1. Because wee daily inculcate into the eares of our people those Apostolicall precepts, and assertions; *Those who are in Christ Iesus have crucified the flesh, with the affections, and Lusts*; *Galath.* 5. And, *those who hope to bee saved by Christ must purge themselves.* 1 *Iohn* 3. And *that they must put off the old man, and put on the new. Roman.* 13. 12. 13. Yea *follow after holinesse, because without this none can bee saved.* This our Church teaches; and this many (although not all) in our Church practise.

2. Because by the doctrine, and discipline of our Church, and Land, those who will not obey but will bee wicked, are punished.

Secondly, concerning the Papists wee say; that great is the securitie, impietie, and prophanesse, in the Papacie and Church of *Rome*; and that it proceeds from and is occasioned by the doctrine and tenents of the Church: we prove it thus.

First, they occasion impuritie, while they command all their Priests to remaine unmarried, when scarce either one or other of them hath the gift of continencie; And so necessarily followes fornications, adulterie, Sodomy, and all manner of uncleannesse, among their Friars, Monkes, Nunnes, Priests and Jesuits.

Secondly, they teach perfidiousnesse, and trucebreaking: that neither word, promise, or oath is to bee kept with those who are not Papists as they are, *Guicciardinus, De jure belli, lib.* 3. *ca.* 19. *pag.* 662.

3. They teach tyranny; when they arme Kings against the faithfull; provoking the to kill those who never were convicted either of heresy or blasphemy. Mr. *Fox* in his Monuments, and those histories which write of the Spanish Inquisition give abundant examples hereof.

4. They teach Idolatrie, while directly they command prayers to bee made to the Virgin *Mary*, and to the rest of the Saints; and with tooth and naile maintaine such Idolatry to be lawfull. *Greg. de Valent. de Idol. lib.* 2. *cap.* 7.

5. They teach rebellion and treason; while they suggest unto their hearers the odiousnesse of a lawfull Magistracie; and as it were arme them with fire and sword, to burne up, murther, or depose lawfull Christian Kings; as they have done more then once in France; and attempted often in England. And therefore by these fruits of their Doctrine they are easily to be discerned.

How many sorts and kinds of fruit are there? *Question* 3.

First, fruits are either good (whereof by and by) or evill. *Answer.* 1.

Secondly, evill fruits seeme here expressly to bee threefold; namely, *Answer* 2.

1. Thornes; these are of evill juyce; and signifie Hereticks.

2. Thistles; these are vaine, light, and chaffie, signifying those who swell, and are puffed up with vaine glory.

3. Corrupt trees, whom { Teaching and Living } a putrified heart hath corrupted, both in ——— { But the words are not to bee wrested. }

Thirdly, there is indeed a fruit, namely, *Answer* 3.

1. *Dogmatum*, of Opinions, which is either,

1. Against God; and that either,

First, against the persons, and Trinity; as the Arrians, and *Vorstius* held divers things.

Secondly, or against salvation by grace in Christ. Or,

Thirdly, against the glory of God; and that either by the invocation or adoration of the creatures. Or,

2. Against his word, and the dignitie thereof; as the Papists who hold it imperfect, and insufficient unto salvation, without humane or Ecclesiasticall traditions.

3. Or against the zealous profession of religion: as many doe, who holds all those nice, and fooliish people, who are carefull to fulfill all righteousnesse, and make conscience of committing the least sinne.

2. *Vitæ* of life; as those Preachers whose lives and conversations are scandalous.

§. 2. Do men gather grapes of thornes? *Section* 2.

Whether are these words to bee understood of false Prophets onely, or of all wicked men? *Question* 1. *Answer.* 1.

First, it seemes generall, because Saint *Luke* addes them to the prohibition of hypocriticall judgement. *Luke* 6. 42. 43.

Secondly, *Calvin* thinks them to belong to false Prophets onely; and that Saint *Luke* doth there conjoine things which are disjoyned and separated in time. *Answer* 2.

Thirdly, I conceive the words speake of both: And therefore I thinke, *Answer.* 3.

1. Christs scope is to admonish us of false prophets. And,

2. His admonition is urged from a generall rule. And,

3. That he concludes generally, *verse* 20.

Although I believe (as I said even now) that these words may be taken both generally and particularly, yet in this verse I will onely handle them as spoken to false teachers.

What Prophets doth our Saviour here speake of? *Question.* 2.

First, a Prophet properly signifies one who foretelleth things to come, according to the revelation made by him, from God, unto the people. But Prophet doth not thus signifie in this place. *Answer.* 1.

Secondly, a Prophet sometimes signifies one who did expound the predictions and prophesies of the Prophets: Thus *Hulda* was called a prophetesse. *Answer* 2.

Thirdly, a prophet sometimes signifies him, who from the bookes of the Prophets, doth exhort the people unto repentance, conversion, and laying hold upon Christ; *Luke* 24. 27. *Answer.* 3.

Fourthly,

424

Fourthly, and lastly, a prophet signifies one who teacheth Christ (the end of the Prophets) in the Ministerie of the Gospell: And thus Saint *Paul* saith, *Hee that professeth speaketh unto men to edification, and exhortation, and comfort.* 1 *Corinth.* 14.3. And thus the word is taken in this place.

Answer 4.

Quest. 3. How many kindes of prophets are there?

Answer. There are two, namely Good and Evill:

First, there are good prophets; whereof two things are predicated, namely,

1. That he fructifies in good fruit. And,

2. That hee cannot fructifie in evill fruit. Wherby is taught by our Saviour, to wit, That he is not to bee esteemed a good Minister, who doth not show and shine forth in good works: for it is required of a Minister that hee should be faithfull, &c. (*t*) reade 1 *Corinth.* 9. 15. and 2 *Tim.* 4. 2. And therefore they must bee extraordinary carefull of two things, to wit,

(*t*) 1 *Cor.* 4. 2.

1. Of their doctrine; that they teach, truely, prudently, fitly, holily, and diligently. And,

2. Of their lives: wherein two things are to be regarded, namely,

First, negatively they must not so live that they disgrace either the profession of religion, or that high calling whereunto they are called. *Rom.* 2. 24.

Secondly, affirmatively, they must so shine in good works, that God may bee glorified in them, and by them. *Matth.* 5. 16.

Secondly, there are evill prophets; In whom two things are pointed out, to wit,

1. That they are thornes, and thistles, and corrupt trees:

Question 4. Why are False-prophets compared to these things?

Answer. 1. First, because as thornes and thistles pricke, hurt, and wound the body; so doe they the soule.

Answer 2. Secondly, because as these things are contemned and despised, so false prophets ought to bee, being no better then unsavourie salt which is good for nothing.

Answer. 3. Thirdly, because as thornes and rotten trees are appointed for the fire: so these are neere unto a curse, and their end is to bee burnt. *Hebr.* 6. 8. as followes by and by, *verse* 19.

2. That false prophets cannot bring forth good fruits.

Quest. 5. Cannot evill teachers teach hypocritically? and so outwardly well?

Answer. 1. First, sometimes they speake from the heart, and freely; and then they speake as they are, that is, evilly, as they are evill. If,

1. They bee hereticall or schismaticall. Or,

2. If they bee impure, and given unto the world. Or,

3. If they bee ignorant of Christ. Or,

4. If they bee barren fields voide of all grace; And speake as they thinke; then without doubt they must needs speake coldly, and amisse.

Answer 2. Secondly, sometimes they speake fainedly, and hypocritically; and then speaking the trueth of God, they may benefit others thereby, but so it is not their fruit, but the blessing of God upon his own ordinance; and thus *Caiphas* prophesied when hee was High-priest; and *Saul*, when hee was amongst the Prophets.

Quest. 6. Whether can false teachers truely convert any from their sinnes unto God?

Answer. 1. First, it is not safe to answer negatively, and say they cannot; For,

1. There is a dogmaticall knowledge of Christ which they may have, although they have not the practicall, which is mentioned. *John* 17. 3. *This is life eternall to know thee, and him whom thou hast sent Jesus Christ.*

2. The power of the Word doth depend upon the ordinance of God who sends it, and not upon the worthinesse of the man who brings it. Hence *Paul* seemes to intimate that a man may preach profitably unto others, and yet not to himselfe: 1 *Corinth.* 9. 27. Yea God sometimes works with evill tooles, and by bad meanes or instruments; as wee see hee sent his word by *Balaam*, and directed *Caiphas* to speake true; yea Sathan himselfe confesseth Christ. An evill King may governe well, and a false teacher save others and yet damne himselfe; as they did who built *Noahs* Arke.

3. The power of regenerating, is not in man but in the Word (*Iames* 1. 18.) the spirit aplying it to the soule, 1 *Cor.* 3. 6.

4. If an evill teacher may not convert, and benefit others, then why are wee commanded by Christ to heare such. *All therefore whatsoever they bid you observe, that observe and doe* (*u*).

(*u*) *Matth.* 23. 3.

Answer 2. Secondly, such certainly, cannot preach zealously, with a true affection, and good heart; but either coldly, or hypocritically.

Section 3. §. 3. Neither figs of thistles.

Our Saviour showes two things in these words, namely.

First, if the tree be bad, the fruit cannot be good; if the tree be a Thistle, the fruit cannot bee Figges; of this something hath beene spoken, and more remaines to be spoken *verse* 18.

Secondly, if the fruit bee good, we must not judge the tree to bee bad: if the fruit bee figges wee must not judge the tree to be a Thistle: For men doe not gather figgs of Thistles.

Question. 1. Why are not they to be suspected or judged, who bring forth good fruit?

Answer 1. First, because wee should imitate our God; now hee never punisheth but for a certaine, and apparent fault, and therefore wee should not suspect without some apparent signes, or palpable persecutions.

Answer 2. Secondly, because none are rashly to bee judged without good ground. *Iohn* 7, 51. *Iames* 4. 11.

Answer. 3. Thirdly, because judgement belongs unto God, 1 *Corinth.* 4. 5. And therefore this is to take the sword out of Gods hands, which is dangerous unto any, and a thing full of perill. *Rom.* 14. 4. 10. 13.

Answer 4. Fourthly, because charitie is not suspicious, 1 *Cor.* 13. And therefore those who suspect the tree when the fruit is faire and good, are too emptie of this grace of Christian love.

Answer. 5. Fiftly, because the heart is unsearcheable, *Ierem.* 17. 9. wee see the actions, not the heart and affections; and therefore where wee see good things done, there we must thinke that they are done with a true affection and right heart.

Answer. 6. Sixtly, they who bring forth good fruit are not to bee suspected, because wee are implicitely forbidden it in these words, and expressely in the first words of this

this verse, and verse 20. *yee shall know them by their fruits*; where our Saviour would have us to leave the heart unto God, and where wee see good fruits, there to judge the heart, and tree, to bee good also.

Quest. 2. What are the causes that men so often judge and suspect the tree when the fruit is good?

Answer. 1. First, because of some heavy affliction; the world looking upon a man whose life hath beene outwardly unspotted, doth presently conclude that his religion was but hypocriticall, if it see him under some sharpe and grievous disaster and misery. Thus do *Iobs* friends: And thus do both Jewes and Gentiles, *Luke* 13.2. *Acts* 28. 4.

Answer 2. Secondly, the cause of this uncharitable judgement is sometimes the envie of another mans glory; wee envying the estimation our brother hath in the world, by reason of his unblameable life, do therefore censure and judge his profession to bee but in hypocrisie. *Matth.* 10. 25. and 12. 24. *Luke* 7. 34.

Answer 3. Thirdly sometime malice is the cause hereof; thus the Jewes judge Christ to have a divell, *John* 9. 16.

Answer 4. Fourthly, this unchristian judgement doth sometimes proceed from hypocrisie; many a man cosening the world with false pretences, doth judge other men to doe so likewise, *Rom.* 1. last verse, and 2. 1.

Verse 17. *Verse* 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evill fruit.

Our Saviour speaking here of the regenerate and unregenerate man, may move this question,

Question. 1. *Answer.* Who are not Regenerated?

They who doe not fructifie in good works, *Gal.* 5. 15. 25. *Philip.* 1. 27.

What trees are there in the Church which thus fructifie not?

First, hypocrites, who have onely a forme of godlinesse (2 *Timoth.* 3. 5.) drawing neere unto God with their lips while their hearts are far from him, *Matth.* 15. 9. *Quest.* 2. *Answer* 1.

Secondly, Back-sliders, who start aside like broken bowes, forsaking and leaving their first love. *Reade*, *Gal.* 3. 3. *Revel.* 2. 5. *Answer.* 2.

Doe the regenerate then not sin at all? *Question* 3.

First, certainly they sinne, 1 *John* 1. 8. And therefore are taught daily to pray, forgive us our debts. *Answer.* 1.

Secondly, but they walke not in the wayes of sinne, neither make it their worke; but watch, and strive against it; as shall elsewhere more amply bee shewed. *Answer.* 2.

Verse 18. A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit. *Verse* 18.

§. 1. A good tree cannot bring forth evill fruit. Sect. 1.

Saint Hierome (*in Galath.* 5.) thinkes this place is not spoken of men, but of the fruites of the flesh, and Spirit.

Two things are here directly pointed at, namely,

First, that a good tree cannot bring forth evill fruit. N. N

Secondly, that an evill tree cannot bring forth good fruit. §. 2.

N. First make the tree good, and then the fruit cannot bee evill; *For a good tree cannot bring forth evill fruit.*

Who is a good man, or a good tree? doth not Christ say, there is none good save God? *Matth.* 19. 17. *Question.* 1.

Goodnesse is either
- Abusive; and that either by
  - The phrase or proprietie of speech; when goodnes is taken for beautie, or properneese of person; *The sonnes of God saw the daughters of men that they were good* (so the Latine hath it) that is, beautifull: *So Saul was a choice young man, and a goodly*; that is, a very personable and proper man. Or, *Answer.* *Genes.* 6. 2. 1. *Samuel.* 9. 2.
  - Or Comparison; Thus S. *Paul* saith; *That it had beene good for those who relapsed, if they had never knowne the wayes of God.* Now it is not so simply good for a man to bee ignorant of the wayes of God, but comparatively; hee had better not have knowne them at all, then after they have knowne them to forsake them. We have the like speech used *Prov.* 17. 1. and 21. 9. 19. 2 *Pet.* 2. 21.
- True; and this is either
  - Natural; which is either
    - Absolute; thus man in his first creation was *very good*. Or, *Genes.* 1. 31.
    - Respective; thus a thing is called naturally good, when it is profitable, as *Gen.* 49. 15. *Exod.* 18. 17. *Marke* 9. 50.
  - Spirituall which consists either in
    - Things: thus all vertues, and graces of the holy Spirit are called good. Or,
    - Persons: which
      - Infinite, and is in God alone. *Marke* 10. 18.
      - Finite, in the Church Triumphant.
      - goodnes is either
        - Respective, which is either in
          - Some one singularly; *For a good man some would even dare to dye*; not for every good man; but for some one singularly good both in himselfe, and unto others.
          - All the faithfull generally: *A good man* (that is every good man) bringeth forth good things. And so the word signifies in this place.

Observat. Teaching us, That after wee are regenerated, wee ought to fructifie in every good worke: when the Lord hath made us good trees, wee should labour to bring forth good fruit. *Matth.* 3. 8. and 13. 23. *Cant.* 2. 11. and *Col.* 1. 9. 10. and 2. 6. and *Rom.* 6. 4. and 7. 4.

Quest. 2. How manifold are good works?

Twofold, *exuere*, *induere*; to put off the old man, to put on the new. *Rom.* 13. 12. *Ephes.* 4. 17. 24. more particularly the good fruits of a good tree are either, *Answer.*

First, Negative, to abstaine from sinne, and whatsoever is evill. *Rom.* 6. 12. 14. *Ephes.* 5. 11.

Why must the regenerate abstaine from all sinne? *Quest.* 3.

First,

426

First, because sinne is a leaven; and will pollute the whole man, 1. *Cor.* 5. 7.

Answer 1. Secondly, because sinne grieves the good, and

Answer 2. blessed Spirit of God, *Ephes.* 4. 30.

Answer. 3. Thirdly, because sinne is a scandalous thing; and doth scandalize religion, when seene in a religious person: And therefore all the children of God must walke warily, and circumspectly, carefully avoiding every evill thing. *Colos.* 4. 5. and 1 *Thessal.* 4. 12.

Secondly, Affirmative, to abound in every good worke, and to bee conversant and frequent in every good duetie; And of these the present text speaks.

Question 4. Why must wee bee thus carefull to bring forth good fruits?

Answer. 1. First, because God hath given us grace for this end and purpose: The talent was not given to hide in a Napkin, but to improve *Matth.* 25. 18. *The manifestation of the Spirit is given to every man to profit withall:* (*a*) vessels are made that they may hold liquor, fruit-trees are planted not for show, but to bring forth fruit; and wee are regenerated that wee might bee holy. God plantes, and prunes, and digs, that wee might fructifie, *Matth.* 21. 34. &c. And therefore wee must not bee slothfull, and negative Christians (*Iames* 1. 23.) But industrious, remembring that God made man for labour, not for lazines and created him not for speculation onely, but for practise; The Lord

(*a*) 1 *Cor.* 12. 7.

1. Enlightens the minde and the understanding. And,

2. Moves, and perswades the affections. And,

3. Imprints faith in our hearts by his holy Spirit. *Rom.* 8. 16. and 1 *Iohn* 3. 10. And,

4. Gives graces and good habits [illegible], and al for this end, that we might reduce all into act, and bring forth good fruites. And therefore wee must not frustrate his expectation.

Answer 2. Secondly, it is neeessary, that wee should abound in good works, because thus onely wee approve our selves to bee good trees, and our pietie to bee true and cordiall; For true godlines doth alwayes encrease, and daily is enlarged; the seed of grace in the heart is like the mustard-seed in the garden, which takes root, and afterwards sends forth a tender blade, then a stalke, and lastly comes to bee a tall shrub, bringing forth fruit. Thus the truest signe of life is growth, and Dwarfes are but monsters in nature: Wherefore we must not be alwayes children, neither alwayes learning, but never coming unto perfection; but so learne the practise of vertue that wee may grow up therein daily more and more (*b*).

(*b*) 1 *Peter.* 2. 1.

Answer 3. Thirdly, the Holy Ghost is fruitfull (*Gal.* 5. 21. and *Ephes.* 5. 9.) and therefore if wee desire to approve our selves to be guided and directed thereby, we must be fruitfull also.

Answer 4. Fourthly, wee must labour to abound in good workes, because God is glorified thereby. *Matth.* 5. 16. *Iohn* 15. 8. *Phil.* 1. 11.

Answer. 5. Fiftly, because our brethren are edified thereby. *Titus* 2. 7. and 3. 8. and 1 *Pet.* 2. 12. and 3. 1.

Answer 6. Sixtly, because it is profitable for our selves. *Prov.* 11. 30. *Rom.* 6. 22.

Answer 7. Seventhly, because it is comfortable unto the Ministers of God, whom God hath set over us, *Iohn* 4. 36. *Rom.* 1. 13. *Hebr.* 13. 17.

Quest. 5. In what works must wee labour to abound?

Answer. Wee must labour to abound in these two things, namely,

First, in Internall desire, love and fervour of the heart, towards every thing that is good; wee must labour to encrease dayly in the love of every good thing, and in zeale, and in uprightnesse, and in sincerity of heart.

Secondly, in Externall actions; that is, both,

1. In an Abstinence from all evill works. And,

2. In obedience unto that which is good: And herein three things are to bee observed, namely,

First, wee must obey every kinde of good worke: whether belonging to the first or second table.

Secondly, wee must obey every good worke in a frequent custome, and assiduous, and daily life.

Thirdly, wee must obey the Lord perseverantly, continuing in his service unto the end: Wee must not serve the Lord with our hearts onely, (as some say they doe) and not with our bodies; neither with our bodies onely, (as many doe) and not with our hearts; but wee must labour to bee trees bearing good fruit both in bodies and soules. Wee must not abstaine from sinne onely (as many doe) and doe no good: but wee must cease to doe evill, and learne to doe well. Wee must not doe some sorts of good works onely, or sometimes by aguish fits, or begin in the Spirit, and end in the flesh; but wee must ensue after whatsoever is good, and that through the whole course of our life.

Sect. 2. §. 2. Neither can a corrupt tree bring forth good fruit.

Observat. Our Saviour expressely here teacheth, That so long as wee are unregenerate, we cannot cease from evill works, *Matth.* 12. 34. and 2 *Pet.* 2. 14. A Gentleman perceiving that hee could not thrive in his own countrey *Piacenza*, went to *Florence* to live there, hoping to finde that place more prosperous unto him; and being there hee figured for his devise a Peach-tree loden with fruit, which in the proper soile, wherin it first springeth, yeeldeth forth poysoned and unpleasant encrease, but being transplanted in some farther Coast becometh wholesome and fruitfull: his Posie was *Transplata proficit arbos.* Wee are just like this Peach-tree, for so long as wee are in our naturall condition wee can bring forth no good fruit; but if wee once were transplanted and engrafted into Christ then wee should abound.

Question. 1. How doth it appeare, that the evill tree can bring forth no good fruit? or that the naturall and unregenerate man can doe no good thing?

Answer. 1. First, their fountaine is corrupted; sinne wholy possesseth them; as the earth freely and frequently brings forth weeds; so their whole inclination of of nature is after evill. *Genes.* 6. 5. As the Æthiope cannot change his colour, no more can man of himselfe his nature. And therefore so long as hee is naturall hee is not able to bring forth good fruit.

Answer 2. Secondly, it appeares further thus; If the remainders of corruption and evill concupiscence doe prevaile and often captivate those who are regenerate (*Rom.* 7. 23.) then much more the wicked must bee wholy subdued, seeing that concupiscence and sinne in them is in his full strength and vigour, not wounded, or weakened at all.

Answer. 3. Thirdly, naturall men are not sensible of sinne, but

but are past feeling, *Ephes.* 4. 19. and 1 *Tim.* 4. 2. And therefore they doe not cease to sin.

Quest. 2. How manifold is corruption? because our Saviour saith here, a corrupt tree cannot beare good fruit?

Answer. Corruption is twofold, namely,

First, Originall, which was derived unto us from *Adam*: and this is naturall, and cannot be laid aside; but stickes to our natures, and that continually so long as we live.

Secondly, actuall, when we pollute our selves by some sinnes, 2 *Corinth.* 11. 3. and 2 *Peter* 2. 12. And so long as we are naturall we cannot cease thus daily to pollute our selves.

Question 3. Can naturall men performe no good things at all?

Answer. 1. First, a man while hee is naturall and carnall may doe these things, namely,

1. Condemne, and dislike the sins of other men.
2. Blame, and confesse his owne sinnes. Yea,
3. Leave divers sinnes for ever; and sin publickly more seldome.

Answer 2. Secondly, naturall and carnall men while they are such, cannot possibly doe both, or either of these things, to wit.

1. They cannot devote themselves wholy unto the Lord, both in soule and body, 1 *Cor.* 6. 20.
2. They cannot please God in any thing they doe; because *without faith* (which they are without) *they cannot please God, Hebr.* 11. 6.

Question. 4. How many things are required for the making or perfecting of a worke?

Answer 1. First, ability of body, and organs directed by these senses; This we have by nature given unto us in our first creation.

Answer 2. Secondly, Prudence, whereby wee may know to doe it aright; that is, so doe it, that wee may please God by it. This is not given unto us by nature, for naturally our understandings are obscured; 1 *Cor.* 2. 14.

Answer. 3. Thirdly, the consent of the will; now this by nature is absolutely depraved. For,

1. Wee cannot possibly restraine or bridle our selves from sinne; Neither,
2. Pricke and spurre our hearts forward unto that which is good, *Ierem.* 42. 1. and 43. 2. and 44. 16.

Question. 5. Why must we labour to leave this corrupt estate of nature, and be renewed? and regenerated?

Answer 1. First, because untill then we live in most darke and obscure ignorance; So long as wee are not regenerate.

We neither know
- First, where we are, or what we are. Nor,
- Secondly, our danger wherein we are. Nor,
- Thirdly, see how we walke; whether right or wrong. Nor,
- Fourthly, can discerne between good and evill; or know what things are truely sweet, good precious, or profitable for us. And therefore with *Pharaoh* wee should take no rest untill this palpable Ægyptian darknes be removed.

Answer 2. Secondly, by nature we are the captives and bond-slaves of Sathan; and therefore we should never give the Lord over untill he have regenerated us and renewed us.

Answer 3. Thirdly, so long as we are naturall and carnall, our Mindes are carried continually after sinne; and our lives nothing else but a continuall act of sinning: yea if we doe any which is good in regard of the matter, and substance thereof, it is done either cassually or coldly, or hypocritically: And therefore we should be extraordinary carefull to be freed from this wretched estate and condition of nature wherein we are.

Fourthly, because so long as we are naturall, wee are but cages of uncleane birdes: *Answer* 4. *In Carnali est ignis avaritiæ, fœtor Luxuriæ, tenebræ ignorantiæ, vermis conscientiæ, sitis concupiscentiæ.* In the naturall and carnall man there is the fire of avarice, the filth of luxurie, the darknes of ignorance, the worme of conscience, and the hunger and thirst of concupiscence. *August.*

Verse 19. *Every tree that bringeth not forth good fruit is hewen downe, and cast into the fire.* *Verse* 19.

This commination or judgement may either be referred to false Prophets in particular. O. Or, to all wicked men in generall. P.

O. First, these words may bee referred to the false prophets; as if our Saviour would say; The prophets or teachers who seduce and leade aside people, shall at last bee destroyed. Reade, *Ierem.* 14. 14. 15. and 23. 1. 2. and *Ezech.* 13. 8. 9. and 34. 10. and 2 *Peter* 2. 2. 3. *O. Observat.*

Question 1. Why must all false prophets be destroyed?

Answer 1. First, because they are *unsavourie salt*, *Matth.* 5. 13. and good for nothing.

Answer 2. Secondly, because they goe about to bring destruction upon the people of God; by seducing and misleading thē. If they that admonish not the people of the danger and enemies that approach shall bee punished (*Ezech.* 3. 17. and 33. 7.) Then much more those who sow cushions under their elbows: If those who sing peace unto their people, lulling them asleepe in a carnall security, bee condemned already, then much more those who goe about to seduce their flockes.

Thirdly, God is jealous over his sheepe; and therefore hee shall not goe unpunished that goes about to cause thē to erre from the shepheard of their soules.

We distinguishing betweene the law and the Gospell, among other things say that they differ herein. That the law engendreth terror and feare; the Gospell peace; *Bellarmine* denies this difference, and thus bendeth his force to overthrow it. That the Gospell worketh feare as well as the Law, hee would prove by these menacings and threatnings, which are denounced in the Gospell: as in this verse, *Every tree that bringeth not forth good fruit is hewen downe, &c.* And so the Apostle saith, *the wrath of God is revealed from heaven against all ungodlinesse, Rom.* 1. *Objection.*

The Gospell then revealeth the wrath of God; and consequently worketh feare. *Bellarm. de justific. Lib.* 4. *cap.* 2.

First, as whatsoever is contained in the Old Testament, doth not appertaine to the law [as the promises of mercy in Christ foreshewed by the Prophets, which though they were uttered in the time of the Law, yet belonged to the Gospell] So in the new Testament all that wee finde written therein, is not straitway of the substance of the Gospell. And therefore the threatning of Gods judgements therein contained, doe as well appertaine to the law, as the comfortable promises in the old Testament to the Gospell. *Answer* 1.

Secondly, the places alleadged doe prove onely, that the law and the Gospell are joyned in use; but it followeth not hence they have the same operation and effect. Saint *Peter Acts.* 2. and 3. And the *Answer* 2.

rest of the Apostles in their sermons tempered the threatnings of the Law, and the comforts of the Gospell together; by the one drawing the people to repentance, by the other ministring hope of remission of sinnes; the same course ought the Ministers of the Gospell to take in teaching the people now; first in humbling them by the Law, and then comforting them by the Gospell; but all this sheweth onely a joyning of the Law and the Gospell in use, not in nature or propertie.

Answer. 3. Thirdly, the Gospell worketh feare and terror, *per accidens*, not of it selfe, but accidentally and improperly; as Saint *Paul* saith, *the Gospell is the savour both of life unto life, and of death unto death.* 2 *Corinth.* 2. 16. That is, properly and of it selfe it worketh unto life, but not so unto death, for that is not the proper effect of the Gospell, but is onely caused by the wilfull contemners, and disobedient hearers of the Gospell; by whose perverse nature, the sweetnesse thereof is turned to bitternesse. So then to the faithfull and believers, the Gospell bringeth comfort and peace; and if it doe not so unto others, the fault is in themselves; But the law brought terrour to all, even to the righteous; for *Moses trembled and quaked at the delivering of the Law.* *Hebr.* 12. 21. (e)

(e) *Willet Synopsis fol.* 1013.

P. Secondly, this threatning may bee referred unto all; that every tree which beareth not good fruit (that is, every man who doth not bring forth the fruits of righteousnes and religion in his life and conversation) shall be cast into hell.

Wee have here two things to be considered of: 1. The Persons Judged. 2. The Judgement.

Section 1. §. 1. *Every tree.*

Observat. In these words *Omnis arbor*, our Saviour teacheth, That none of those shall escape judgement whatsoever they are, whom God findes guiltie; Every man shall bee judged by God at the last, who will give to every one according to his workes, 2 *Cor.* 5. 10. and cast all that are guilty into hell.

(f) *Psalm.* 9. 17. (f) Many are the examples which wee have to prove this trueth, that none shall escape who are but corrupt and fruitlesse trees; namely,

First, he spared not Kings, as we see in *Ahab*, *Saul*, *Balthazar*, and *Herod*. Neither,

Secondly, Prophets, as wee see in *Balaam*, and 850. of *Baals* priests. Neither,

Thirdly, his most deare and beloved people; as wee see in *Ephraim* and *Iudah*. *Hos.* 14. 1. *Isa.* 5. Neither,

Fourthly, Apostles as wee see in *Iudas*. For the Lord is no respecter of persons, but when all shall stand before him, will deale justly with all in judgement, neither respecting the person of the poore, nor of the rich.

Sect. 2. §. 2. *Every tree that bringeth not forth good fruit.*

Quest. 1. How many sort of evill trees are there?

Answer 1. Three, according to the fruits; to wit,

First, there are some trees that beare obnoxious, hurtfull, and poysonous fruit.

Secondly, some that beares onely leaves, and no fruit at all.

Thirdly, some trees beare idle, vaine, and unprofitable fruit: Now these seeme to be the best because they endeavour to bring forth fruit; but because their fruit is not good and profitable, they are therefore destroyed also. Our Saviour hereby teaching us,

Observat. That none can be secure from the wrath and vengeance of God, but onely those whose fruits are approved by him. Reade *Matth.* 3. 10. &c. *Act.* 2. 38. and 3. 19. and *Luke* 13. 6. and *Isa.* 5. 5, and *Iohn* 15. 1. 2. and *Luke* 3. 8.

Quest. 2. Why shall none escape the anger of the Lord, but those who bring forth good fruits?

Answer. 1. First, because a tree is good for nothing else, but bearing of fruit: *Ezech.* 15. This is spoken of the vine.

Answer 2. Secondly, because Gods expectation is for fruit, that is all that hee lookes for of the tree. And therefore when hee lookes for that and findes it not, hee curseth the tree; as we see in the figge-tree. *Matth.* 21. 19.

Answer 3. Thirdly, God expects fruit, and that good fruit, and that onely; And therefore hee who answereth not the Lords expectation therein shall bee hewen downe, and cast into the fire. There are three sort of Trees, to wit,

1. Some beare evill fruit; as the wilde Olive, and the wild vine. These shall presently bee cut downe, and cast into the fire. *Isa.* 5. 5. &c. *Heb.* 6. 8.

2. Some beare no fruit; these are spared a time to see if they will beare, but if not, at length they are cut downe also and throwne to the fire. *Luke* 13. 6.

3. Some beare good fruit, but it is but little, and that little in part rotten; And these are pruned, and digged about, and manured, that they may bring forth better fruit, and more plentifull. *Iohn* 15. 2. And therefore wee should examine whether wee be of this number or not.

Question 3. How may wee know whether God will approve of our works or not?

Answer. By these foure signes, namely,

First, examine thy estate and condition wherein thou art: say thus unto thy selfe: If God should now call mee to give account of my steward-ship, what should I say? what should I doe? should I show my God my gold that I have heaped up together? or my pleasure that I have so greedily followed? or my land which I possesse? what doe I daily? doe I make it my chiefest care to glorify my God? doe I thinke that day lost (and grieve for the losse thereof) wherein I doe not either bring some glory unto my God? or some good unto my owne soule? or some benefit unto my brethren? Thus let us examine what wee doe daily, and what our actions are, if the Lord should call us to account.

Secondly, examine thy by-past zeale; if it have not vanished in leaves, and vaine shewes; hath not thy zeale been more for things circumstantiall and rituall, then for substantiall and reall? or more against an indifferent ceremonie, then a direct sinne?

Thirdly, examine whether thy obedience, and fruits have encreased, as thy knowledge did encrease? or whether thou wert as carefull to performe thy duetie, as to know it?

Fourthly, examine thy present religion; whether it leade thee unto constancie and encrease in holinesse and good workes, that so thou maist bee ripe unto harvest? or whether it make thee remisse

or

or careleſſe? Certainely, if wee bee carefull over our wayes and conſider well how wee ſpend our time; If wee bee truely zealous for the glory of God, according to knowledge; If wee labour daily to encreaſe in knowledge, for this end that we might bee bettered in practiſe: And laſtly, if wee ſtrive daily to adde one meaſure and degree of grace unto another, caſting that behinde us which we have attained, and ſtriving hard unto the marke; Then we may be comfortably aſſured, that the Lord will looke upon us as good trees, and accept our obedience as ſanctified fruit.

Sect. 3. §. 3. *It ſhall be hewne downe:*

These words may be conſidered either generally. Q. or particularly. R.

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Obſervat. 1. Q. Firſt, in generall our Saviour here ſhowes, that all wicked men at length ſhall be puniſhed; Or although God ſpare wicked men a long time, yet at length hee will certainly puniſh. Reade, *Iude* 5. *Pſalme* 50. 21. and 62. 12. and 96. 13. and *Matth.* 16. 27. *Acts* 17. 31. *Rom.* 2. 2. 6. 16. and 1 *Pet.* 1. 17. *Revelat.* 22. 12. *Deuter.* 10. 17. Beſides theſe places wee may recolle& theſe examples; namely,

1. Of the Angels who kept not their firſt ſtations. 2 *Pet.* 2. 4. &c.

2. Of the old world, after 120. yeares threatning: 1 *Pet.* 3. 20.

3. Of *Sodome* (after *Lot* was departed) and the other foure Cities there, *Gen.* 19.

4. Of the Iſraelites, whom the Lord preſerved in, and delivered from Ægypt, and yet afterwards deſtroyed when they ſinned againſt him, *Iude* 5.

5. Of *Balthazar*, who was puniſhed at length, although long ſpared, *Daniel* 5.

6. Of Babylon, and Antichriſt; who although God hath ſuffered already long, and wee know not how long he may yet ſuffer; yet this wee know, that at length they ſhall bee deſtroyed. *Revel.* 18. 7. &c.

Queſtion. 1. Why will the Lord puniſh the wicked at the laſt, and not ſpare?

Anſwer 1. Firſt, becauſe otherwiſe hee ſhould not bee juſt, *Rom.* 3. 5. 6. hence it is ſaid, *that Mercy and Truth are met together, righteouſneſſe and peace have kiſſed each other:* Becauſe the time will come when hee will judge the ſonnes of men with juſtice and truth; as here he ſpares and forbeares, in mercy: for otherwiſe how could his juſtice appeare?

Anſwer 2. Secondly, becauſe God hath decreed, and ordained that hee will bee glorified by all the ſonnes of *Adam*, either by their converſion, or by their confuſion; And therefore it is juſt that thoſe who will not glorify him on earth by a holy life, and conſequently in heaven by a happy, ſhould glorifie him in hell by a wretched and miſerable. *Reade*, 2 *Theſſ.* 1. 6. 8. and 2. 12.

Queſt. 2. Who are hete to be blamed?

Anſwer. 1. Firſt, thus who preſume of mercy, without any good ground; *who crie peace, peace, while ſudden deſtruction hangs over their head.* 1 *Theſſ.* 5. 3. *who make a covenant with hell, & are at an agreement with death Eſa.* 28. 15. But let us not deceive our ſelves, for what we ſow ſuch ſhall wee reape. *Gal.* 6. 7. and 1 *Cor.* 6. 9.

Anſwer 2. Secondly, thoſe who neglect their converſion, putting it off from day to day: Theſe ſhould remember that this life is not a paſtime, neither will end in ſport: well may it bee Canonicall at firſt, but the Cataſtrophe will bee Tragicall. For, *Extrema gaudii luctus occupat.* The end of that mirth is heavineſſe, *Prov.* 14. 13.

Chryſoſtome upon this verſe elegantly reſembles us to Children; and that in many regards; viz.

1. They build houſes of ſticks, and ſlates, and cardes, and the like; making alſo feaſts in them: but neither will their houſes keepe them warme, nor all their dainties and proviſion, which they thinke curious, fill their bellies. Thus wee lay out our money upon that which is not bread, and ſpend our labour and paines for that which profiteth not. *Iſa.* 55. 2.

2. They waile and mourne as though they were quite undone if their houſes bee throwne downe, or their unſavoury proviſion broken and defaced; and wee laugh at their folly, and yet indeed are the worſe children, and moſt fooliſh of the twaine; For wee mourne as much for the loſſe and want of ſome temporall things, which wee may live well enough without, and which comes as farre ſhort of ſpirituall graces, as childrens houſes doe of the moſt ſumptuous and ſtately Palaces.

3. They will doe any thing rather then learne; they had much rather doe ſome painefull worke, then goe to their bookes: So wee thinke the word of God a hard ſaying, yea although it bee that one thing which is neceſſary. *Luke* 10. 41. yet wee can take more delight in hearing vaine, and unprofitable tales, or bookes read or told unto us; then we can doe in hearing or reading, or meditating upon the word of God.

4. They pleaſe themſelves a long time in theſe vanities, but at length they profit them nothing; ſo wee delight our ſelves in the things of this world, and trifle away our time for the traſh thereof, which profits us nothing (*Proverb.* 10. 2.) neither can deliver or preſerve us in the day of wrath. *Proverb.* 11. 4.

5. They repent them afterwards of their loſt time; crying out daily, *Oh mihi preteritos referat ſi Jupiter annos*; If their dayes were to beginne againe, they would ſpend them better then they had done. So will wee (when it is too late) wiſh that our lives were to beginne againe, that we might *work out the worke of our ſalvation with feare and trembling.*

6. The onely difference betweene us and children is, that their vanities end in jeaſt, ours in earneſt, theirs tend unto play, but ours unto perdition: For, *we ſhall be cut downe.*

R. Secondly, theſe words, *ſhall be cut downe*, may be handled more particularly. *Queſtion 3.* R

What is meant by this phraſe of *cutting downe*? *Anſwer.*

It may ſignifie two things, to wit,

Firſt, a cutting off from this life. S. S

Secondly, a cutting off from Chriſt, heaven and hope. T. *Obſervat. 2.*

S. Firſt, by hewing downe is meant a cutting off from this life; as if our Saviour would ſay, every tree which bringeth not forth good fruit, ſhall bee cut downe before his time. Or, The life of the wicked ſhall be ſhortned. Read for the proofe hereof. *Iob* 21. 21. & 15. 32. 33. *Pſal.* 55. 24. *Pro.* 14. 11. & 15. 27. &

430

Pſalme 37. 20. &c. and 73. 18. &c. *Iob.* 5. 3. &c.

Queſtion 4. Why ſhall the dayes of wicked men be ſhortned by the Lord?

Anſwer. 1. Firſt, becauſe the promiſe of long life is made only to the godly; *Exod.* 20. 12. *Deut.* 25. 15. and 1 *King.* 3. 14. *Prov.* 3. 16. and 9. 11. and 10. 27. and 28. 16. *Pſalm.* 91. 16. and 128. 6. 7.

Anſwer 2. Secondly, becauſe ſuch as men ſow ſuch they reape (*Iob* 4. 8.) but iniquitie is a kinde of graine; and therefore *he who ſowes iniquitie reapes the fruits of the ſame, Job* 31. 12. *Galath.* 6. 7.

Anſwer. 3. Thirdly, becauſe it maks much for Gods glory; For,

1. If God onely ſhould puniſh wicked men in the world to come, then this preſent world would not ſee his judgements or juſtice; which is neceſſary ſometimes to be. And hence therefore,

2. Hee lets them flouriſh for a time, and then ſuddenly cuts them downe (*Pſalme* 37. 20. and 73. 18. and 92. 7.) That the godly may ſee it, and ſeeing it, ſay, *verely there is a God that judgeth in the earth. Pſalme* 58. 11.

Queſt. 5. How doth God execute his judgements in the world upon wicked men? Or how doth hee take them away?

Anſwer. Many wayes, namely

Firſt, ſometimes hee cuts them off in juſt vengeance, and anger. Thus he hewed downe the Spies, *Numb* 14. 37. & *Pharaoh. Exod.* 10. & *Ieroboam.* 1. *King.* 14. 12. & *Baaſha.* 1 *King* 16. 3. and *Ahab.* 21. 21. and *Achan. Ioſh.* 7. and *Hananiah. Ierem.* 28. 16

Secondly, ſometimes he cuts them off by ſome ſudden caſualtie; as the Prince who was troden under foot, 2 *King.* 7. 17. Thus many have been taken away by ſome accident in their drunkenneſſe, and duels, and when they have been blaſpheming, and the like.

Thirdly, ſometimes God ſhortneth their dayes by letting them fall into ſome ſickneſſe or diſeaſe; and thus often drunkards take ſurfeits, & uncleane perſons impure and loathſome diſeaſes which bring them to their end, *Prov.* 23. 29.

Fourthly, ſometimes the Lord ſuffers them to be their owne executioners, and to cut the thread of their owne lives. And thus hee did with *Iudas* and *Achitophel.*

Queſt. 6. What ſinnes doth God or hath God puniſhed with ſudden or untimely death.

Anſwer Theſe which follow, to wit,

Firſt, Idolatrie: thus hee cut off *Nadab* and *Abihu. Levitic.* 10. 2. and *Oza*, or *Uzza.* 2 *Sam.* 6. 7.

Secondly, Blaſphemy: thus two and forty children were ſuddenly deſtroyed for blaſpheming of the Lords Prophet. 2 *King.* 2. 24. And a girle of twelve yeares old here in *England*, mentioned by M. *Fox.* For hee is a ſwift witneſſe againſt ſuch. *Malach.* 3. 5

Thirdly, Treaſon; thus *Achitophel* came to an untimely end. 2 *Samuel.* 17. 23. and *Iudas. Matth.* 27. 5.

Fourthly, Perſecution of the godly; thus *Pharaoh* and *Haman* were taken quickly away for their malice and rage againſt the people of God.

Fiftly, Perfidiouſneſſe, unfaithfulneſſe, or falſe dealing; thus *Senacherib* came to an untimely end; And often God lets men fall into the net that themſelves have laid.

Sixthly, Luſt; this brought *Sampſon* into the Philiſtines hands; and brings many daily into filthy loathſome, and incurable diſeaſes, and ſudden death.

Seventhly, Drunkenneſſe; many have come to their end, by ſome ſudden miſchance in their drunkenneſſe.

Eighthly, Deſperation; the conſcience oppreſſed with the burthen of ſinne, doth often finde out this lamentable remedie, of murther as a meanes to put an end to that torture; which indeed doth put but a beginning to it; as wee ſee in *Iudas. Matth.* 27. 3. 5. And thus wee have ſeene how this phraſe of hewing downe, may ſignify a ſhortning of this temporall life which wee live on earth.

Secondly, this phraſe may ſignifie a cutting off from Chriſt, heaven, and all hope of mercy or felicity: Certainly, it may meane

1. A cutting off from all hope of heaven and ſalvation. And,

2. A cutting off from Chriſt as hee is offered in the word. But.

3. Not a cutting off from Chriſt himſelfe; becauſe they were never grafted into him. 1 *Iohn* 2. 19. But this coming to bee conſidered of in the next ſection, I here omit it.

Section 4. §. 4. *And caſt into the fire.*

Queſt. 1. What is the meaning of theſe words?

Anſwer. By this phraſe is ſignified eternall puniſhment; *Obſervat.* and the phraſe it ſelfe doth ſhow the terrour of that puniſhment: as if our Saviour would ſay, The wicked man which beares nothing but corrupt fruit ſhall bee caſt at length into the fire of hell, which of all other torments is the greateſt.

Queſt. 2. How doth it appeare that the Puniſhment prepared for the wicked in hell doth exceede all other tortures?

Anſwer. 1. Firſt, it appeares by the language of the holy Scriptures, who ſometimes calleth it, *The fire of hell, Matth.* 5. 22. ſometimes, *a fire that cannot bee quenched or extinguiſhed. Matth.* 3. 12. ſometimes *an eternall fire. Matth.* 18. 8. and 25. 41. ſometimes *a worme that never dyes, and a fire that never goes out. Marke* 9. 43. 44. Sometimes the Scripture telleth us what is there, that wee might the better conceive of the inſufferableneſſe of the torment: *In hell there is weeping, and wayling, and gnaſhing of teeth, Matth.* 13. 42. 50. In hell there is *fire and brimſtone. Apoc.* 19. 20. In hell there is (negatively) *no reſt. Revelat.* 14. 10. but (affirmatively) *torments day and night. Revel.* 20. 10.

Anſwer 2. Secondly, it appeares by the place. Hell is a place ordained unto torment, in ſo much as there is no priſon, no dungeon like it. Priſons deprive men of liberty, and Dungeons of light, but men may bee free from torments in them, yea, may enjoy ſome comforts in them: but hell is a place which deprives us of liberty and light; which debarres us from all joy and comfort, and which afflicts with torments never patiently to be endured.

Anſwer 3. Thirdly, it is cleare from the perſons that are there tormented; who are men forſaken and rejected of GOD for ever. *Depart hence I know you not.* Oh how miſerable is the condition of thoſe poore

poore ſoules whom God will not owne, whom God doth not pitty, but rather rejoyce and laugh at their deſtruction. *Prov.* 1. 24.

Anſwer 4. Fourthly, it will appeare by the executioner or hang-man; the Divell, who is,

1. Our eternall enemy, and a foe never to be reconciled.

2. An enemy that excels, and exceeds in envie, and malice.

3. A foe powerfull, and able to inflict unſpeakable torments.

4. An enemie who hath no other comfort then this, that he hath copartners in his miſery. And therfore he will make them as miſerable as may be.

Anſwer. 5. Fiftly, this appeares by the abſence of good: In hell there is no good thing, neither any thing that can affoord the leaſt comfort: For there will be neither,

1. Light, to comfort the eye. Nor,

2. A droppe of water to coole the tip of the tongue; Nor,

3. Any confidence or courage to ſupport the heart.

Anſwer 6. Sixtly, it appeares that the torments of hell are of all other torments the greateſt, by the extenſion thereof unto every kinde of evill: For,

1. There ſhall bee moſt ſharpe and unſupportable tortures exerciſed upon the body.

2. The heart ſhall bee wholy dejected through ſorrow, wholy devoted unto ſorrow, and wholy devoured, and conſumed by, and with ſorrow.

3. The conſcience ſhall for ever preſage terrible things. And therfore the torments of hell muſt needs be exquiſite, that thus are extended, both to body, ſoule and conſcience.

Anſwer 7. Seventhly, it evidently appeares by the continuitie, perpetuitie, and eternitie of hels torments which ſhall never have, either end or eaſe; they ſhall bee continuall and perpetuall *ſine intervallo* without any intermiſſion or interruption: The Papiſts faine ſome Lady dayes to bee obſerved in hell, when the ſoules play, or make holy day: but this is but an idle dreame, for (as was ſhowed before from the Scripture) there is there no reſt, nor eaſe, nor ceſſation of torments. Yea theſe torments ſhall bee eternall (*Semper*) and endured for ever and ever; for neither the torments, nor the tormentor, nor the tormented, ſhall ever bee conſumed, or ended, but ſhall endure & laſt for ever. *Semper moribundus, nunquam mortuus, robore vacuus, ſenſu plenus, ut quod ferre non poſſis, ſemper feras in æternum.* In hell men ſhall be ever a dying, but never bee dead; ever weake and voide of ſtrength, but full of ſenſe of ſmart; and that which they can never ſuffer with any patience they muſt ever ſuffer with inſufferable paine.

Anſwer. 8. Eightly, the exquiſite torments of hell appeare thus: Mercy and anger are called the two armes of God (*Ergo, ſimiles, ex ſe dignoſcuntur mutuò. Stapleton.*) And therefore the knowledge of the one will helpe us to the underſtanding of the other. Now, *eye hath not ſeene, nor eare heard, nor ever entred it into the heart of man once to imagine, the joyes that God in mercy hath prepared in heaven for the righteous man,* 1 *Corinth.* 2. 9. And on the contrary; eye hath not ſeene, nor eare heard, nor ever entred it into the heart of man once to conceive the torments that God hath in his juſt anger and indignation prepared in hell for the wicked and ungodly man.

Ninthly, this appeares from the names given unto both ſorts: the Righteous are called *veſſels of mercy*; and therefore they ſhall bee filled full of all joy and felicity; the wicked are called *veſſels of anger*; and therefore they ſhall bee filled to the brimme with anguiſh and ſorrow. To the righteous, in heaven ſhall bee given *good meaſure, preſſed downe, ſhaken together, and running over* (f) *of joy and happineſſe.* And,

To the wicked ſhall bee given in hell, great meaſure, preſſed downe, ſhaken together, and running over, of paine and torments. And therefore of all griefes this is the greateſt.

Anſwer 9. *Rom.* 9. 22 23.

(f) *Luke* 6. 38.

Anſwer 10. Tenthly, the torment of hell is the conſummation, & very complement of all puniſhments; in regard whereof all other paines and ſorrowes are light and eaſie.

Anſwer 11. Laſtly, a mortall body is not capable of ſuch torments; neither could poſſibly endure them; the inſufferableneſſe of ſuch paines would cauſe the heart of a mortall man to die within him, and his very ſpirits to faint and faile him: And therefore of all other torments, this muſt needes bee acknowledged to bee the moſt extreame and exceſſive; Wherefore let us daily ſo meditate thereof that wee may learne to eſcape and avoid them.

Queſtion. 3. Where is hell?

Anſwer. Certainly, the Fathers did conceive that it was in the bowels of the earth; yea Chriſt, and the holy Scriptures ſpeake of a Deſcent unto hell, in oppoſition unto heaven: And therefore wee may as well doubt whether heaven be above us, as doubt of hels being beneath us.

Queſt. 4. Whether is this fire of hell a materiall fire or not?

Anſwer. Certainely, as the joyes of heaven, ſo the paines of hell are above our apprehenſion, and imagination; but yet without doubt, there is materiall fire in hell, becauſe the body which here on earth ſinned, is there in hell to bee tormented and puniſhed.

Queſtion. 5. What are theſe inſufferable torments which wretched and wicked ſoules ſhall endure in hell for ever?

Anſwer. 1. Firſt, the Monks diſpute, and affirme much of theſe torments which I here omit.

Anſwer 2. Secondly, the holy Scriptures ſhew forth unto us two ſorts of puniſhments:

Namely { First, of ſenſe, to wit ſorrowes, either in { Body, which are ſignified, or expreſſed by fire. V. Soule, which are ſignified or expreſſed by gnaſhing of teeth. W. } } Secondly, of loſſe, to wit, an excluding, and extruding out of heaven, never to have any place, or portion, or inheritance therein. X.

V. Firſt, there is *Pœna ſenſus*, the puniſhment of ſenſe which is firſt; *Dolor corporis*, the paine and anguiſh of the body; I cannot better expreſſe, nor more fully illuſtrate this torment then thus:

1. Let us meditate & remember the moſt grievous paines, and tortures, & ſickneſſes, the mortal body of man is ſubject unto, whether head-ach or tooth-ach, or collicke or ſtone, or gout, or whatſoever. Then,

2. Let us ſuppoſe all theſe to bee in one man, at once, and that in extreame manner. Then,

432

3. Remember that the least paine and torment which thou shalt suffer in thy body in hell will be greater, then the greatest, yea then all these. And,

4. Meditate upon the eternitie of these torments, and remember that thy body must not bee subject unto them onely for ten, or twenty, or thirtie, or forty, or fiftie yeares, but for ever and ever, world without end.

W Secondly, the next thing which here begges our most serious consideration is, *Dolor animæ*, the internall paine and anguish of the soule, which farre exceeds the former torments which are inflicted upon the body. Here three things are to bee ruminated upon, namely.

1. In the beginning there is a horrible expectation of some unsupportable misery; At the day of judgement the heart will presage such terrible things, that it will crie to the mountaines and to the hills, to cover it from the dreadfull face of the irefull Judge. *Reade Psalme* 50. 2. *Isa.* 13. 9. *Ioel.* 2. 2. *Abac.* 3. 9. 10. 16. For to the wicked.

First, the face of God is terrible; the poore soule sees, that *it is a fearefull thing to fall into his hands* (g) *because hee is a consuming fire* (h).

(g) *Hebr.* 10. 31.

(h) *Hebr.* 12, 29.

Secondly, hence the frighted soule will crie, *Oh where shall I hide mee from the face of this angry God.* If *Balthazars* knees smote one against another when hee saw but a hand writing against him. *Daniel.* 5. 6. &c. How will that poore wretch tremble that sees the angry face of God frowning upon him? Yea,

Thirdly, hence hee will wring his hands, and with bitter teares crie out, oh how wretched and miserable am I now become, that cannot appease the Lords anger, nor pacifie his wrath. Thus wee see the beginning is miserable, let us now therefore proceed, and consider whether the feare bee greater then the danger, or the evill every way answerable to the feare and fearefull expectation.

2. After this dreadfull presage of mourning, followes nothing else but perpetuall lamentation: For then continually these things will come to their remembrance; to wit,

First, all the sinnes that ever they committed in all their lives.

Secondly, the time of grace which they neglected, and lost, and trifled away; and the offers of mercy, which they contemned and despised.

Thirdly, the eternitie of the misery which they have acquired: for every moment the miserable soule will call this to minde: Thus am I tormented, and thus shall I bee tormented for ever and ever: And hence comes those double clamours *ve, ve*, woe is me, woe is me, that ever I was borne; If ever thou hast (I speake here to the wicked) been drowned or drenched in desperate teares, wishing for nothing so much as the medicine of death to ridde thee out of thy horrid feares; yea in thy desperation hast gone about to shorten thy dayes either by poyson, or knife, or halter or the like; thinke but how great the horrour of thy conscience then was, and yet how little it is in comparison of that horrour of soule and conscience which thou shalt feele in hell. For,

First, the eye of the understanding is more quicke sighted there then it is here; and can more fully conceive of, and apprehend the misery which is measured out and allotted unto it to suffer, then now it is able. And

Secondly, the sight thereof causeth all hope of mercy to fade and fall to the ground. And therefore the greatest horrour of conscience that can bee in a man on earth, comes farre short of that which the damned feele in hell.

3. To this beginning, and progresse adde eternitie; that it is not for a thousand yeares, as *Origen* thought, but for ever. In other molestations or afflictions there are sometimes some mutations, or mitigations, or cessations, or at least death puts a period to them: yea in the greatest temporall evils a man may appease the wrath of God: But in hell a man though ever dying yet never dyes; and though with teares of blood he aske pardon, mercy, and reconciliation, yet he shall never obtaine it. *Hebr.* 12 17.

X Thirdly, there is *Pœna damni*; the punishment of losse, and this is by much the greatest. If a man should suffer the torments of a thousand hels, yet it were nothing to this. *Chrysost. S.* There is no voyce in hell so irkesome to the eare, or so dolefull to the heart, as this *I know yee not depart from me. Matth.* 25. 12. 41. For, X

1. If God were present, hee would love, and comfort in the most grievous torments: hell would bee no hell, if God were there: the fire could not scorch us if God were in the fire. *Daniel.* 3.

2. But God being angry with wicked men doth absent himselfe from them, and thereby deprives them of all hope of helpe, comfort, succour, reliefe, or mercy.

Verse 21. Not every one that saith unto mee Lord, Lord, shall enter into the Kingdome of heaven: but hee that doth the will of my Father which is in heaven. *Verse* 21.

§. 1. Not every one that saith unto mee Lord, Lord. Sect. 1.

What is the meaning of these words? *Question.* 1.

First, this may be understood of profession: Not every one that saith Lord; that is, that professeth God to bee his God. Now there are two sorts of Professors in the Church of God which shall never be saved, namely, *Answer* 1.

1. Grosse hypocrites, which professe Christ with their mouth, and yet in heart and life renounce him; of this sort is,

First, the common Atheist, who onely for feare of the Magistrates lawes professeth Religion. And,

Secondly, the Epicure, that is, such an one as beares Christs Name for the fashion sake, and yet his belly, and his pleasure is his God. And,

Thirdly, the worldling, who spends the strength of body and minde, and all hee hath on the world, for earthly things. Now none of these three sorts thus living and dying can be saved.

2. There are another sort who are more close hypocrites, who professe the name of Christ in truth, and

and have in them some good gifts of God, by reason whereof both before men and in their owne conceit, they are reputed members of the Church, and yet are but hypocrites which shall not enter into the Kingdome of heaven.

Secondly, this may bee properly understood of
Answer 2. prayer: where we see that Christ neither denies all, nor condemnes the worke; but onely saith, *Not every one, &c.* As if hee would say, It is a good duetie to pray unto God, but there are some who doe it not well: it is a good beginning, but many doe not proceede: And therefore the action is to bee established, but the evill performers thereof are to bee blamed.

Two things here are then to be considered of, to wit,

1. That prayer unto God is in it selfe a good worke. A.

2. That the prayers of many are not accepted of God. B.

A First, The invocating of God and Christ is an acceptable action of religion, where it is truely and religiously performed. Reade to this purpose these places, *Psalme* 50. 15. *Rom.* 10. 13. *Psalme* 116. 13. *Ioel.* 2. 32. *Acts* 2. 21.

Quest. 2. How doth it appeare that prayer is a Religious action? or an acceptable duetie?

Answer. 1. First, because it is a signe of Religion, of the Church, and of the faithfull; *some* (saith *David*) *trust in chariots, but wee will remember the name of the Lord our God* (*Psalme* 20. 8.) that is, we will trust in him, and by prayer implore his helpe. Thus *Saint Paul* exhorts *Timothie to follow righteousnesse,*
(*b*) 2 *Tim.* 2. 22. *faith, and love, with them that call on the Lord out of a pure heart.* (*b*)

Answer 2. Secondly, prayer is a remedy against evils, and a principall help in the time of trouble: 2 *Sam.* 22. 7. *Psalm.* 107. 6. 15. *Prov.* 18. 10. *Psalme* 34. 6.

Quest. 3. Who are here worthy of blame?

Answer 1. First, those who neglect this Religious, and acceptable worke of prayer; *Paul* would have all men to pray, and all men to bee prayed for, 1 *Tim.* 2. 1. 8. And indeed they are unworthy of mercy who will not begge it.

Answer 2. Secondly, those who in praying doe not call upon God religiously, but use much babbling, and many vaine and idle repetitions.

Thirdly, those who rashly approach unto God; intruding themselves into his presence without due and fitting preparation.

Question 4. How may we be assured that our prayers as a religious good worke shall be accepted of God?

Answer. 1. First, let us labour to be assured of Gods love towards us; for if he love us, hee will heare us; Read *Psal.* 3. 3. 5. and 5. 2. and 18. 2. 3. and 63. 1.

Answer 2. Secondly, let us labour to be acquainted with our God; no stranger dare approach into the Kings presence, but his houshold servants ordinarily without checke or controlement; let us be frequent in holy meditation, which is a *Soliloquie* with God; and then we may be assured that he will heare us, when by prayer we speake unto him.

Answer 3. Thirdly, let us learne the true manner of prayer. Here observe that it doth not consist in voyce but in heart, wherein foure things are required, namely,

1. Understanding, we must pray with our understanding (1 *Corinth* 14.) that is, we must not onely know what wee say, but we must knowingly offer up our prayers unto God; or as Saint *Paul* saith, *make our requests and desires knowne unto him*, *Philip.* 4. 5. 6.

2. The Spirit; *we must pray with the Spirit*, that is, fervently, and powerfully, *Rom.* 12. 11. and 1 *Peter* 3. 21.

3. Faith; *wee must pray in faith* (*James* 1. 6.) and then wee shall obtaine any thing at Gods hands.

4. Purity; wee must labour to hate sinne, and to serve the Lord, and then the Lord will heare our prayers 1 *Tim.* 2. 8.

B. Secondly, many pray unto God, whose prayers are not acceptable; or there are prayers which are unprofitable; many shall crie *Lord, Lord,* which never shall be saved, saith our Saviour here; and the Holy-Ghost in divers others places. as *Jerem.* 7. 4. &c. *Proverb.* 1. 24. *Psal.* 18. 42. *Jer.* 11. 11. *Ezech.* 8. 18. *Mich.* 3. 4.

Quest. 5. Why are the prayers of many unprofitable?

Answer. 1. First, because many will not heare God when he cals to them in his word, therefore hee will not heare them when they call unto him by prayer, *Proverbs* 1. 24. &c.

Answer. 2. Secondly, many pray and are not heard, because they seeke not unto the Lord in time, *Esay* 55. 6 If we desire to be heard, we must take the Lords time and call upon him in an acceptable season, and then we shall be heard.

Answer. 3. Thirdly, the true cause why some pray and obtaine not their sutes at Gods hands, is because they pray not truly; or because their prayer is no true prayer; but either powred forth hypocritically; drawing neare unto God with the lips, but not with the heart, *Math.* 15. 9. Or else coldly and careleslesly, not intending the holy worke in hand.

Quest. 6. Who erre here?

Answer 1. First, those who remaine in their sinnes, and yet perswade themselves they shall be heard, *John* 9. 31.

Answer 2. Secondly, those who have but onely an hypocriticall shew of Religion in them, and yet fully perswade themselves that their prayers shall be both pleasing unto God, and profitable unto themselves. Now both these are vulgar and common errours, some out of a carnall confidence, some out of an hypocriticall confidence hoping to be heard.

Quest. 7. How may we know that our assurance and confidence is true, and neither carnall, nor hypocriticall?

Answer. Prove and examine thy selfe by these signes, namely,

First, hast thou made the Lord thy God? both by receiving from him the seale and earnest of his love, the evidence of his Spirit, and by giving thy selfe wholy up unto him, and his service, *John* 8. 34. and 1 *Cor.* 6. 20.

Secondly, doth the Lord dwell and inhabite within in thy heart, that is,

1. Is his love there? dost thou love him unfainedly, and desire and long for him above all other things? *Psalm.* 27. 4. and 42. 1. and 63. 1.

2. Is

2. Is his feare there? doſt thou tremble before him? art thou fearefull to offend him? art thou aſhamed, and affected with bluſhing for thy former ſinnes? art thou ſmit with an awfull reverence of Gods preſence?

3. Is his comfort there? doe the comforts of the Lord refreſh thy heart? If theſe things be in us, then certainely God is within us, and when wee pray, will ſurely liſten unto us.

Thirdly, whether are theſe things perpetually in thee or not? art thou not one of theſe, who remembers the Lord, and the Lords worke onely upon the Lords day? or doſt thou alwayes remember thy God, and ſerve him in a conſtant practiſe of life? Certainely if the Spirit of God witneſſe unto our ſpirits, that we have addicted our ſelves wholy unto God; and that the Lord hath his reſidence in our hearts; and that wee labour to ſerve him in a conſtant courſe of Religion all our lives; we may be then confidently aſſured, that the hope we have to be heard when wee pray, is neither carnall nor hypocriticall, but true and ſpirituall.

Sect. 2. §. 2. Shall not enter into the Kingdom of heaven.

Queſtion. What is the meaning of theſe words?

Anſwer 1. First, by theſe words, *he ſhall not enter*, many underſtand the ſpirituall Church; as if our Saviour would ſay, they are not my members, although they call upon me, and propheſie in my name: but this followes, verſe 22.

Anſwer 2. Secondly, by theſe words, *The Kingdome of heaven*, is commonly meant eternall joy; as if our Saviour would ſay, It is not ſo eaſie a thing to enter into eternall bliſſe, as many ſuppoſe it to be, 1 *Peter* 4. 18.

But this is handled ſufficiently, *Math.* 6. 33. and 7. 13, 14.

Verſe 22. Verſe 22. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out Devils? and in thy name done many wonderfull workes?

Sect. 1. §. 1. In that day.

Illo, is a *relative*, but it hath here no *Antecedent*; And therefore it is to bee underſtood, Κατ' ἐξοχὴν of the end of the world, or the laſt day: wherein two things are implied, to wit,

First, that there is a day of judgement, *C.*

Secondly there is a time when all ſhall be judged. *D.*

Obſervat. 1. *C.* First, our Saviour by theſe words, *In that day*, doth teach us, That there ſhall certainely be a day of judgement, wee have elſe-where amply handled this, and therefore here I inſiſt not upon it; I onely entreat the Reader for the proofe of the propoſition to reade theſe places, *Act.* 1. 11. and 17. 31. *Rom.* 2. 16. and 2 *Theſſal.* 2. 2.

Queſt. 1. What is the nature of this day?

Anſwer 1. First, therein all things in this world ſhall be diſſolved, 1 *Pet.* 4. 7. and 2 *Pet.* 3. 10. 12.

Anſwer 2. Secondly, on that day all ſhall be judged, *Mat.* 25. But of this in the next propoſition.

Anſwer. 3. Thirdly, after this day there ſhall be *time no longer*. *Revelat.* 6. 10.

D *Obſervat. 2.* *D.* Secondly, our Saviour by theſe words, *In that day*; teacheth us, That there is a time when all perſons, all actions ſhall be judged. *Revelat.* 20. 12. and 2. *Corinth.* 5. 10. *Rom.* 14. 10. 12.

Why will God judge all at the laſt day? *Queſtion 2.*

First, becauſe otherwiſe (if with reverence I may ſpeake it) injury ſhould be offred unto the godly; for they ſuffer many things, while worldlings ſwell with pleaſure and aboundance, *Pſalme* 73. 17. *Anſwer 1.*

Secondly, becauſe otherwayes the Lord ſhould be injurious unto his Law, which is violated, tranſgreſſed, and contemned by the wicked. *Anſwer 2.*

What is required of us in regard of this day? *Queſt. 3.*

First, meditate daily and hourely thereof; remember thy laſt end, conſider all men muſt die, and all muſt be judged. *Hebr.* 9. 27. For this will make thee more carefull of thy actions, when thou remembreſt that one day all will be told thee whatſoever thou haſt done, and thou ſhalt be judged according to that which thou haſt done. *Anſwer 1.*

Some may object here, oh but this remembrance of the day of judgment, doth grieve, and deject the minde, and affect the heart with nothing but ſighing, and ſadneſſe, and ſorrow. *Object.*

Though it be thus, yet we muſt not therefore forbeare them editation and remembrance thereof, for it is better to goe into the houſe of mourning then of mirth, *Eccleſ.* 7. 4. But further, whoſoever is dejected and caſt downe with the remember of rhis day, it is for one of theſe cauſes, namely, either, *Anſwer.*

1. Becauſe the world is deere unto him; that is, becauſe he is married either unto his pleaſure, or treaſure, or honour, or his owne will and wayes; and theſe he delights in here, and whether he ſhall have ſuch delights in the other world or not, he knowes not; and therefore the remembrance of leaving this to goe unto that, makes him afflict himſelfe: Or,

2. Becauſe his ſinnes amaze him; and for his ſinnes his heart preſageth terrible things: Or,

3. Becauſe he is not prepared for that day; not having yet entred into a covenant with God, not being yet reconciled unto God; not being ſealed by the Spirit of God unto ſalvation.

Certainely there is nothing ſo
- Sure, as death, or that we muſt die.
- Unſure, as when, or how quickly we muſt die.
- Neceſſary, as the meditation of death, and what will become of us when we die.

Secondly, we muſt prepare our ſelves ſo for this day, that it may be a day of refreſhing unto us. *Anſwer 2.*

How may wee know whether it will be well with us or no at that day? *Queſtion 4.*

Surely it ſhall goe well with the righteous; and therefore let us examine our ſelves by theſe ſignes, whether we be righteous men or not, to wit, *Anſwer.*

First, are all thy ſinnes pardoned, and blotted out in Chriſt? art thou waſhed cleane in the blood of the Lambe? *Pſalme* 32. 1. *Rev.* 7. 14.

Secondly, hath the Spirit of God taught thee to call God Father? art thou by the Spirit aſſured that thou art a child of God by adoption? *Rom.* 8. 15. *Galath.* 4. 6.

Thirdly, art thou cloathed with the garments of Chriſts righteouſneſſe? and doſt thou ſhow forth the fruits of holineſſe in thy life and converſation, 1 *Cor.* 6. 10. *Rev.* 19. 8.

Certainely,

Certainely, to him who is assured by the evidence of the Spirit of his remission, adoption, and justification in Christ, and of his sanctification by the Holy-Ghost; the last day will be a day of refreshing, and unspeakeable consolation.

Sect. 2. §. 2. *Have we not prophecied in thy name.*

Two things are here observable, to wit,

First, that wicked men may prophecy in the name of Christ? *E.*

Secondly, that those who prophecy in the name of Christ, and are false Apostles, are the worst of all. *F.*

E. First, in these words, *we have prophecied in thy name*, our Saviour showes, That wicked men may prophecie in the name of Christ; or, that the onely profession of the name of Christ is not sufficient unto salvation. 1 *Cor.* 9. 27. And hence it is that wicked men who will not be reformed are forbidden to take the word of God in their mouthes, *Psalme* 50. 16.

Quest. 1. How doth it appeare that a man may both professe, and preach Christ, and yet not be saved?

Answer 1. First, this appeares *Ab origine*, from the originall, ground, or cause thereof; For it may proceed,

1. From covetousnesse, that they may be provided for, and maintained: Or,

2. From vaine glory, that they may be praised, and applauded: Or,

3. From hypocriticall pride, that they may reprehend and blame others.

Answer. 2. Secondly, this is evident, *Ab effectu*; from the effects, because such an one by his preaching and profession, doth often amend, reclame, and reforme others, but not himselfe, *Psalme* 50. 16. and 1 *Cor.* 9. 27.

F. Secondly, Christ by these words, *Wee have prophecied in thy name*, doth teach us, That those who prophecie in the name of Christ, and are but false Apostles, are the worst of all; because they deceive unstable soules under Christs name: Or, they deceive the most dangerously, who doe it

Quest. 2. under a pretence of Religion; as *Colos* 2. 18. 23.

Answer. Why are they the worst who under a colour of Religion deceive others?

Because such deceive the good; or those who are well minded, and judge according to the outward appearance, *Math.* 24. 24. and 2 *Cor.* 11. 13. If Satan should show himselfe in his colours when he tempts, the very conscience of man would abhorre his temptations, and for feare, flie unto God. And therefore those who goe about to deceive under a colour of Religion, doe most nearely resemble the devill, who transformeth himselfe into an Angell of light when he would deceive.

Section 3. §. 3. *In thy name we have cast out devils.*

Our Saviour in these words sheweth, That a man may have power over Satan, and yet not be saved, *Luke* 10. 20. The Apostles say, the devils were subdued unto us, now amongst them was *Judas*, who I am perswaded cast out devils as well as the rest: yea it is cleare that *Simon Magus*, and *Elymas* the sorcerer had power over Satan, as shall be shewed more by and by.

Quest. 1. Why doth God give this power unto such as are indeed the captives of Satan, for such are all who are not the free-men of Jesus Christ?

Answer. 1. First, this power is given for the confirming of others; *Signes are for those who beleeve not*, 1 *Corinth.* 14.

Answer 2. Secondly, this power is given for the magnifying of the Gospell which they preach.

Quest. 2. How manifold is this power which false Prophets, or any other wicked men have over Satan?

Answer. There are principally three sorts of men who have power over Satan; or there is a threefold power which men have over him; *viz.* either, 1. by the permission and concession of God: Or 2. by the contract of the devill: Or 3. by the vertue of meanes or second causes.

First, some have power over Satan, *concessione Dei*, by the concession and permission of God; And this is twofold, to wit, either annexed, and tyed

1. To the Apostolicall Ordination; and thus Christ promiseth them this power, and performeth his promise unto them; for in the name of Christ they cast out devils. *Acts* 16.

2. This permission or concession is annexed unto faith; by the meanes of prayer, the word, and striving, struggling, and wrastling against Satan, *Ephes.* 6. and *James* 4. and 1 *Pet.* 5. Now this power is altogether good; and every man ought to labour so diligently, and industriously in the use of these meanes, that the Lord might give this power unto him.

Secondly, some have power over Satan, *Contractu Satanæ*, by some compact or agreement which is betweene them and the devill; thus Witches have power over the devill, by some contract either openly, or secretly made betwixt them. Now there are two sorts of these witches, namely good and bad, hurting and helping witches, as they usually are tearmed by the vulgar sort; but indeed they are both bad; because they use the helpe of the devill, to the disgrace and dishonour of God, as though he were not able to helpe them. Now indeed neither the hurting nor helping witch hath power over Satan, but onely seemeth to have: for while they seeme to cast him out of others, he doth possesse them themselves.

Thirdly, some seeme to have power over Satan, *Ex vi & usu Mediorum*, by vertue of some second causes, and the use of some meanes; thus Inchanters, and Conjurers, have power over Satan. *Augustine* telleth us (*k*) that *Porphyrius* would boast, that the Magicians could affright the devil, and make him tremble and quake like an Aspen leafe. But these are but trifles, for he according to his wonted subtlety, doth faine himselfe timerous and cowardly, that hee may the easier overcome and prevaile against those who seeme audacious and bold.

(*k*) *August. Civit. Dei* 10. 11.

Sect. 4. §. 4. *In thy name we have done many wonderfull workes.*

Christ our blessed Saviour would by these words have us to know, that the faith of Miracles doth not make (nor assure) a man to be the child of God, neither doth it alwayes prove, or argue true Religion or sound doctrine; This appeares by the example of *Jannes* and *Jambres*; and also by

these

436

these places, *Math.* 24. 24. and 2 *Thes.* 2. 9, &c. And therefore God admoniſheth his people not to be ſeduced, although ſome ſhould worke miracles for the confirming of their falſe, ſuperſtitious, and Idolatrous doctrine, *Deuter.* 13. 1. 2, &c.

Queſt. 1. Why doth the Lord permit and ſuffer wicked men to worke miracles?

Anſwer. 1. First, God ſuffereth it, to prove his children, whether they be ſo ſettled in the truth, that nothing can remove them.

Anſwer 2. Secondly, God ſometimes permits it, in judgement unto others; becauſe they will not beleeve nor obey the truth.

Anſwer. 3. Thirdly, God ſuffers it, that he may knit us the more cloſe unto his word; for when we ſee that Prophecies, and Miracles, and all other things may deceive us, it will make us more carefull to adhere and ſticke cloſe to the Scriptures, as the onely ſure, true, and perfect rule of truth.

Queſtion 2. Who erre here?

Anſwer 1. First, the Papiſts who bragge and boaſt of Miracles; but of this ſomething hath formerly beene ſaid.

Anſwer 2. Secondly, thoſe who hope they are the children of God, for leſſe cauſes then the working of Miracles: There are many who upon very ſlender grounds, perſwade themſelves, that they belong unto God, as for example,

1. Some ſay, I have lived thus long, and yet I was never brought into any poverty or want: And therefore without doubt, I am precious in the Lords eye ſight.

2. Some ſay, my riches encreaſe daily, I proſper in whatſoever I take in hand; and therefore I perſwade my ſelfe, that I am one of Gods beloved ones.

3. Some ſay, I languiſhed in ſuch or ſuch a ſickneſſe or diſeaſe, from which there was ſo ſmall hope of recovery, that the learned Phyſicians had given me over; and yet contrary to all hope, and beyond all ſtrength of nature, the Lord raiſed me up againe to my perfect health and ſtrength; And therfore this his gracious dealing with me, doth aſſure me that I am one of thoſe whom he hath promiſed never to forſake, faile, or leave.

4. Some ſay, I eſcaped ſuch or ſuch a danger which was extraordinary, and almoſt miraculous; may I not therefore aſſure my ſelfe that I am one of Gods children, ſeeing he was ſo ready to helpe and protect me in the time of need?

Thus many leane upon the ſtaffe of Egypt, & truſt to ſuch deceivable hopes as will utterly faile them, and fruſtrate their expectation: For many notorious wicked men have bin preſerved from want & poverty; have bin bleſſed with riches and abundance; have beene reſtored unto health, and recovered from ſome extreame ſickneſſe; yea, have beene preſerved and protected from ſome eminent danger; And the Wiſe-man in generall telleth us, that *neither love nor hatred is knowne by any externall thing, Eccleſ.* 9. 1.

Queſt. 3. By what kind of faith doth wicked men worke Miracles?

Anſwer. There is a threefold kind of faith, namely,

First, a faith which conſiſts of humane opinion, and perſwaſion, whereby thoſe things are beleeved to be no leſſe true which are laid downe in the Hiſtory of the Bible, then are the Hiſtories of *Livie, Suetonius*, and thoſe who writ of new and unknowne Ilands. This kind of faith in many things is common to the Turkes and Jewes: And therefore by this faith falſe Prophets doe not worke Miracles.

Secondly, there is a faith, whereby verily, vively & efficaciouſly, we aſſent to the promiſe of the mercy of God, being incited, and ſtirred up by the divine blaſts, and motions of the Spirit of God: This is juſtifying faith, and therefore by this wicked men doe not worke Miracles.

Thirdly, there is a faith which is called miraculous, or the faith of Miracles, by which no change is wrought at all in the party in whom it is, neither is he made one haire better thereby: This faith is a vehement motion and perſwaſion of the divine *Spirit* whereby a man is incited to worke Miracles, and to begge this power of God, wholy beleeving, that it is Gods will that they ſhould be wrought, and that that which they deſire ſhall be granted. Now thoſe which adhere unto this beleefe, ſometimes obtaine what they deſire (*l*). And by this kind of faith it is that wicked men, and falſe Prophets worke Miracles.

(*l*) *Pet. Mar. in Judic. c. 6. ver.* 37, 38. *pag.* 87. 6.

Verſe 23. *And then will I profeſſe unto them, I never knew you: Depart from me yee that worke iniquity, I never knew you.* *Verſe* 23.

Where we muſt obſerve that Chriſt ſaith not, *Non noſco vos nunc, I know you not now*, to wit, when your hypocriſie is detected and diſcovered; but *nunquam novi vos, I never knew you*, to wit, not then when you profeſſed the faith, or prophecied, or wrought Miracles in my name. Now *Noſſe* here doth not ſignifie a bare knowledge, but approbation; *I never knew you*, that is, I knew you, and tooke notice of you, but I did never approve of you.

Queſtion. 1. How can they worke Miracles, who are unknowne unto God? For uſually and truely we diſtinguiſh of Miracles, that they are either,

First, falſe, as 2 *Theſſal.* 2. 9. 11. And theſe are but Impoſtures, and deluſions; Or,

Secondly, true; and theſe are wrought by faith. Now doth not Chriſt know theſe, that by faith in him worke Miracles?

Anſwer. We muſt diſtinguiſh of faith in this manner,

In faith there are two acts, to wit,
- First, a certaine aſſent or apprehenſion: this is hiſtorical, a faith which the devill may have, *Ja.* 2.
- Secondly, an application of the thing beleeved; and this is two-fold, either
  - First, weake, and unſtable as is in the —— Preſumptuous faith; And Temporary faith.
  - Secondly, ſolid, apprehending either
    - Whole Chriſt, or Chriſt in part, which is called Saving faith. Miraculous faith.

Now (as was affirmed and confirmed before) a man may have a Miraculous faith, and yet be unknowne unto Chriſt, but thoſe in whom is wrought this ſaving faith are knowne unto him. Whence We

Observat. We may learne, That a man may have some particular good spirituall gifts, and things in him, and yet not be a true faithfull child of God? The Pharisee did many good things, and yet was but an hypocrite: *Luke* 18. 11, &c. Many workes shew themselves good outwardly, which proceede not from a true roote: as appears, *Hebr.* 6. 4. 5. and 10. 26. and 2 *Pet.* 2. 20, &c.

Quest. 4. What good things may be in him who is not truely good in heart, and truely faithfull?

Answer. 1. First, he may lament his sinnes committed, as *Cain*, and *Judas*, and *Ahab* did.

Answer 2. Secondly, he may be true in his words, and promises, though he lose by it.

Answer. 3. Thirdly, he may be charitable to the poore, and plentifull in charitable workes, 1 *Cor.* 13. 2.

Answer 4. Fourthly, he may professe the truth and joyne himselfe to the society of Gods children; as did *Simon Magus*, *Acts* 8. and *Saul* when he prophecied 1. *Samuel.*

Answer. 5. Fiftly, he may reverence the word of God, as *Herod* did, *Mark* 6. 20. All these things a man may doe, and yet not be a whit benefitted thereby unto salvation, because they may be in an unregenerate man.

Quest. 5. How may we know that we are the children of God?

Answer. Labour for these things which follow; for if they be in us we may be certainly assured of our filiation;

First, let us labour to be truely begotten and borne anew of the holy Spirit, *John* 3. 5.

Secondly, let us labour to be baptized with fire.

Thirdly, let us labour for internall light, and peace, and that we may be filled with the fulnesse of God, *Jerem.* 31. 34. *Phil.* 4. 7. *Ephe.* 2. 14.

Fourthly, let us consecrate and dedicate our selves wholy up unto the Lord, 1 *Corinth.* 6. 20. This is done two manner of wayes, namely,

1. *Voto*, by vow; This many promise to doe, vowing and promising to serve the Lord.

2. *Praxi*, in performance; And thus wee must principally study, how to serve, and glorifie our God in all things, all our dayes.

Verse 24. 25. Verse 24. 25. *Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rocke: And the raine descended, and the flouds came, and the winde blew, and beat upon that house, and it fell not, for it was founded upon a rocke.*

Sect. 1. §. 1. *Whosoever heareth these sayings, & doth them*; Our Saviour not saying barely whosoever heareth, but adding, who so heareth and doth these things; may move these questions, namely,

Quest. 1. How many sort of hearers are there?

Answer 1. First, some separate themselves from phanaticall and erroneous opinions, hearing onely the word of God, and acknowledging it onely to be the good word of truth; thus approving, praising, and admiring of it, and here stopping, contenting themselves with this, that they heare the word, that they can discerne thereof, and that they professe themselves to embrace the doctrine therein contained. These are they whom our Saviour here saith, *heare the word, but doe it not.*

Answer. 2. Secondly, some heare the word, and yet remaine wicked both in word and deed.

Answer 3. Thirdly, some heare the word, and are thereby perswaded to eschew evill, but not to doe good.

Answer 4. Fourthly, some heare the word, and seeme to obey it, both in word and deed, but doe it in hypocrisie; making faire shewes and pretences before men, but their hearts runnes after their sinnes.

Answer 5. Fiftly, some heare the word, and labour in sincerity of heart to obey it.

Quest. 2. Who is the best, and most blessed hearer?

Answer. He that heareth the word of God, and doth it, for such an one our Saviour pronounceth truly wise.

Quest. 3. How may we know whether we be such blessed hearers or not?

Answer. Wee may easily know that we are hearers and doers by these signes; namely,

First, if we heare the word with joy; as *Jeremiah* did; *Thy words were found, and I did eate them, and thy word was unto me the joy and rejoycing of mine heart, Jerem.* 15. 16.

Secondly, if wee doe with the word, as with Physicke sent unto us in our necessity and sicknesse; that is, neither reject it, nor apply it unto others, but unto our selves onely.

Thirdly, if we concoct, and digest all things well which wee heare; labouring to sucke some good juice out of all we heare: It is an excellent signe of a good hearer, to come away from the word, either better, or more learned; either more humbled or more comforted; either taught some lesson which formerly he had not learnt, or more confirmed in some truth which formely hee had heard. Certainely it is a signe of a sound body, to turne all good meat into good blood, moysture, and nourishment.

Fourthly, if wee be reproved and checked by the word, and endure it patiently, not being a whit provoked or incensed thereby, but loving reproofe better then flattery; it is a sure signe of a good hearer; For flesh and blood cannot teach this (it being opposite unto nature) but it is the worke of the blessed Spirit.

Fiftly, if we doe not onely patiently heare reproofe, but also desire corrosives and reprehensions, yea, come unto the word, with a desire that God would lay open and manifest unto us whatsoever in us is displeasing unto him: it is an excellent signe of a good hearer. And therefore if wee desire to be such as build their houses upon the true rocke, let us heare the word of God with joy, not with wearisomenesse; let us apply it unto our selves, not unto others; let us lay up in our hearts and practise in our lives what wee heare in the word; let us love, not hate those who reprove us; yea, let us desire God (when wee come to his house) so to direct the mouth of his servant who from him is to speake unto us, that the word preached, may be as a glasse, wherin we may clearely see all our blemishes, and whatsoever is amisse.

Question 4. How may men gaine by their hearing? or, what is required of those who desire so to heare, that they may reape true benefit thereby?

Answer. 1. First, they must meditate and ruminate seriously of what they reade and heare.

Secondly,

Secondly, they must pray fervently unto God; to give them grace to beleeve, and practise what they reade or heare.

Answer 2.

Answer. 3. Thirdly, they must talke, and conferre about that which they read or heare: because frequent meditation, fervent supplication, and pious communication and conference, causeth the word to take deeper roote, and to bring forth much sweeter fruit in us.

Our Saviour here conjoyning *hearing* and *doing* together, would have us know that neither of them are sufficient alone; wee must not *heare* and refuse to *obey*, for that is but *dead hearing*; wee must not *obey*, and refuse to *heare*, for that is but *blind obedience.*

Quest. 5. Why must we both *heare*, and *doe*, the word of God?

Answer 1. First, because all spirituall knowledge is to be found in the word, *Esa.* 8. 20. *Colos.* 3. 16.

Answer 2. Secondly, because the sweetest comfort, and soundest doctrine, is drawne from the fountaine of the Scriptures; whence it is compared to *hony*, *Ezech.* 3. 3. to *wine* and *milke*, *Esa.* 55. 1. 2. yea, *it is much sweeter then hony* (*Psal.* 119. 103.) and *more precious then gold*, *Psal.* 119. 72. 127.

Answer. 3. Thirdly, the Scripture was written for us, and for our instruction and consolation (*Rom.* 4. 23. and 15. 4. and 1 *Corinth.* 10. 11.) and therefore there is great reason that we should be both diligent in hearing, and carefull in the practise thereof.

Answer. 4. Fourthly, it is necessary that we should both *heare* and *obey* the word, because it is the best weapon against Satan. God is stronger then Satan, and his word is more powerfull then the devils assaults; as we see. *Matth.* 4. 7. and *Ephes.* 6. 17 and 2 *Timoth.* 3. 16. and *Hebr.* 1. 3.

Answer. 5. Fiftly, it is requisite that we should *heare* and *doe* those things which the word teacheth, because it is the foundation or ground worke of our salvation (*Acts* 13. 16. and 28. 28.). As appeares thus.

1. The word is the meanes to beget us, *James* 1. 18. and 1 *Pet.* 1. 23.

2. The word is the meanes to worke faith in us, *Rom.* 10. 17.

3. The word doth feed and nourish us as well as beget us; for *ex iisdem nutrimur ex quibus generamur*, 1 *Pet.* 2. 2.

4. The word is the sword whereby our spirituall enemies are over-come, *Ephes.* 6. 13.

5. The word is a light, and a Lanthorne to direct our steps by, *Psal.* 119. 105.

6. The word is the mighty power of God unto salvation, *Rom.* 1. 16. and 1 *Cor.* 1. 18. 21.

Answer 6. Sixtly, we should be carefull to heare and obey the word of God, because so wee shall approve our selves unto our God to be wise men and not fooles; as followes in the next words.

Sect. 2. §. 2. *I will liken him to a wise man.*

Quest. 1. What is true wisedome?

Answer. True wisedome is to keepe and observe the word and Commandement of God; *He that heares my words and doth them, I will liken him* (saith Christ) *to a wise man*; So the Lord saith (by his servant *Moses*) unto his people, *if you will be obedient unto my Lawes, ye shall be the wisest Nation under heaven*, *Deuter.* 4. 6. and *Proverb* 2. 1. unto the 9. verse, and 4. 1. yea, that obedient hearing is true wisedome is verified by *Psalme* 32. which is intituled *Maschil*, or *Davids* learning, and is indeed a notable Psalme of learning, containing the summe of all Religion; which is by *David* reduced to these two heads, his *Repentance*, and his *new obedience*; And hence it is said, that *the feare of the Lord is the beginning of wisedome* *Psalme* 111. 10. and *Proverb.* 1. 7.

Quest. 2. Why is obedient hearing true wisedome.

Answer 1. First, because it makes us wise, *Psalme* 119. *Part* 13. yea, wise unto salvation, *Colossians*, 3. 16.

Answer 2. Secondly, because it is the All-wise God that gives this wisedome; *If any lacke wisedome, let him aske it of God, who giveth to all*, *Jam.* 1. 5. *Colos.* 3. 16. *Prov.* 2. 6.

Answer 3. Thirdly, because the whole nature of wisedome is included herein: For the proofe hereof observe, that in wisedome there are these two things required, namely,

1. For a man to be carefull of himselfe. And.

2. For a man to preferre the best, most excellent, and most profitable things: Now hee that heares and obeyes the word of God, hath true care of himselfe, and his estate and condition; and doth give the preheminence to the best things: For *what will it profit a man to win the whole world and lose his owne soule?*

Quest. 3. How may this wisedome be obtained?

Answer 1. First, *Be a foole, that thou maist be made wise*, 1 *Corinth.* 3. 18. 19. Acknowledge that hitherto thou hast beene foolish, preferring vaine and idle things before divine. There are two signes of foolishnesse, to wit,

1. To preferre childish things, as babies, bables, ratles, and the like, before that which farre excels them, as gold, jewels, or possessions of land.

2. To deride and scoffe at those things which are both good in themselves and good in regard of us. Now there are also two sorts of mockers, namely.

First, open and impudent, which with a blacke and diabolicall mouth scoffe at holy things.

Answer 2. Secondly, secret, who say nothing, but inwardly, and in their sleeve laugh at and deride the folly of the Saints, who take so much care to mortifie themselves, and are so strict in the service of God; because they thinke a man may come to heaven without all this stirre, and they are more nice then wise that make such a hard and difficult matter of it.

Secondly, remember that true wisedome comes from above, *Jam.* 3. 17. and is opposite to the wisedome of the flesh, *Rom.* 8. 6, &c. and *Jam.* 3. 15. 17. And therfore is to be learnt in the word by prayer: The word is a Casket wherein this rich treasure of wisedome is locked, and the Lord hath the key thereof, for hee onely maketh men truely and aright to understand the word:

Wherefore

Wherefore wee ſhould bee frequent in the hearing and reading thereof, praying fervently unto God for that eye ſalve whereby wee may bee able to underſtand it.

Anſwer. 3. Thirdly, having obtained ſpirituall wiſedome place it in thy heart, and affections; that is, delight in it, and prize it above all earthly things, *Pſal.* 122. 1.

Sect. 3. §. 3. *And the raine deſcended, and the floods came, and the winds blew, and beate upon that houſe.*

Queſt. 1. What is meant by this ſtorme here deſcribed?

Anſwer. In generall it ſignifies a future triall; as if our Saviour would ſay, there ſhall be a time when all mens workes ſhall bee tried, and proved, whether they bee good or not. Reade *Luke* 16. 25. *Acts* 17. 31. and 1. *Corinth.* 3. 13. and 2 *Cor.* 5. 10. *Rom.* 2. 6. 16. *Apoc.* 20. 12.

Queſt. 2. Why muſt mens workes bee prooved and tried?

Anſwer. Becauſe as there are ſome wicked, whoſe evill workes are manifeſt; *Pſalm.* 73. 18. So there are ſome hypocrites, whoſe workes ſeeme outwardly good; And therefore it is neceſſary that they ſhould bee brought to the touchſtone, and fiery tryall, to ſee whether they bee true gold or guilded copper.

Queſt. 3. How may wee proove our ſelves, and our owne eſtates, and workes, that thereby wee may know what wee ſhall bee found to bee when GOD proves us?

Anſwer 1. Firſt, examine thy begetting and birth; whether art thou truely regenerated or not? is there a change wrought in thee? haſt thou felt the panges of the new birth, and beene truely ſorrowfull for thy ſins? a living body hath warmth and heat in it, a dead carkaſſe is cold as lead; and therfore examine whether there be any warmth, and fire of zeale in thee or not? For by theſe three things, a true and totall change, a ſerious & hearty ſorrow, and true heate of zeale; a man may know whether hee be regenerated or not.

Anſwer 2. Secondly, examine thy foundation; whether art thou built upon the rocke CHRIST JESVS, or not? that is, haſt thou a ſure and certaine faith in CHRIST? yea haſt thou CHRIST within in thy ſoule?

Anſwer 3. Thirdly, examine thy comfort; whether haſt thou a houſe, and home, and habitation built upon this ſure foundation or not? A houſe where thou dwelleſt, and workeſt, and reſteſt thy ſelfe; a houſe wherein thou rejoyceſt, and deſireſt to end thy dayes? Doſt thou live with Chriſt? and walke with Chriſt? and delight thy ſelfe in Chriſt? yea ſo rejoyce in the fruition and poſſeſſion of him that thou reſolveſt, Neither life nor death ſhall ſeparate thee from thy beloved Lord? Certainly then thou maiſt be aſſured that when the Lord comes to proove the world, hee will approove of thee.

Queſt. 4. What is here particularly meant by *water* and *flood*? where it is ſaid, *the water deſcended, and the floods came*?

Anſwer 1. Firſt ſometimes they ſignifie comfort and delight: thus *David* ſaith, *he leadeth me beſide the ſtill waters* (*Pſal.* 23. 2.) that is, waters of quietneſſe, peace, & joy; but *water* doth not ſignifie thus in this place.

Secondly, ſometimes *water* and *floods* ſignifie affliction, and perſecution, and danger, and ſickneſſe, and temptations, and allurements unto ſinne: as appeares evidently by theſe places, *Pſalm.* 18. 16. and 32. 6. and 46. 3 and 69. 14. 15. and 88. 17. and 124. 4. 144. 7. *Lament.* 3. 54. *Ezech.* 26. 19. *Revel.* 12. 15. And thus *water* and *floods* are taken in this place; whereby our Saviour would teach us, That afflictions, perſecutions, and trials muſt bee expected by the godly, that they may labour the better to arme themſelves againſt them. Reade *Pſalm.* 66. 12. &c. and 34. 19. *Acts* 14 22. and 2 *Timoth.* 3. 12. *Revel.* 12. 13. and 1. *Pet.* 4. 12. *Anſwer* 2. *Obſervat.*

Why muſt the godly expect affliction? *Queſtion.* §.

First, becauſe it is their lot and portion. *Hebrew.* 12. 9. *Anſwer* 1.

Secondly, becauſe it is the condition of glory; *Rom.* 8. 17. *If we ſuffer wee ſhall bee glorified, &c.* 2 *Tim.* 2. 12.

Thirdly, becauſe Sathan (the ſworne enemie of all the elect) will labour by theſe meanes to overthrow them, and draw them from God. Sometimes the divel tempts them by proſperity, ſometimes by adverſity, leaving no meanes unſought by which hee hath any hope to prevaile againſt them: And therefore they muſt expect to be thus aſſaulted, and labour manfully to withſtand it. *Anſwer* 3.

Fourthly, God often by this meanes trieth what is in us, and whether we will acquit our ſelves like men, adhering unto him even in the midſt of danger; Thus God tries *Iob*, who in his heavie affliction promiſeth not to forſake God though hee kill him. And therefore ſeeing that both Sathan thus tempts, and God tries, wee had need to expect afflictions, and to prepare our ſelves for them. *Anſwer* 4.

What afflictions muſt we expect? *Queſtion* 6.

First, ſometimes *violent windes*; that is, externall power, oppoſition, and perſecution. *Anſwer* 1.

Secondly, ſometimes *floods*; that is, the wicked cuſtomes of our dayes and times; and the perſwaſions, and allurements of our ſociety and friends. *Anſwer* 2.

Thirdly, ſometimes *ſhowres*; that is internall luſts, and aſſaults, by our carnall affections. *Anſwer.* 3.

Theſe wee muſt expect, and theſe wee muſt labour carefully to arme our ſelves againſt.

1. We muſt bee watchfull over our internall deſires, and take heede *of the luſt of the fleſh, the luſt of the eyes, and the pride of life.* 1 *Iohn* 2. 16. for theſe are ſhrewd ſhowres.

2. Wee muſt take heede of the perſwaſions, and examples of men; For,

Firſt, ſome perſwade unto hereſy, and ſchiſme.

Secondly, ſome perſwade unto iniquitie and ſinne, as drunkenneſſe, adultery, theft, and the like: and that ſometimes by word, ſometimes by example. And theſe ſometimes are ſtrong ſtreames.

3. Wee muſt expect, and prepare againſt perſecutions; for theſe are *windes*, and *ſtormes*; whether they be First, open perſecution. Or,

Secondly, hatred, loſſe of goods, or ſome inferiour puniſhment. Or,

Thirdly, ſcoffing and deriding: as *Iſmael* perſecuted *Iſaac*.

§. 4. *And it fell not.* *Sect.* 4.

We may ſee here the ſecurity of the godly; our Si-

440

viour himselfe saying, that those who heare and doe his words are like a house built upon a rocke, which the winds and stormes of temptations and afflictions cannot overthrow: according to that of the Psalmist, *Psal.* 15. 5. *He that doth these things shall never* *Psal.* 125. 1. *bee moved:* And againe, *They that trust in the Lord shall be as mount Sion, which cannot bee removed, but abideth for ever. Psal.* 125. 1. Yea the phrase or words here used are worth observing for the further proofe of this: In this 25. verse, the word προσέπεσον is used: in verse. 27. προσέκοψαν; the first signifies properly to fall, the second to cut off: To show how that afflictions,

Fall upon
- The righteous, as the stormes, tempests, and floods fall upon the rocke; who notwithstanding all their fury stands immoveable, and is not cut or broken in peeces by them.
- The wicked, and hypocrites, as the axe fals upon the wood, which is cut in peeces by the weight and sharpnesse thereof, reade. *Job* 38. 11. *Psal.* 104. 6. and 46. 1.

§. 5. *For it was founded upon a rocke.*

Section 5. *Quest.* 1. *Answer.* What is the meaning of these words.

The Church of God in Scripture is compared to a house, Citie, & Temple; and therefore the beginning, proceeding, and encreasing of the same is rightly compared to a building. Now in a building there must bee a foundation upon which all may rest, and stay, that is put into that same building: And the foundation must be sure, firme, and immoveable; for otherwise it will faile, and so all others parts of the building wanting their stay, will fall to the ground. Now nothing is so firme sure, and immoveable as a Rocke: and consequently no building so strong as that which is raysed upon a rockie foundation. A house (saith our Saviour in this place) builded upon the sand is easily ruinated, & soon: shaken to pieces; but that which is builded upon a rocke standeth sure, and firme, notwithstanding the furie, and violence of the floods, winds, and tempests: So that by a rocke in this place is meant a sure foundation, that will not faile, nor be moved or shaken, how great a weight soever bee laid upon it: And a man that persists in the observation of those things which he hath learnt from Christ is here meant by the house built upon the rocke.

Quest. 2. *Answer.* How many things are required in a firme and sure foundation?

Three, namely, first, That it be the first thing in the building.

Secondly, that it beare up all the other parts of the building; And

Thirdly, that it be firme and immoveable: For as Christ saith, *If the eye that is the light of the body, bee darkenesse, how great is that darkenesse? Matth.* 6. 23. So, if that which is to support and beare up all, doe faile, and shrinke, all must needs bee shaken and fall asunder.

Question. 3. *Answer.* Who is this Rocke, or foundation?

Christ onely is that foundation upon which the spirituall building of the Church is raised; because he only is that beginning whence all spirituall good originally floweth, and commeth; and upon whom all the perswasion of the truth of things revealed stayeth it selfe, as being the Angell of the great Covenant, and that eternall Word, that was with God in the beginning; And upon whom all our hope, confidence, and expectation of any good groundeth it selfe; *all the promises of God being in him Yea and Amen.* 2 *Cor.* 1. 20. And in this sense the Apostle S. *Paul* 1 *Cor.* 3. 11. saith, *Other foundation can no man lay, then that which is laid, even Iesus Christ.*

Question 4. Is there no other *Foundation* of the Church but only CHRIST?

Answer 1. First, in generall, In respect of some particular times, persons, and things, and in some particular and speciall considerations, there are other things that may rightly be named *Foundations*, both in respect of the spirituall building of the Church; and in respect of the frame and fabrique of vertue, and well-doing raised in this building.

Answer 2. Secondly, the first and principall vertue, namely *Faith*, upon which all other vertues doe stay themselves, & from which they take the first direction that any vertue can give, is rightly named a *foundation.*

Answer. 3. Thirdly, in respect of the forme of Christian doctrine, the first principles of heavenly knowledge, are rightly named a foundation. *Hebr.* 6. 1.

Answer 4. Fourthly, in respect of the confession of the true faith concerning Christ, the first cleare, expresse, and perfect forme of confession that ever was made, concerning the same, may rightly bee named a *foundation*; And in this sence *Peters* faith, and confession is by divers of the Fathers named *the Churches foundation* (*Leo, in Anniversf. Assumpt. serm.* 2.) But they understand not by the faith and confession of *Peter*, either the vertue, and quality of faith abiding in his heart and mind, or the outward act of confessing, but the forme of confession made by him when hee said, *Thou art the Christ, the Sonne of the* *Matth.* 16. *living God:* upon which forme, as being the rule of 16. all right believing, the Church of God is builded.

Answer. 5. Fiftly, in respect of the supernaturall knowledge of God in Christ, the first and immediate revelation made to the Apostles from whom all other were to learne, may rightly and justly be named a *foundation*, upon which the faith of all after-commers is to stay it selfe, and from which in all doubts they must seek resolution. And in this sence *Bellarmine* saith truly, *De pont. Rom. lib.* that the Apostles may bee named *foundations* of the *1. cap.* 11. Church, according to that description, in the Re- *Revel.* 21. 14. velation of *Saint Iohn, of the wall of the Citie of God, that had twelve foundation-stones upon which it was raysed, and in them written the names of the Lambes twelve Apostles:* And in these respects these things may be called *foundations*, but the maine & principal *foundation* of the Church is *this rocke Iesus Christ.*

Verse 1. *Verse* 1: *When he was come downe from the mountaine, great multitudes followed him.*

Observat. Many we heard came unto Christ. Chap. 4. 25. and now we see they will not depart from him: teaching us, that the heart being once truely touched to the quicke followeth Christ willingly: The Sermon was long, yet they stay it out; the sermon was ended, yet they depart not; the preacher descends, but yet they leave him not, but *follow after him.*

Question 1. Why doe so many follow after Christ?

Answer 1. First, because his fame was spread abroad, & great & excellent things were spoken of him. *Matth.* 4. 24.

Answer 2. Secondly, because his words were sweet & gracious, able to win, & allure. *Luke* 11. 27. *Matth.* 7. 28.

Answer. 3. Thirdly, because many were sicke, and diseased;

And

And therefore because hee healed such, many followed after him. *Matth.* 4. 24.

Question. 2. Whence is it that the word of Christ is now so frequently despised, and contemned?

Answer 1. First, because it is not esteemed as a thing of great price: and therefore men sleight it. *Isa.* 53. 1.

Answer. 2. Secondly, because the preachers of the Word are either infamous in themselves, or not famous among men; if their lives bee corrupt, or their persons be contemned, the word they bring must needs bee despised.

Answer 3. Thirdly, because there are few or none sicke among us: wee are not sensible of sinne, or sicknesse, or of our spirituall maladies; And therefore wee despise the Physicke contained in the word. The Scribes and Pharisees were not sensible of their spirituall blindnesse; and therefore they sleight Christ and his doctrine. *John.* 9. 41. Yea hence it is that,

John 9. 41. 1. Wee doe not heare the Word of God with joy, but with wearinesse; because we feele no want of it. *Malach.* 1. 13. Neither,

2. Doe wee heare it with carefulnesse; that is, so heare it, that wee may lay up what wee heare carefully in our hearts, and practise it diligently in our lives? *Acts.* 2. 37. and 8. 6. and 10. 33.

Question. 3. Doe all these who follow Christ, follow him out of true zeale?

Answer 1. First, No; because many fell away: *John.* 6. and many of his followers afterwards crie, *Crucifie him, Crucifie him.*

Answer 2. Secondly, *Many are called, and but few chosen*; and therefore all these were not good, *Matth.* 20. 16. and 22. 14.

Answer. 3. Thirdly, there are divers sorts of followers, namely,

1. Some follow Christ, onely to be healed, and cured of their maladies.

2. Some follow Christ onely that they may eate of his loaves, or be fed by him.

3. Some follow Christ onely, that they may see and behold his miracles.

4. Some follow Christ onely that they may accuse him; or that they may heare or see something by which they may ensnare and entrappe him. And therefore all that follow Christ, doe not follow him out of true zeale.

Quest. 4. How may we know whether we be zealous hearers of the word or not?

Answer 1. First, by the end of our hearing; whether doe we heare that wee may obey? or for some other base, end by end?

Answer 2. Secondly, by our desire to heare; whether doe we hunger after the word of God? or onely heare it upon the Lords day; for the eschewing of the punishment of the law?

Answer 3. Thirdly, by our joy in hearing; whether doe wee heare the word of God with delight? or with a tedious irkesomnesse, as some doe, who thinke never an houre-glasse in the towne so long, as the Churches is?

Answer 4. Fourthly, by our benefit in hearing; whether doe we gaine knowledge by our hearing? or are wee as ignorant as we were? whether doe wee grow up in grace by our hearing? or are wee as dwarfish, and little, and weake, and childish as ever wee were? Whether are wee transformed and changed by our hearing? or are wee the old men wee were still? Certainly, hee that heares for this end that hee may obey, and desireth to heare the word, and delighteth in hearing the word, and groweth up both in knowledge, and grace by hearing the word, is a zealous hearer. But those who heare it for by respects, and doe neither truely desire to heare nor delight in hearing, nor fructifie by their hearing, are no zealous hearers of the word.

Verse 2. *And behold there came a Leper, and worshipped him, saying, Lord if thou wilt, thou canst make me cleane.* — *Verse* 2.

§. 1. *And behold there came a Leper.* — *Sect.* 2.

Quest. 1. What, and how many things are observeable in this verse?

Answer. Three, viz.

First, the person, who was a Leper; *There came a Leper unto him.*

Secondly, the Action; *he worshipped him, and called him Lord.*

Thirdly, the petition, which is folded up in the forme of a Profession — *Thou canst cure mee If thou wilt.*

Observat. This verse is an history of a *Miracle* wrought by CHRIST, not long after his sermon; to teach us,

That the end of *Miracles* is to confirme the doctrine taught and delivered.

Quest. 2. Is this the onely end of *Miracles*?

Answer. No; for there are in all three ends of *Miracles*; namely,

First, to confirme the Doctour, and teacher: Thus *Nicodemus* acknowledgeth CHRIST to have come from God, because of the great workes hee did. *John.* 3. 2. To this end reade these places. *Iohn.* 4. 29. and 6. 2. 14. 30. and 7. 31. and 9. 16. and 10. 38. and 11. 47. and 12. 18. *Acts.* 2. 22.

Secondly, to confirme the doctrine which is taught; Reade for the proofe of this these places. *Exodus* 4. 2. 6. *Marke.* 16. 20. *Iohn.* 2. 11. 23. and 4. 48. and 20. 30. *Acts.* 2. 43. and 4. 29. 30. and 6. 7. 8. and 7. 36. and 8. 6. 13.

Quest. 3. Why then are not *Miracles* wrought in our dayes, if they serve for the confirming both of the Doctour and doctrine?

Answer. Because *Miracles* are not given to beleevers, but to infidels; 1 *Cor.* 14. 22. *Rom.* 15. 19. 20. and 2. *Cor.* 12. 12.

Thirdly, another end of *Miracles* is to shew spirituall cures by temporall: Christ heales the sicke, to show that he is the only Physitian of the soule: reade *Matth.* 11. 5. 6. &c. and compare it with *Isa.* 35. 5. and 61. 1. &c.

And therefore when we reade this, or any other *Miracles* of this kinde wrought by Christ and recorded in the Gospell; wee should make this use of it, namely,

1. Acknowledge God in Christ. *John* 17. 3. and 10. 38. And,

2. Acknowledge the trueth of the Gospell. And,

3. That all the infirmities and maladies of our soules are cured only by Christ.

Quest. 4. What manner of disease or sicknes was the *leprosie*?

Answer 1. First, it was a most loathsome sicknesse: as appeares thus,

1. Those who were *Leprous* were to be separated from the society of men. *Levit.* 13. 46. *Num.* 5. 2.

2. The *Leper* must have his cloathes burnt. *Levit.* 13. 52.

442

3. If any of the Prieſts become *Lepers* they muſt bee ſeparated, and not ſuffered to offer ſacrifice, untill they were healed. *Leviticus.* 22. 4.

Anſwer 2. Secondly, the *Leproſie* was a contagious and infectious diſeaſe; and hence it was that they muſt bee ſeparated, and their garments burnt, and the houſe, and walls, and ſtones removed. *Levitic.* 14.

Anſwer. 3. Thirdly, the *Leproſie* was an hereditarie diſeaſe; as wee ſee in *Gehezi.* 2 *King* 5. 27.

Anſwer 4. Fourthly, it was a diſeaſe ſcarce curable; a diſeaſe onely healed by God (2 *King* 5. 7.) becauſe it was ſent by him as a puniſhment; as wee ſee in *Ioab*, 2. *Samuel* 3. 29. and *Miriam*, *Numb.* 12. 10. and *Gehezi* 2. *King* 5. 27.

Anſwer. 5. Fiftly, hence ſuch ſtrict charge was given by God, that the *Leper* ſhould diligently obſerve and doe whatſoever was injoyned him by the Prieſt, or Levite, for curing of his *Leproſie*. *Deuter.* 24. 8.

Queſt. 5. What may we obſerve in the *Leproſie* for our inſtruction?

Anſwer. 1. Firſt, that although it was a corporall diſeaſe, yet it was cured by CHRIST; to teach us, That Chriſt cures the body as well as the ſoule; as we ſee in *Peters* wives Mother; and in *Paul* 2 *Cor.* 1. 8.

Queſt. 6. Why doth Chriſt heale corporall infirmities, and diſeaſes?

Anſwer 1. Firſt, that hee might ſhow himſelfe to bee merciſull in all things, both towards body and ſoule.

Anſwer 2. Secondly, that hee might ſhow himſelfe to bee a *Cornucopia* unto us, from whom wee might have whatſoever is good either externall or internall. *Rom.* 8. 32.

Anſwer. 3. Thirdly, that hee might ſhow himſelfe to bee Lord both of body and ſoule.

Anſwer. 2. Secondly, the *Leproſie* was a diſeaſe ſcarce curable, and yet Chriſt cures it; to teach us, That unto him nothing is impoſſible: Chriſt came in the power of the Father, *Iohn* 10. 38. And therefore he can heale all our diſeaſes, *Pſalme* 103. 3. Wherefore none ſhould bee terrified with the greatneſſe of danger, whether *Temporall* (for God can deliver *David* from the *Beare*, and *Daniel* from the *lion*, and the *three Children* from the *fire*) or *Spirituall*, for whether our ſinnes bee many, or great, or of long continuance, yet the Lord can take them away, and pardon them. *Iſa.* 1. 16. *Ezech.* 18.)

Anſwer 3. Thirdly, wee may obſerve, how the *Leproſie* is a Type and Figure of ſinne: and that in many reſpects. viz.

1. Of all other diſeaſes *Leproſie* is conceived to be the greateſt: The falling ſickneſſe, the Palſie, the Convulſion, the Plague, are great evils; but either they are not perpetuall, or not diuturnall, or at leaſt a man is not ſeparated for theſe; but the *Leproſie* is a cleaving evill, and ſo abominable, that hee who is taken therewith is excluded from the ſociety of men. Thus of all evils, ſinne is to bee eſteemed the worſt, and greateſt. Poverty, impriſonment, ſickneſſe, and death are evils; but yet ſuch evils, that either a man may bee delivered from them, or elſe they may become unto him the end of evils; but ſinne is an evill which endures with us, and at length brings us (without repentance) to eternall miſery. And therfore wee ſhould not ſleight ſinne as the moſt doe, thinking it no great matter; but conceive it to bee ſome great, and infinite thing, yea the very Epitomy of all evills: and conſequently a thing which can never be hated, abhorred, or deteſted enough.

2. The *Leproſie* is an hereditary evill; a diſeaſe which the child hath from the Father, and which is againe by the childe derived to poſterity. So wee,

Firſt, receive ſinne from out parents. And,

Secondly, contaminate our poſterity by ſinne. And therefore both for our owne, and our iſſues ſake wee ſhould take heed of ſin.

3. The *Leproſie* is a moſt loathſome diſeaſe, odious both to God and men; for the *Leper* muſt bee ſeparated from *Gods ſanctuary*, *and mans ſociety*; So ſinne is unto God ſo abominable that hee cannot endure either to ſee ſinne, or to heare a ſinner: Iniquitie makes man more odious and deformed in the ſight of God, then any monſter or dead Carkaſſe. *Ierem.* 5. 25.

4. The ſent and ſmell of a *Leprous* man is of all other diſeaſes moſt grievous and irkeſome unto the noſtrils of any, becauſe all the humours in ſuch are vitiated and corrupted; thus although by reaſon of our corrupt nature, ſinne ſtinke not thus in our noſtrils; yet certainely of all noiſome ſmels (unto the Lord) it is the worſt. Hence the Lord complaines of the wicked, *That their throat is as an open ſepulcher*: that is, as from a ſepulcher, wherein lies a dead rotten carkaſſe, iſſueth forth a moſt vile ſtench, and unſavoury, and unwholeſome ſmell, when the grave is open; So from a man whoſe ſoule is dead by reaſon of ſinne proceedeth nothing but loathſome ſents. *Pſalm.* 5. 9.

5. The *Leproſie* hath his roote within, but yet doth putrifie and corrupt the body outwardly, making the skinne loathſome both to the eye and noſe: So ſinne is rooted in the heart, but buds forth, and ſhowes it ſelfe in the life and converſation. *Rom.* 7. 18.

6. The *Leproſie* growes, creeps upon men, and acquires ſtrength by little and little; So ſinne by little and little encreaſeth both in ſtrength, and number: that is, one ſinne taking roote in us, at length wee become to bee hardned therein; and being once thorowly captivated by one ſinne, wee become ſhortly after ſlaves unto others. And therefore *Principiis obſta*, ſtrangle ſinne in the birth, and ſtop the courſe thereof at firſt.

7. The *Leproſie* was contagious, and infectious, *Levit.* 13. 45. and therefore when the *Leper* went abroade hee had his mouth covered with a cloath, and when hee ſaw any, he cried, *I am unclane*, *I am unclane*; that ſo all men might learne to avoide him. Thus ſinne is infectious. *Regis ad exemplum*; the ſinne of the Father eaſily corrupts the children; the ſinne of the Maſter his ſervants; the ſinnes of ſuperiours which appeares unto men, is a great ſnare unto inferiours; and therefore every man ſhould labour ſo to ſuppreſſe his ſinnes that they may not bee perceived by others, and ſo infect others; and Magiſtrates ſhould bee carefull to puniſh theſe who like *Sodom* hide not their ſinnes, but diſcover them to the world. And for theſe properties in the *Leproſie*, the perſon infected muſt bee careſull to uſe diligently all meanes for the redreſſe and cure thereof.

thereof. *Deuter.* 24. 8. &c. And so must wee in sinne.

Question. 7. How is *Leprosie* to bee cured? how is sinne to bee healed?

Answer. For answer to this question, I referre the reader to what hath beene said before. Chapt. 7. Verse 5. *Cast out the mote*, adding onely a word or two out of this verse. This *Leper* desiring to bee cured repaires unto Christ, and so is healed; and thus must wee doe; flye unto Christ the sole Physitian of the soule, and then wee shall bee safe. None are cured by Christ but those who come unto him; wherefore hee calleth, and exhorteth men to come, *Matth.* 11. 28. *John* 7. 37. And therefore wee should prepare our selves by prayer, meditation, and hearing, and then (with the *Leper*) come unto the Lord.

Question. 8. How must wee come unto Christ?

Answer 1. First, with a true sense of our *Leprosie* and sinne; none comes unto Christ (as unto a Physitian) but those who are sicke, and Leprous, and diseased; for *the sound need not the Physitian but the sicke. Matth.* 9. 12. Wee are selfe-lovers; and therefore wee aske daily *Cui bono?* and enquire what benefit it will bee unto us? And where wee feele no *want*, wee have no *woe*, neither labour for the thing awanting unto us; Wherefore wee must bee sensible of our misery, and of the want of Christ, or else wee shall never (with this *Leper*) run unto him.

Answer 2. Secondly, wee must come unto Christ with humble, and hearty repentance of our sins.

Answer 3. Thirdly, wee must come with hearty prayer; begging and craving mercy at his hands; and that hee would bee graciously pleased to pardon our sinnes, and heale our sores, and purge our soules.

Answer 4. Fourthly, wee must come unto Christ in faith: For when wee are sensible of our sinnes, and of the want of our Saviour; when wee are sorrowfull for our sinnes, and the lacke of our Saviour, when wee desire to leave and forsake our sinnes, and to embrace our Saviour; when we implore fervently the throne of Majestie to free us from misery, and to make us partakers of mercy; then with boldnesse of confidence wee may come unto Christ; being certainly assured that he will heale us as he did this *Leper*.

Sect. 2. §. 2. *And he worshipped him, saying, Lord.*

Question 1. Why doth this *Leper* onely of all the multitude *worship Christ*?

Answer. Because the rest came to see Christ, or at best to heare him; but hee came to pray unto him: They who would see or heare him, might obtaine their purpose the most conveniently, standing upon their feete: but those who would pray unto Christ must prostrate themselves upon their knees, as this *Leper* did. Teaching us, that humiliation, yea and that of body, becomes those who pray unto God.

Observat. 1.

Quest. 2. Why doth humiliation and humility become those who pray?

Answer. 1. First, it becomes them in respect of God: The heavens, stars, and Angells are impure in comparison of the Lord: And therfore with how great reverence should wee approach unto so glorious a Majestie. Reade 1 *Samuel* 6. 22. and *Psalme* 2. 11. and *Isa.* 66. 2.

Answer 2. Secondly, humility becomes those who pray, in respect of themselves; GOD unto whom wee pray, is cloathed with Majestie and glory, as with a garment; but what are wee that pray? wee are,

1. Most vile creatures in our selves, and in comparison of our God; being *wormes and no men.* (a) (a) *Iob* 25. 6. *and Psal.* 22. 6.

2. Wee come unto God to buy temporall and spirituall provision, for our bodies and soules; or rather to begge it, for wee have *neither money nor money worth.* (b) And therefore being such vile, and contemptible creatures in regard of God, and so poore and indigent in our selves, wee cannot come with too great humility and reverence before the Lord. (b) *Isa.* 55. 1.

3. Wee come unto God, or into his presence, as Malefactors, yea as traitors. (c) And therefore if wee desire to finde favour wee must come humbly: If a rebell coming before the King should show small or no submission and reverence unto the King, all beholders would say, he deserved no mercy or pardon from the King. And therefore if wee either consider God or our selves, wee must needs acknowledge, that humility, and humiliation becomes us when we pray. (c) *Daniel* 9. 7. *&c.*

Answer. 3. Thirdly, God looks upon those who pray, marking, and observing, both the heart and body in prayer, and accepting of those who come with humble bodies, and humbled soules: *Isa.* 57. 15. and *Psalme* 138. 6. And therefore humiliation and humility becomes us in prayer, if wee desire to bee accepted of God.

Answer 4. Fourthly, Humility helpes us in prayer; For it is a meanes

1. To curbe, and restraine, and keepe backe evill affections, and wandring cogitations, when we pray. Yea,

2. It is a meanes to helpe, and rectify our good affections; to wit, both humiliation, and fervor.

Question. 3. Doth every reverend gesture in prayer please God, or approve us unto him?

Answer 1. First, a man may hypocritically show forth some signes of humility and humiliation in his prayers; an hypocrite in his prayer may lowlily prostrate himselfe before GOD; but neither please God *therewith*, nor approve himselfe unto God *thereby*: because he doth it for the praise of men.

Answer 2. Secondly, some in their prayers seeme outwardly humble, but it is merely formall, their prayers being without heate, or life: And therefore God accepts neither of them nor their prayers.

Answer 3. Thirdly, some conjoyne these together; that is, are humble in their bodies, sincere in their soules, and fervent in their supplications; and these are acceptable unto God, and approved by him.

Question 4. What gesture did the Saints (in holy writ) use in their prayers?

Answer 1. First, sometimes they prayed with their garments torne; as *David* did, 2 *Sam.* 12. and *Hezekiah, Isa.* 37. 1. &c.

Answer 2. Secondly, sometimes they prayed being arayed in sack-cloath, sitting in ashes, and earth upon their heads, *Ionah.* 3. 8. 9.

Answer. 3. Thirdly, sometimes they prayed with their hands

444

ſtretched forth, or lifted up. 1 *King.* 8. 22. and *Exod.* 17. 11. and 1 *Tim.* 2. 8.

Anſwer 4. Fourthly, ſometimes they prayed with faſting, weeping, and proſtration, lying flat upon the ground. Thus did *David* 2. *Samuel* 12. 16. and *Elias.* 1 *King* 18. 42. and Chriſt. *Matthew* 26. 39. *Luke* 17. 16.

Queſt. 5. Why doth this poore *Leper* invocate Chriſt with ſo great vehemencie, as is here expreſſed?

Anſwer. Becauſe hee is ſenſible of the need hee hath of the helpe of Chriſt: From whence wee may obſerve,

Obſervat. 2. That the ſenſe of our want and povertie is the beſt way, and meanes unto humiliation. And therefore let us acknowledge our barrenneſſe and poverty of grace; that wee may bee humbled, and alſo made more fervent in our prayers. Certainly wee ſhall never burne with an ardent deſire after Chriſt, nor truely long for him, ſo long as all goes well with us, and wee have affluence, and peace, and joy in temporall things: And therefore let us ſeriouſly conſider theſe things, namely,

Firſt, the danger wee are in by reaſon of Sathan, who *like a roaring Lyon ſeekes whom hee may devoure.* 1 *Peter.* 5. 8. And is *alwayes watchfull* and *never weary.*

Secondly, let us conſider our unknowne ſinnes; how many they are, both of thought, word, and deed.

Thirdly, let us take ſome notice of our blindneſſe, and drowſineſſe in the wayes of the Lord.

Fourthly, let us obſerve the nature of the world wherein wee live, how readie it is to alienate and eſtrange our hearts from God.

Fiftly, let us conſider that none can preſerve us from Sathan, or the world, or our ſinnes; or redreſſe that naturall, and innate blindneſſe that is in us, but onely Chriſt: That thus being ſenſible of our lacke of Chriſt, we may crie the more fervently after him.

Sect. 3. §. 3. *If thou wilt.*

Queſt. 1. Is not all doubting condemned? or doth the *Leper* ſpeake doubtingly?

Anſwer. 1. Firſt, perhaps it was a doubting mixed with faith; and that in a double regard; namely,

1. In reſpect of the *Hypotheſis*, becauſe hee had no promiſe that CHRIST would heale him. *Calvin ſ.*

2. Or in reſpect of the *Theſis*; hee might doubt of the love of Chriſt towards him; and that one of theſe foure wayes, to wit, either,

Firſt, through infirmity, and weakeneſſe of faith; Or,

Secondly, becauſe hee was conſcious of his owne unworthineſſe, that Chriſt ſhould doe it for him. Or.

Thirdly, by reaſon of the greatneſſe of the worke; Leproſie was in a manner held incurable (as was formerly affirmed) And therefore the nature of the griefe might make him doubt of the cure. Or,

Fourthly, through the greatneſſe of the deſire hee had to bee healed: an earneſt and longing deſire after a thing, doth alwayes bring doubting along with it, and therefore no wonder if the poore *Leper* doubted through the ſtrong and earneſt deſire he had to bee healed.

Secondly, but he doth not ſeeme to doubt of the thing; as appeares thus, *Anſwer* 2.

1. The phraſe is uſed in the certaintie both of the
   - *Theſis*; *who knoweth whether hee will repent, and turne, and leave a bleſſing behind him* (*d*) that is, certainely he will, if you doe but *rend your hearts and turne unto the Lord, verſe* 13. (*d*) *Ioel.* 2. 14
   - *Hypotheſis*; thus *Caleb* ſaith unto *Ioſhua*, *If ſo be the Lord will bee with me, then I ſhall be able to drive out the Anakims. Ioſhua.* 14. 12.

2. Here the Leper doth acknowledge that as it is with God, ſo it is with Chriſt, namely, that his power is governed by his will (*if thou wilt thou canſt*) but in men it is contrary, for they muſt onely doe thoſe things they can, not what they would.

Why doth not the *Leper* plainly begge this at Chriſts hands, deſiring him to cure him. *Queſt.* 2.

Firſt, becauſe there was no neede of it; and that in theſe two regards, to wit, *Anſwer.* 1.

1. Becauſe his maladie and diſeaſe ſpake for him.

2. Becauſe a faithfull heart is manifeſt and open unto God. *Anſwer* 2.

Secondly, becauſe hee was modeſt; hee had deſerved nothing at Chriſts hands, and the thing which he deſired was great, wherefore hee doth onely inſinuate what he would have.

Thirdly, becauſe wee ought not peremptorily to begge any temporall thing at the Lords hands; it being ſufficient to profeſſe our faith unto God, and to ſubmit our ſelves unto his will. *Daniel.* 3. 17. Teaching us, *Anſwer.* 3.

That wee muſt not peremptorily deſire any gifts from God, but referre our ſelves unto his will: Thus Chriſt teacheth us to doe, *when thou prayeſt, ſay, Thy will bee done*: and thus he doth himſelfe, *Father if it be poſſible, let this cuppaſſe from me, yet not as I will, but as thou wilt, Matth.* 26. 39. *Obſervat.*

Why may we not peremptorily deſire good gifts, and bleſſings from God? *Queſtion* 3.

Firſt, becauſe it is our duety to preferre the will of God before our owne. *Anſwer* 1.

Secondly, becauſe God is infinite in wiſdome; he knowes a ſtone from bread; and what may be good for us, and what hurtfull, both for the preſent and the time to come: And therefore there is great reaſon that wee ſhould referre our ſelves to his moſt bleſſed will. *Anſwer.* 2.

Thirdly, becauſe God is infinite in love and good will towards us, as hee knowes what is good for us, ſo hee is willing to give onely that which is good unto us: as hee knowes better then wee what is good, ſo hee loves us better then wee can love our ſelves, wherefore it is beſt for us to commit and commend our ſelves wholy unto his tuition and care. *Anſwer* 3.

Fourth, wee ſhould not peremptorily begge any thing at Gods hands, becauſe wee ought to love him better then our ſelves, and it is the office of love to preferre his glory before our good. And therfore wee ſhould deſire nothing further then may ſtand with his glory, bee the thing in our apprehenſion never ſo profitable for our ſelves: For otherwiſe we ſhall bee found to bee lovers of our ſelves more then lovers of God. And therefore wee muſt not begge *Anſwer* 4.

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temporall things, as ſome are wont to doe peremptorily; but modeſtly, and ſubmiſſively; as for example,

1. Some begge riches at Gods hands, never conſidering that they may become poyſon unto them (*e*).

(*e*) *Pro.* 20. 8.

2. Some pray for honours, never remembring that they are ſlippery places (*f*).

(*f*) *Pſal.* 73. 18.

3. Some deſire freedome from ſome calamity, although perhaps it be a precious balme unto them for the cure of their ſicke and diſeaſed ſoules. Wherefore let us confeſſe and acknowledge, that we know not what is, and may be good for us; and therefore referre our ſelves wholy unto the Lord, to be guided, directed and diſpoſed of by him as he pleaſeth.

Queſtion 4. How muſt we begin our prayers unto God?

Anſwer. With meditation; we muſt ruminate, and contemplate of our eſtates, before we ſupplicate unto the Lord of glory.

Queſt. 5. What muſt we meditate of before we pray?

Anſwer. First, of the will of God. *This is the confidence that we have in Chriſt, that if we aske any thing according to his will, he heareth us* (*g*). Before we pray, we ſhould ſeriouſly conſider whether thoſe things we are to beg be agreeable unto the will of God or not; for if they be not, we can then have no hope to be heard at all.

(*g*) 1 *John* 5. 14.

Anſwer 2. Secondly, meditate upon the promiſes which God hath made, to heare thoſe, who live, and pray according to his will revealed in his word.

Anſwer 3. Thirdly, meditate upon thy owne diſpoſition, eſtate, and wants; And then thou maiſt pray confidently, otherwiſe thou prayeſt either doubtingly or preſumptuouſly.

Sect. 4. §. 4. *Thou canſt make me cleane.*

In theſe words the *Leper* doth expreſſe the ſtrength of his faith.

Queſt. 1. How doth he expreſſe or prove his faith?

Anſwer 1. First, by his comming unto Chriſt, as the onely Phyſician of his grievous diſeaſe.

Anſwer 2. Secondly, by his humility, or worſhipping of Chriſt, either by falling upon his knees (as Saint *Marke* ſaith) or his face, as ſaith Saint *Luke*, for this was not onely a civill reverence, but a true religious adoration; becauſe he did not honour him onely as a *Prophet*, but *adore* him as a *God*, as appeares plainely by his prayer unto him.

Anſwer 3. Thirdly, by his prayer the *Leper* doth expreſſe his faith, *Oh Lord* (ſaith he) *if thou wilt thou caſt make me cleane*; in which words are laid downe a cleare confeſſion of his faith, truſt, and confidence in Chriſt; For,

1. He cals him *Lord*, and that not onely as a title of honour, but as belonging unto him as God.

2. He aſcribes divine Omnipotency unto him; that he can doe what he will; yea, he can if he will expell and drive away his *Leproſie*: where we ſee that he is certainely aſſured of Chriſts divine power, neither doth he doubt of his will; and yet he will not preſume, but refers himſelfe wholy to the will of Chriſt, as if he would ſay, *Oh Lord if thou wilt thou canſt, if thou wilt not I preſcribe nothing, but leave it to thy free-will to diſpoſe of.*

Queſt. 2. Why did he not ſay, *Oh Lord thou canſt, and thou wilt make me cleane?*

First, becauſe he had no expreſſe promiſe that he ſhould be heard, or healed of this particular grieſe, faith not aſſuring us of freedome from any particular temporall evill. 445

Anſwer. 1.

Secondly, becauſe he knew that God will have us beare the croſſe that he layeth upon us; therefore he will not preſcribe any thing unto Chriſt. *Anſwer* 2.

Thirdly, hee will not peremptorily ſay, *thou canſt and thou wilt*, or poſitively deſire that Chriſt would reduce his power into act, and heale him, becauſe hee was not ignorant, that wee are oftentimes ignorant what may be truly good and profitable for us: Faith dare goe no further, neither preſume any more of God then is expreſſed, revealed, and promiſſed in the word; now from the word the *Leper* is, *Anſwer* 3.

1. Certainely aſſured of Gods omnipotency & power, that unto him nothing is impoſſible, yea,

2. Of the good-will and mercy of God towards his children in ſpirituall graces: yea,

3. He doubts not of Chriſts love and mercy towards him in temporall & corporall things; but yet he will not preſume ſo farre, as to preſcribe any thing unto Chriſt, or poſitively to pray for any thing, but ſubmits himſelfe thus wholy unto his will; That he can doe what he will, and he knowes he will doe what may be for his owne glory, and his poore ſervants good.

What is the nature of true faith?

First, not onely to aſſent unto, or to beleeve the promiſes of the Goſpell in generall, but alſo particularly to apply them unto our ſelves. *Queſt.* 3. *Anſwer* 1.

Secondly, the nature of true faith may be lively ſeene in this *Leper*; who, *Anſwer* 2.

1. Doth acknowledge Chriſt omnipotent, and mercifull: And,

2. Doth deny himſelfe, humble himſelfe unto Chriſt, and acknowledge his uncleanneſſe, and unworthineſſe that Chriſt ſhould glorifie his power and mercy in him: And,

3. By a ſure truſt and confidence doth apply the promiſſes, and power of God unto himſelfe; that as Chriſt can doe all things, ſo he will alſo doe what may be for his glory and the good of his unworthy vaſſaile.

Verſe 4. *And Jeſus ſaith unto him, ſee thou tell no man, but goe thy way, ſhew thy ſelfe to the Prieſt, and offer the gift that* Moſes *commanded, for a teſtimony unto them.* *Verſe* 4.

Clichtoveus (a Papiſt) objects this verſe for humane ſatisfactions, thus; if the Lawes which injoyne ſatisfaction be impious, then why doth Chriſt command this *Leper* to obſerve them now when he is cleanſed, ſaying, *Goe ſhew thy ſelfe unto the Prieſt, and offer the gift that* Moſes *commanded for a teſtimony unto them*: where by *ſhewing of himſelfe* is meant *ſecret confeſſion*, and by the *oblation* is myſtically meant *ſatisfaction*. *Objection.*

First, the argument being *Allegoricall* is of no force; for where doth the Scripture ſay, or intimate, that *ſhewing* and *offering* doe ſignifie *confeſſion* and *ſatisfaction*? *Anſwer* 1.

Secondly, if we ſhould grant that this precept were *Typicall*, yet we would not grant that by this *offering* were ſignified any *ſatisfaction*: and that for theſe reaſons, *viz.* *Anſwer* 2.

1. Becauſe

445

1. Because no oblation in the Law of *Moses* was instituted for a punishment, but for a Type.

2. Because Christ himselfe when hee commanded the cleansed Leper to offer, addes the cause, *For a testimony unto them: Maldonate* expounds the place thus, *See thou tell no man, but shew thy selfe unto the Priest, and offer the gift that* Moses *commanded*, that *they*, (to wit, the Priests, Scribes, and Pharisees) who most of all oppose me, may be the first witnesses of my Miracles, that so by their owne testimony, their owne incredulity may be reproved. And therefore we deny that Christ here imposed any punishment upon the Leprous man after he was healed; or any thing in the stead of punishment; or that in this precept there was any Type of punishment (*h*).

(*h*) *Chamier Tom. 3. de satisfact. l. 23. cap 12. §. 37. 38. 39. fol. 1009.*

Verse 5. 6. Verse 5. 6. *And when Jesus was entred into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lyeth at home sicke of the palsie, grievously tormented.*

Section 1. §. 1. *And when he was entred into Capernaum.*

Christ (who knew all things) knew that *Capernaum* was a most corrupt place; and yet hee comes thither to abide there for a while.

Quest. 1. Why doth Christ come into corrupt *Capernaum*?

Answer 1. First, To shew, that although they were wicked, yet hee was prepared to call them unto repentance, or to teach us, That the calling of Christ is

Observ. wanting to none, except they be wanting unto themselves.

Quest. 2. How doth this appeare?

Answer 1. First, from these places of Scripture, 2 *Chron.* 36. 16. *Zach.* 1. 3. *Prov.* 1. 24. *&c. Math.* 23. 37. *Rev.* 3. 20.

Answer 2. Secondly, from the scope of Christ, which is two-fold,

1. The first scope of our blessed Mediatour is our conversion; and this proceeds from the will of Christ.

2. The second scope of Christ is the confusion of the wicked; and this proceeds from necessity, or their obduration: because they will not be converted. And therfore we must needs acknowledge with the Prophet, that *our destruction is from our selfe* (*i*).

(*i*) *Hos.* 13.

Object. But it may be objected by some, that they seeke, and pray, and yet are not converted.

Answer 1. First, it may be thou seekest, and prayest fainedly, and hypocritically, *Math.* 15. 9. Or

Answer 2. Secondly, impurely: thou seekest, and prayest, but in the meane time continuest in sinne: Or,

Answer. 3. Thirdly, sluggishly, and negligently; and not fervently, *Rom.* 12. 12. *Jam.* 5. 12. For undoubtedly, if we seeke Christ, and pray unto him sincerely, purely, fervently, and perseverantly, he will in his good time convert and heale us.

Answer. 2. Secondly, Christ comes to corrupt *Capernaum*, to hasten vengeance upon the rebellious; or that all excuse may be taken away from them.

Quest. 3. Are all those happy who enjoy the word of Christ?

Answer 1. First, certainely it is a blessed thing in it selfe to be made partakers of the word: and therefore the Spirit pronounceth, *The feete of those blessed who bring the glad tidings of peace, Rom.* 10.

Answer 2. Secondly, but it may be unto a people a heavy judgement: For,

1. The word it selfe will condemne those who have *enjoyed it*, but not *rejoyced* in it, neither beene *obedient* unto it, *Ezech.* 2. 5.

2. The word shall be taken away from those in judgement, who will not obey it: *Acts* 18. *The Apostles shake the dust off their feet and depart*; and *Acts* 19. 9. *Paul* separates the Disciples and sends them away. And this (from whom the word is taken) becomes thus twise miserable; for

First, they are deprived of the word, which is a treasure more to be prized then all the world.

Secondly, the word being once taken away, all judgements both temporall and spirituall will certainely follow.

3. Those unto whom the word was never preached shall be punished lesse, then those amongst whom it hath beene: Tyre and Sidon shall be more favourably dealt withall then Capernaum, at the day of Judgement; and therefore it is evident, that the word accidentally may be unto a people a heavy judgement.

4. The more grace and favour God hath shewed unto any nation or people, the greater and more heavy shall their condemnation be, if they despise or slight the word. Capernaum was lift up unto heaven, by reason of the mercies and meanes offred unto her; but because she made not such use of them as she ought, she was therefore plunged the more deepe into hell. And thus it is cleare that all are not happy who enjoy the word, but some thereby become much more miserable. *Math.* 11. 23.

Who are made more miserable by the word? *Question 4.*

First, those who onely receive it; Capernaum receives the word (Nazareth refuseth it) and the *Galathians* receive *Paul Galath.* 4. and yet become enemies unto him. *Answer 1.*

Secondly, those who heare it, but beleeve it not, *Hebr.* 4. 2. *Answer 2.*

Thirdly, those who say unto the Prophets prophesie not: and forbid Ministers to preach. *Answer 3.*

Fourthly, those who neither are allured by the promises, nor terrified by threatnings of the word of God, 2 *Chronic.* 36. 16. *Answer. 4.*

Fiftly, those who are weary of the word, and beginne to loath it, *Malach.* 1. 13. Certainely, it had beene better for all these not to have enjoyed the word at all. *Answer. 5.*

How may we know whether we make such good use of the word, that we may be assured it is blessed unto us? *Quest. 5.*

Examine these things *viz.*

First, dost thou heare the word of God with contrition and compunction of heart; like those who were pricked in heart, *Acts* 2. 37. or those who cryed out, *What shall wee doe? Luke* 3. 11. *Answer.*

Secondly, dost thou heare the word with joy, as Samaria did? *Acts* 8. 8.

Thirdly, dost thou grow up, and encrease, both in knowledge, and mortification, and faith, and all graces, by the word? 2 *Thes.* 1. 3.

Fourthly, dost thou with a full purpose of heart, continue and persevere both in hearing, & obeying of the word of God, without wearinesse or irksomnesse? Certainely these are signes that we are better by the word, and it blessed unto us.

§. 2. There

Sect. 2. §. 2. *There came a Centurion unto him.*

Quest. 1. What was this Centurion in regard of his quality?

Answer. He was a man of great power; for the better understanding of this, observe these things.

First, a Centurion sometimes was a Captaine over fifty; as 2 *King* 1. 9.

Secondly, sometimes a Centurion had the governing and leading of 128. men.

Thirdly, the ordinary Centurion was Captaine over 256. men, *Alex. ab Al.* 350. 6.

Fourthly, the Souldiers every morning went to the Centurions Tent to salute him, *Alex. ab Al.* 359. 8.

Luke 7. 3. Fiftly, this Centurion was above the Elders of Israel (as appeares by his sending of them to Jesus,) and yet he humbles himselfe to Christ, as followes afterwards, to teach us, that not onely poore and base people, but the greatest Potentates must humble themselves to Christ.

Quest. 2. What was this Centurion by nation?

Answer. He was a Romane, not a Jew; now *salvation was of the Jewes*, *Rom.* 3. 2. and 9. 4. But yet wee

Ephes. 2. 14. see Christ respects him, to shew that the partition wall was now broken downe; and that God was not onely the God of the Jewes, but of the Gentiles also, *Acts* 10. 34. and 13. 26. 47. and 22. 21.

Sect. 3. §. 3. *Came unto him.*

The Centurion came not himselfe unto Christ, but came onely by messengers, *Luke* 7. 3. that is, by the Elders of the Jewes, who were his Intercessours. *Comestor.* And hence the Papists urge the necessity and warrantableness of the intercession of the Saints unto Christ for us: Objecting many things. *Eliphaz* bids *Job call upon the Saints.*

Objection 1. *Job*, 5. 1 therefore it is lawfull to doe it.

Answer 1. First, *Eliphaz* is reproved by God, for not speaking the thing which was right.

Answer 2. Secondly, and I rather thinke that *Eliphaz* derides in that place, then commands such invocation.

Object. 2. *The Angels rejoyce at the conversion of a sinner* (*Luke* 15. 10.) therefore they know what is done

Answer 1. here on earth by us.

First *the Angels are ministring Spirits for our good*, and not the Saints; wherefore it followes not, the Angels rejoyce at our conversion, therefore the

Answer 2. Saints are to be prayed unto.

Secondly, the consequence also is false another way: They know what is done by us, therefore they

Objection 3. unto are to be invocated, followes not.

The Saints pray for us; therefore we may pray

Answer 1. unto them.

First, for the Antecedent, I grant that the Saints pray in generall for the accomplishing of the body of Christ, and the gathering together of the

Answer 2. Saints.

Secondly, for the Consequent: I say it is false; they pray thus in generall for us, therefore wee in particular, and for particular blessings may pray

Object. 4. unto them, followes not. See before, *Math.* 6. 9.

The Saints see in the face of God all our wants (*Math.* 18. 10.) Therefore wee may pray unto them for particular blessings.

Answer. The Antecedent is false; for they see the face of God, and therein all fulnesse of joy; but this is nothing unto the world, or unto the things done therein. 447

Dives in hell prayes unto *Abraham*, *Lu.* 16. 23.

First, this is but a Parable, and no reall history. *Object.* 5. *Answer* 1.

Secondly, *Dives* prayes but prevailes not, neither obtaines so much as a drop of cold water; and therefore this is but a poore Argument. *Answer* 2.

Thirdly, the scope of the Parable is to shew that after death wicked men shall not obtaine the least mercy from God. *Answer* 3.

Fourthly, the Papists say, that *Abraham* was in *Limbo*, not in heaven; and therefore this example will not availe them at all: *Dives* in hell prayed to *Abraham* in *Limbo Patrum*; therefore the children of men on earth may pray to the Saints in heaven; this followes not. *Answer* 4.

The Papists distinguish here, saying that there is a double Mediation, *viz.*

First, of Redemption; and this they affirme belongs unto Christ. *Object.* 6.

Answer. But they give even this unto Saints: For they have prayers unto God to forgive them their sins, and shew mercy unto them, not *Per Christi sanguinem*, by the blood of Christ, but *Per Thomæ sanguinem*, by the blood of *Thomas Becket*: not *per merita Christi*, not for the merite of Christ, but *per merita Pauli*, for the merits of Saint *Paul*. *Answer* 1.

Secondly, of Interceſſion; and this they say belongs unto the Saints. *Answer* 2.

Answer. But Christ is our onely Interceſſour, *Rom.* 8. 34. *Hebr.* 7. 25. and 9. 24.

The Centurion here sends Legates, and Interceſſors unto Christ; And therefore we may use the mediation and interceſſion of the Saints unto God. *Object.* 7.

First the office of Christ was not as yet made manifest unto the world; neither knowne unto the Centurion; this new and living way unto God by Christ (*Hebr.* 10. 21. 22.) was not as yet clearely published, but now it is, and therefore this example proves nothing. *Answer* 1.

Secondly the Gentiles did seeme to be without the Covenant, *Ephes.* 2. 12. and hence the Canaanitish woman did count her selfe but as a *dog*, who had right onely to the *crums* that fell from the childrens table, and not to the childrens bread: yea, hence it is probable, that this Centurion sends the Elders of the Jewes unto Christ, and comes not himselfe, because he was a Gentile: but now Christ calls all, both Jewes and Gentiles, to come unto him, *Math.* 11. 28. And therefore this example will helpe the Papists nothing. *Answer* 2.

Thirdly, these Elders of the Jewes which the Centurion sent unto Christ, were not Saints, but rebels, and enemies; and therefore hence they may as well conclude, that wee may pray unto the damned in hell to be our interceſſors unto God, as the Saints in heaven. *Answer* 3.

Fourthly, *Non est par ratio*, the case is not alike, but in many things different; as is evident thus. *Answer* 4.

1. The Centurion sends living men unto Christ, the Papists pray unto those who are dead.

2. The Centurion speakes unto them; and he

448 fore them; the Papists pray unto those who are not present with them, but in heaven.

3. The *Centurion* perceives these Elders heare what hee saith, and are willing to assent unto his request, and to goe unto Christ for him: but wee are not sure when we pray unto the Saints, of these things; but may justly doubt whether they heare us alwayes or not? whether our requests bee pleasing unto them or not? and whether they will mediate and intercede unto Christ for us or not? for all these will be hard to prove.

4. The *Centurion* (as was said before) was a man of greater dignity then these Elders of the Jewes; and therefore hee commands them to goe unto Christ in his behalfe, and not entreats them; but the Papists dare not command, but only pray the Saints to mediate for them. And therefore from this place the Papists can prove nothing.

Answer. 5. Fifthly, this history, and Popish invocation of Saints agree and suite in some things, namely,

1. The *Centurion* sends rebellious and wicked Jewes unto Christ; and so doe the Papists, when they pray unto some whose soules perchance are in hell.

2. The *Centurion* gaines nothing by their intercession. *Non propter personam Sacerdotum, sed fidem ipsius* (k) Christ condescended unto the request of the *Centurion*, not for the Jewish Elders sake, but for his faiths sake. So Christ heares the prayers of the faithfull when they pray for themselves, but not the prayers of the Saints for unbelievers.

(k) *Chrysost. imperf. sup.*

Sect. 4. §. 4. *Beseeching him.*

Question 1. Why doth this *Centurion* come so humbly unto Christ, seeing hee was so great a man, and in so high place? *Naaman* the Assyrian would not thus abase himselfe, 2 *King.* 5.

Answer 1. First, he did this, because he believed in Christ, & faith taught him to be humble; but of this afterwards.

Answer 2. Secondly, because hee had neede of Christ; his servant was sicke, which was an affliction unto him, and therefore hee comes thus humbly unto Christ, Teaching us,

Observ. That affliction leades us unto God; or makes us come humbly unto him, Reade these examples. *Numbers*, 21. 5. 6. 7. and 1 *Samuel.* 7. 7. and 13. 9.

Quest. 2. How doth it appeare that affliction drawes us in humility unto God?

Answer. 1. First, because in prosperity wee are proud, puffed up, and selfe willed. *Sic volo, sic jubeo.* But affliction puls us downe, as we see in *Reboboam.* 2 *Chron.* 12. 1. unto the 7. verse, and in *Ieroboam.* 1 *King.* 13 4. 6. and in *Nabuchadnezzar. Daniel.* 4. 27. 34.

Answer 2. Secondly, because in prosperity the conscience is hard, and bolted and fast locked against God; but affliction doth soften and unlocke it; as wee see in *Iosephs* brethren. *Genes.* 42. 21. and in *David* toward *Shimei.* 2 *Samuel.* 16. 10.

Answer 3. Thirdly, when a man is once wounded, hee is moved to seeke for a Surgeon; when a man is afflicted then hee seekes unto him who hath smitten him for redresse, as we see *Psal.* 107. 17. 18. 19. & in *David*, *Psal* 30. 6. &c. and in *Manasses.* 2 *Chron.* 33. 12.

Quest. 3. What are the benefits we reape by affliction?

Answer 1. First, it opens the eyes; in prosperity wee thinke wee are just, and good (*Luke* 18. 11. and *Isa.* 65. 5.) But in adversity wee acknowledge our sinnes, and our selves justly punished for our sinnes. *Micah.* 7. 9. and *Eccles.* 7. 5. and wee have examples hereof in *Cain*, *Genes.* 4. 13. and *Ahimelech. Iudg.* 1. 7.

Answer 2. Secondly, it mollifies and softens the heart, making it tender; as we see in *Esau* who weepes for the punishment, *Genes.* 27. 34. and in *David* who laments for his sin. 2 *Sam.* 12. and *Psal.* 22. and 32.

Answer. 3. Thirdly, it rectifies the life, Read *Psalm.* 119. 67. 71. and 2 *Chron.* 33. 14. 16. in which places we shall see that both *David* and *Manasses* were made better by affliction.

Answer 4. Fourthly, it makes the blessings, and gifts of God sweet unto us: for as it is a miserable thing to have been happy; so it is a happy thing to have been miserable: health is never so good, as after sickenesse, nor prosperity as after adversity.

Section 5. §. 5. *My servant lyeth at home.*

Quest. 1. What is here meant by *lyeth*?

Answer. To *lye*, signifieth not to be unable to rise; but to be neere unto death.

Quest. 2. What is here meant by *home*?

Answer. By *home* hee meanes his owne house; shewing therby, that he had not put him out of dores, but had kept him as well in his sickenesse when he was unprofitable, yea a burthen unto him, as in his health, when he was advantagious for him. From whence we may learne,

Observat. That those servants who are sicke are not to bee forsaken in their sickenesse by their Masters: or, sicke servants must not be turned out of dores.

Question 3. Why must masters keepe their servants when they are sicke?

Answer 1. First, because it is a worke of Religion: to visite the sicke is a religious worke. *Matth.* 25. 37. therfore much more to relieve and care for those who are sicke.

Answer 2. Secondly, because Christians ought to bee φιλόστοργοι, full of affection, and compassion. Christ weepes for *Lazarus*, *John* 11. and for *Ierusalem*. *Luke*, 19. 41. *Paul* weepes for *Epaphroditus*. *Philip.* 2. 27. and would have us to bee tender over one another, as members of the same body. *Rom.* 12. 14.

Answer. 3. Thirdly, because otherwise wee should be worse than the heathens or infidels: for although they know not what religion is, yet they know what honestie is, and therefore as a dishonest action, will not forsake their servants when they are sicke, as we see in this *Centurion*.

Question 4. Whence comes it that some are so hard hearted as to exclude, & extrude their servants in their sickes?

Answer 1. First, it proceeds from this, that we respect our owne proper profit, and not brotherly love: this *Centurion* doth not thus, but speedily sends the Elders of the Jewes unto Christ humbly beseeching him to cure his servant.

Answer 2. Secondly, it springs from hence, that we doe not remember that we have a Master in heaven. *Ephes.* 6. 9. *Coloss.* 4. 1. For if he should extrude us out of his presence when wee are disobedient or unprofitable servants, what would become of us? yea how miserable should we be?

Sect. 6. §. 6. *Sicke of the Palsie.*

These sicknesses which ever and anone are healed by our Saviour, are types and figures of the diseases & maladies of the soule: from whence we may observe,

Observat. That our soules are sicke of the palsie, untill they be healed by Christ.

What

Queſt. 1. What is the nature of this griefe and maladie?

Anſwer. 1. First, the diſeaſe is in the nerves, and doth ſo ſtop all the chinkes, and pores, that the animall ſpirits cannot penetrate [Thus when the heart is ſtopped and ſhut up, grace, and the ſpirit of life cannot enter. Chriſt knocks at the dore of the heart. *Revel.* 3. 20. but the hard heart will not open. *Pſal.* 95. 8. and *Rom.* 2. 5.] Now hence from the ſtopping of the pores proceeds theſe things, viz.

1. Inſenſibility; for ſenſe is taken away from the nerves, except only when there is ſome heate commixt with them, and then the palſie is painefull: ſo naturally we are inſenſible, and paſt feeling (l) except only then when the conſcience is warmed with the ſight, and ſenſe of ſinne, and then we become deſperate like *Cain* and *Iudas*.

(l) *Epheſ.* 4. 18.

2. By the ſtopping of the chinkes and pores of the nerves, ſo that the animall ſpirits cannot pierce into the ſinewes, is taken away motion. For,

First, when ſenſe is taken away, there is a numneſſe; And,

Secondly, when ſenſe and motion are taken away, then comes the palſie and ſhaking of the hand or heade. Thus it is with us, for naturally,

1. All power of doing good, is taken away, from us. And

2. All motion, that is, we have naturally no power to move our ſelves unto good, or to remove evill from us.

3. Thoſe who are ſorely take with the palſie, ſeeme to be very well ſo long as they lye quiet; but if they once endeavour to walke, or worke, then they either fall, or feele their impotency, & inability to doe that which they deſire. Thus is it with us, ſo long as we lye quiet in the bed of ſin, we are well enough, and happy enough, thinking that we lacke nothing, but are rich, abounding with all things: but if once wee deſire and endeavor to lay hold upon Chriſt, and to worke out our ſalvation, wee ſhall finde that of our ſelves wee are not able to ſpeake a good word, or thinke a good thought, or doe any good deed. *Revel.* 3. 17.

4. Thoſe who are taken with the palſie, may dreame that they are well, and can walke, and worke, but when they awake there is no ſuch thing: So men lulled aſleepe with carnall ſecurity perſwade themſelves, that they are in an eſtate of ſalvation, but when their conſcience is awakened they finde it otherwiſe. Thus much for the place of this diſeaſe.

Anſwer 2. Secondly, the cauſe of the palſie is a thicke, and clammy fleame which cannot bee purged out: So a viſcous perverſeneſſe and obſtinacie cannot eaſily be expelled, neither loves to be diſturbed, or removed. *Acts* 19. 9. *Hebr.* 3. 13. ſtiffe necks hardly bend to the yoake of obedience, *Acts* 17. 31. and hard hearts will not eaſily relent. *Marke* 16. 14. but eaſily become rebellious and gainſaying. *Jerem.* 44. 16.

Anſwer 3. Thirdly, the palſie doth coole all the blood, and the very arteries, and ſinewes wherein the ſpirit of life mixed with blood doth runne: and ſo mortifies them by little and little. So ſinne hath killed all the grace that was in us in our firſt creation, and mortified all our zeale, in ſo much as now wee are but rotten and corrupt carkaſſes, reprobate unto every good worke.

Anſwer 4. Fourthly, we may conſider of the place or part affected with the palſie, which is either,

1. Sometimes one ſide, or one member called the dead palſie; which if it have ſo thorowly ſeazed upon or ſetled and taken roote in that part, that it cannot be removed, at length it killeth the whole body. So one raigning and remaining ſinne is ſuffi ient to bring both body and ſoule to eternall perdition and deſtruction.

2. Sometimes the palſie goes from one ſide to the other, and from thence to the head: So our naturall corruption leades us from one ſinne and degree of ſinne unto another, untill at length it bring us unto finall impenitencie.

3. Although this tough & clammy flegme which is the cauſe of the palſie, ſettle more in one place then in another, yet is it ſpread & diſperſed through all the body: ſo there is a generall corruption in our whole nature, which ſhowes it ſelfe more particularly in ſome ſinne then in other.

4. There is a kind of palſie called σκλοτηρὸν, that drawes the ſinewes of the legs together, and makes lame. And this I conceive was the cauſe of his lameneſſe whom wee reade of *Acts* 3. So ſinne makes us lame and unable to walke in the wayes of God, and to run the race that is ſet before us.

Anſwer 5. Fiftly, we may conſider the cure of the Palſie; and therein theſe things, to wit,

1. The cure of this diſeaſe is hindered, and the diſeaſe it ſelfe made worſe by the aire, if it be either cold, moiſt, thicke, or cloudy: but is helped by the aire, which is warme, drie, pure, and cleare; So ſin is cured by theſe meanes, viz,

First, by a warme and hot zeale againſt ſinne, and for Gods glory. And,

Secondly, by labour, induſtry, and endeavour, and not by eaſe, and idleneſſe. See before *Matth.* 7. 5. And

Thirdly, by purity, and ſanctity in our lives and converſations. And,

Fourthly, by the comforts and conſolations of the bleſſed Spirit. And therefore, let us labour for the fire of true zeale, ſtriving againſt all ſin, and endeavouring after all grace, fervently and frequently, and then we may expect the internall joy of the holy Ghoſt in our ſoules.

2. The neglect of diet doth diſplay, and cauſe this diſeaſe to ſpread abroad it ſelfe, even unto the benumming of the parte: So to be negligent in avoiding the occaſions of ſinne, to be inconſiderate in our actions and to bee voide of care and circumſpection in our lives and converſations, doth at length bring us to inſenſibility in ſinne. *Epheſ.* 5. 16. And therefore we muſt be warie, circumſpect, and prudent in all our actions, examining what is good and what is evill, what is helpfull, and what is hurtfull for us, and carefully avoid both ſin & the occaſions of iniquity.

3. The palſie generally, and every kinde thereof is very difficult to bee cured at any time, but if it bee once ſetled, perfected, or the nerves perfectly cloſed it is incurable. So ſin cannot eaſily be expelled, or overcome at any time; but when it is perfect, and ripe unto harveſt it is not to be removed, except the Lord be the more gracious, plucking us as brands out of the fire: And therefore let us labour to prevent it betimes.

Queſt. 2. What is required of us? or how may we be free from this palſie of ſinne?

First,

450

First, in generall come (as this poore man did) unto Christ, and let us not remaine any longer buried (as it were) in our flesh.

Answer. 1.

Answer 2. Secondly, let us come into the aire, that is,

1. Into the warme aire.
2. Into the drie aire.
3. Into the pure aire.
4. Into the cleere aire.

That the Spirit may { Renew us. Strengthen us. Leade us into al purity. Comfort us.

Quest. 3. How may wee know whether we bee yet sicke of the palsie of sin, or cured of it?

Answer. 1. First, wee may know and bee assured that wee yet languish of this disease by these signes following, viz.

1. If we be so pervers in our will (*Non persuadebis etiamsi persuaseris:*) that wee will not cease from sin although the Lord dissuade us by unanswerable arguments.

2. If we be so hard in our hearts, that we are moved with nothing, changed in nothing.

3. If our hearts be so benummed, and senseless, that we heare the word of God, and all wholesome counsell, as in a dreame or darke speaking.

4. If we be cold in zeale, either against sin, or for God. These are certaine signes of an abiding, and cleaving palsie.

Answer 2. Secondly, wee may be confidently perswaded that we are cured of our palsie by these signes, namely,

1. If our numnesse be changed into sensiblenesse, that we begin to have a feeling of our estates.

2. If our motion returne: that we can in some sort walk in the waies of God, & work out our salvation.

3. If we can move vigorously, like that recovered man, who *skipped, and leaped, and praysed God* (*m*) *if we can run with patience, cheerefulnesse, & strength, the race that is set before us*: rejoycing in the service and worke of the Lord, above all the wayes of wickednesse (*n*). And thus by the sense of our sins, and estates, and by our repentance, and new life, and true obedience, we may know that by Christ we are healed of our palsie.

(*m*) *Acts* 3. 7. *&c.*

(*n*) *Isa.* 58. 13. *& Psal.* 4. 7.

Verse 7. *Verse.* 7. *And Iesus saith unto him, I will come, and heale him.*

Sect. 1. §. 1. *And Iesus saith unto him.*

Wee may here see Christs facility, who doth not deny to come, neither deferre it, who neither saith, *I will not come, nor I will come to morrow*, but answers, and assents presently to their desires. Teaching us,

Observat. That God is alwayes ready to heare us, when we call upon him.

Question 1. How doth it appeare that God will heare our prayers?

Answer 1. First, most clearely from these places of Scripture, *Numb.* 12. 4. and 2 *Sam.* 12. 13. & *Psal.* 32. 5. & 107. 17. 18 19. *Isa.* 30. 19. *Agge.* 1. 12. 13.

Answer 2. Secondly, it appeares thus, God hath made us weak, and unable to help our selves and that for these two causes, namely,

1. That we might depend upon him, and his good providence. *Deut.* 8. 3. And,

2. That being helped, and relieved by him, wee might glorify & praise his name. *Psal.* 121. 1. 2. And therfore wee may be certainly assured, that when in our necessity wee call upon God, hee will heare and grant our requests.

Answer 3. Thirdly, the Lord is alwayes ready, and prepared to heare, & to help, he stands at the dore & knocks. *Cantic.* 5. 2. *Revel.* 3. 20. And therefore we may be sure that when we knocke at the gate of his mercy, he will heare, and open unto us.

Answer 4. Fourthly, that which God forbids us, he will not doe himselfe, there being a sweet harmony betwixt his precepts, and his practise; But the Lord forbids us to delay to give, when we are presently able to supply the wants, and satisfie the desires of those who sue & seeke unto us; [*Say not unto thy neighbour, goe, & come againe to morrow, & I wil give thee, if thou hast it by thee*] And therfore certainly the Lord will not put us off with delayes, but will grant our requests. *Proverb.* 3. 28.

Answer. 5. Fiftly, God hath ordained prayer as the way and meanes of obtaining what wee desire; *Call upon me* (saith the Lord) *in the time of trouble, and I wil heare. Psal.* 50. 15. And, *aske and yee shall have.* And therefore we may easily know, what the reason is that so many are not delivered and freed from some misery wherein they are, or some maladie which lies upon them, namely, because they pray not unto God. *Yee have not, because yee aske not. James* 4. 2. *Matth.* 7. 7.

Question. 2. Doth God heare all suters? and if not, then whom doth he heare?

Answer 1. First, God heares not the prayers of wicked men. *Prov.* 15. 8. 29. *Iohn* 9. 31. *Psal.* 18. 41. and 66 18. and. *Isa.* 1. 15. and *Ierem.* 11. 11. and 14. 12. *Ezech.* 8. 18. And therfore if we desire that we may be heard, we must lay aside al impietie & ungodlinesse whatsoever.

Answer. 2. Secondly, God will not heare the prayers of hypocrites. *Matth.* 15. 9. *Ezech.* 33. 31. And therfore we must put off the cloake of hypocrisie, and cloath our selves with the garments of sincerity, if we desire to be heard.

Answer 3. Thirdly, God heares the righteous. *Psal.* 6. 8. and 145. 18. &c. & 1 *King.* 13. 6. And therfore if we desire that the requests which wee offer up unto God may bee heard and granted, wee must labour to bee made holy and righteous.

Quest. 3. Doth God heare all prayers, and if not, then what prayers doth he heare?

Answer. He heares only godly prayers, & such as are powred forth according to his will. 1 *Iohn* 5. 14.

Quest. 4. How must we pray?

Answer. Pray according to these three rules, to wit,

Rule 1. First, in generall pray in faith for whatsoever thou desirest. *Matth.* 21. 22. *Iames* 1. 5. &c.

Rule 2. Secondly, when thou prayest for spirituall graces pray thus, namely,

1. Beg them in the first place: not as the Poët saith, *quærenda pecunia primum*, but as our Saviour saith, *Seeke first, the Kingdome of heaven, and the righteousnesse thereof. Matth.* 6. 33.

2. Beg them earnestly, and ardently, yea with a true and unfaigned cordiall desire, like *Esau* who sought for a blessing *with teares. Genes.* 27. 34. And therfore wee should labour to set an edge upon our prayers, and to crie mightily unto God, as *Psal.* 27. 4. and 42. 1. 2. and 84. 1. 2. 10.

Rule 3. Thirdly, when thou prayest for temporall blessings, then moderate thy requests thus, viz.

1. Rather deprecate, and pray against evils, then desire pleasant things, like *Hezekiah* who prayed against his enemies (*Isa.* 37.) and against death. *Isa.* 38. 2. or *Isaak* who prayed against *Esau*. Or, *Hannah*, who desired that her reproach might bee taken away. 1 *Sam.* 1. 10.

2. Be

II. Be not desirous of temporall blessings: that is,

First, love not temporall good things too wel, prize them not too highly: neither

Secondly, complain too much of evils, or crosses; that is, neither fear them too much, nor sorrow for them too immoderatly.

III. Confesse, that thou hast deserved greatest evils then lye upon thee; if thou want any good, or necessary blessing, confesse, and acknowledge, that God justly doth with-hold it from thee: if thou praiest against any evil, acknowledg that thou hast not deserved, that it should be removed, or taken away from thee, but that it should cleave unto thee; untill it had consumed thee, *Daniel* 9.7. &c.

IV. Pray with this reservation: *Thy will be done, Matth.* 6.11. and 26.39.

Quest. 5. How doth God hear our prayers?

Answ. 1. First, Negatively, *Non ad voluntatem, voluptatem*; he doth not alwayes hear us according to our desires, because wee often ignorantly desire a Scorpion, instead of fish, *Luke* 11.11. Sick men, mad men, and children often call, and cry for those things which are hurtfull for them, but parents and friends will rather deny them, then grant to give them, because they know they are hurtfull: And thus our All-wise Father deales with us.

Answ. 2. Secondly, affirmatively, he hears us *Ad bonum*; that is, in those things which tend both to our good, and his own glory.

Sect. 2. §. 2. *I will come.*]

Quest. 1. How doth Christ promise, what he doth not perform? How is this true, which he saith, *I will come*, when it is evident by the consequent verses that he came not to the Centurions house?

Answ. 1. First, Christ came unto him, *Non corpore, sed potentia sanandi* (*Comestor*) not in person, but in power, because he healed him, although he came not at him.

Answ. 2. Secondly, he went, untill he was hindred; for he begun to go towards the Centurions house, (as Saint *Luke* saith) and came neer unto it, not staying untill the Centurion hindred him by another message.

Answ. 3. Thirdly, Christ speaks hereby potentially; that is, I will come to thy house, and come to thy servant, if those desire it: And therefor this promise *I will come*, is *Promissio benevolentiæ, non assertio operis* (*Carthus.*) a promise of good will, not of worke; or of what hee was content to do, not what really hee would do. And thus Christs promise is true, either *Potentialiter*, or *Interpretative*, or *Conditionaliter*, potentially, or intentionally, or conditionally.

Quest. 2. Why doth Christ say *I will come?*

Answ. 1. First, that hee might shew, that he did not despise the lowest; although he was a servant, yet hee would vouchsafe to go unto him. He refuseth to go with the *Ruler*, *John* 4.49. but promiseth to go to this poor servant, although this was not desired of him, as appears by the second message.

Secondly, Christ promiseth to come, although this be not requested, to shew how that he is ready to give us more then wee desire, or pray for: *Answ.* 2. Hee is able to give us more then we are able to aske, or think, *Ephes.* 3.20. And we have examples, both of his power and love, in *Salomon*, giving him wisedom in a greater measure then hee desired, and over and above riches which hee desired not, 1 *King.* 3.13. As also in *David*, 2 *Sam.* 7.18. and 2 *King.* 3.18.

Why doth God give us more then we desire? *Quest.* 3.

First, because he loves us more then wee love our selvs. *Answ.* 1.

Secondly, because hee knows better what we want, then we do our selves. *Answ.* 2.

Thirdly, because we often want what wee are ashamed to beg; and therfore hee gives it without asking. *Answ.* 3.

Wherein doth the love, and mercy of God appear towards us? *Quest.* 4.

First, in that he bears with, and suffer us, with much long suffering, and patience; although we daily, and greatly offend him by our manifold transgressions. *Answ.* 1.

Secondly, the love of God appears in this, that he greevs for us, as a Father for his children when they take lewd courses. *Reade Amos* 2.13. *Ezekiel* 18.31,32, and 33.11. *Answ.* 2.

Thirdly, Gods infinit love, and mercy shews it selfe towards us, by giving Christ unto us, and for us; all which were more then we begged of him. *Answ.* 3.

But God often gives not unto his children what they desire; for *Paul* prayes often, and yet is not heard, 2 *Cor.* 12.8. *Object.*

First, if God give us not that individuall, and numericall thing, which wee pray for, yet he wil give us ἀντίλογόν τι, something which may be as profitable for us; and thus hee dealeth with Saint *Paul*, not taking away the temptation from him, but assisting him so with his grace, that hee was not overcome thereby; which undoubtedly was the greater grace, and more rare blessing. *Answ.* 1.

Secondly, although God do not give us what wee demand, yet he doth so order, and dispose of all things, that every thing workes for the good of his children, *Rom.* 8.28. Now it is much better to draw sweet out of bitter, then to take away the bitter thing; much better to make our affliction good, and profitable for us, then to take it away from us. *Answ.* 2.

Vers. 9. *For I am a man under authority, having souldiers under me: and I say to this man, go, and he goeth; and to another, come, and he commeth; and to my servant, do this, and he doth it.*

§. 1. *For I also am a man under authority.*] *Sect.* 1.

What comparison doth the Centurion make between Christ and himselfe? *Quest.*

First, hee compares the person of Christ, and himselfe together; and this comparison is *Majoris ad minorem: For I am a man*, intimating, that Christ was more then a man. He doth not compare himselfe with Christ, as equall, but as inferiour *Answ.* 1.

452 riour unto him; hee doth not deny that Christ is a man, but acknowledgeth also that he is God.

Answ. 2. Secondly, hee compares the condition of Christ, and his own condition together; and this Comparison is *Inferioris & superioris; I am a man under the authority of another*; to wit, of the Colonell, Generall, and the Emperour *Tiberius*: But thou art subject to the power of none, but like God himselfe, art of absolute power.

Answ. 3. Thirdly, hee compares the power of Christ, and himselfe together; and this Comparison is *Majoris*, and *Minoris*: *I have souldiers* (a cruel kind of men) *under me, and I say unto one man go, and hee goeth, unto another come, and hee commeth; and to my servant doe this, and hee doth it*: And therfore I know that sickneſſe and death, will much more obey thy word; and if thou say to the palsie, depart, it will depart; and to health returne, it will return, o.

o *Parens. s. p.* 676.

Vers. 10. VERS. 10. *When Iesus heard it, hee marvelled, and said to them that followed, verely I say unto you, I have not found so great faith, no not in Israel.*

Sect. 1. §. 1. *I have not found.*]

The phraſe here of not finding, doth denote a seeking, from whence two things might be observed, *viz.*

First, that Christ doth search diligently, and mark all our actions.

Observ. Secondly, that Christ doth expect, and look for faith from us: of the first only in this place, *viz.*

Quest. That although God be in heaven, yet hee beholds, marks, and observes all our actions.

Quest. 1. How doth this appear?

Answ. 1. First, most clearly from these places of Scripture, *Iob* 34. 21. *Psalme* 14. 2. and 33. 13, 14. and *Prov.* 5. 21. and 15. 3. and *Ierem.* 32. 19. And

Answ. 2. Secondly, because nothing can hinder his sight: here observe, that many things may hinder man from seeing, but nothing can hinder God: as for example.

I. A veil, or covering hinders men from seeing of things; but all things are open unto the eyes of the Lord, and from his sight nothing is covered.

II. Absence of a thing hinders a man from the sight therof; but all things are alwayes present with, and before God, because he is every where.

III. A multiplicitie of objects hinders a man, and that three manner of wayes; namely, either.

First, it hinders his sight: a man that hath many objects to behold, cannot see them all together; but God sees all things at once. Or

Secondly, it hinders his observation; for he who hath many objects to looke upon, can observe nothing diligently, or at least his observation is so much the lesse: but God observes all things that are done at once, as diligently, as if his eye and mind were intent but upon some one particular action. Or

Thirdly, it hinders his remembrance; a man that hath many things to behold, doth easily forget many things, because one thing drives out another: But God forgets nothing at all, having Rowls and Records in heaven, wherein all things are writ that are done on earth.

Sect. 2. §. 2. *Tantam, so great faith.*] *Sect.* 2.

Our Saviour seems here to imply, that he had found faith in some Israelites, and although it was much lesse then the Centurions faith, yet he did not reject it: Teaching us,

Observ. That God doth not reject Infants, and those who are weak in faith, *Matth.* 12. 20. and 19. 14. True it is, that wee ought to be

First, *Ardentes zelo*, hot through true zeale, as *Elias*, *Christ*, and *Paul* were. And

Secondly, *Lucentes vita*, pure, and immaculate, in our lives and conversations, *Mat.* 5. 16. *Phil.* 2. 15. Yea

Thirdly, *Fortes constantia*, strong, resolute, and perseverant in the practice of Religion, *Colos.* 1. 25. and 1 *Pet.* 5. 9. Yet Christ passeth by, and pardoneth many sins in us, and beareth with many infirmities, not rejecting us because we are weak in faith: And therefore tender consciences may here find comfort in a three-fold distresse; to wit.

I. Art thou dejected, and in heavineſſe, because thou hast been a great sinner? then remember, that such were *Mary Magdalen*, and *Zacheus*, and the thief, and many Publicans, unto whom Christ shewed mercy: And therfore hee will bee gracious also unto thee, if with them thou dost repent, and beleeve,

II. Art thou dejected, and drenched in tears, because thou art weak in faith; then remember that Christ hath promised, *that hee will not break a bruised reed, nor quench the smoking flax.*

III. Art thou cast down, because thou art weak in sanctitie, and obedience? then remember that Christ hath promised to give thee life, and light (*Ephes.* 5. 14.) and to cure all thy infirmities, *Psalme* 103. 3. And to prune thee, and enable thee to bring forth much fruit, p.

p Iohn 15. 2.

Quest. 1 What doth God require of us unto this comfort?

Answ. 1. First, that we have a good foundation, *viz.* a sincere heart within.

Answ. 2. Secondly, that wee endeavour, and strive unto perfection, not acquiescing in any degree of grace received, but labouring that we may grow from a weak faith to a strong, from a small faith, to a great.

Quest. 2. How is there a greater faith, and a lesse, or in whom?

Answ. 1. First, sometimes in divers men: thus the time was when *Peters* faith was greater, and *Thomas* his faith lesse.

Answ. 2. Secondly, sometimes in the same man, but at divers times faith is greater and lesse: Thus sometimes *Paul* saw clearly, sometimes but in a dark speaking, 1 *Cor.* 13. Our faith is more quick sighted at one time, then at another.

Answ. 3. Thirdly, there are divers degrees of faith, as of age: sometimes we are Infants, and weak, sometimes

times men of ripe years: *Thomas* his faith at first was very weak, but afterwards a strong, and comfortable, applicative faith. Reade 2 *Cor.* 10. 15. and 2 *Thessal.* 1.3. and *Ephes.* 1.13.

Sect. 3. §. 3. *Fidem, so great faith.*]

Observ. Wee see here that it is faith, which the Lord principally looks after, and respects, as also *Mat.* 9.22. and *Marke* 25.

Quest. 2. Who here deserve blame, and reproofe?

Answ. 1. First, those who care not for this excellent grace of faith, which Christ so highly esteems, *Luke* 18.8.

Answ. 2 Secondly, those who presume, and erre concerning the faith: saying, *Let us sinne, that grace may abound, Rom.* 6.1.

Answ. 3. Thirdly, those who are careless in examining the truth of their faith, trusting to some false, and deceivable signes.

Quest. 3. What is true faith?

Answ. It is a certain perswasion of the love of God, given unto us from the Holy Ghost, by the word; wherby being changed and renewed into a new creature, wee have Christ dwelling in us, and leading us unto every good worke.

First, faith is a certain perswasion, as appeares *Rom.* 8.38. *Heb.* 10.22.

Secondly, it is given, or wrought by the Holy Ghost, as is clear from *Rom.* 5.5. and *Ephes.* 1.18.

Thirdly, the Holy Ghost works faith in us by the means, and ministerie of the word, *Iohn* 17. 10. *Rom.* 10.17.

Fourthly, the Holy Ghost having by the word of God wrought faith in us, hence we are renewed, and changed into new creatures, *Iohn* 1.12,13. and 2 *Cor.* 5. 17.

Fifthly, wee being renewed, and our hearts cleansed, Christ vouchsafeth to dwell in us, as is evident from 2 *Cor.* 6.16. and 13.5. and *Galath.* 2. 20. *Ephes.* 3.17. *Revelat.* 3.20.

Sixthly, Christ dwelling in us, our faith becomes an active, and operative faith, *Gal.* 5.6.

Quest. 4. How is true faith known, or discerned, or how may wee know whether our faith be true, or not?

Answ. Let us prove our faith, and measure our selves by the nature of true faith, according to the description before expressed in the former Question.

First, faith is the worke of the Holy Ghost, wrought by the word: And therefore all those who beleeve, follow the conduct of the Spirit, framing their lives according to his will revealed in the word: and not according to the lusts, and desires of the flesh: for the proofe of this observe,

p Rom. 8.14.

I. All men are the vessels of God, *Esay* 52.11. and 1 *Thess* 4.3. and 2 *Tim.* 2.20.

II. But there are two things wanting in us; to wit,

First, we have no oyle; we are naturally but empty Lamps. Neither

Secondly, are we able to receive oyle, for the naturall man cannot understand the things that be of God, 1 *Cor.* 2.14.

III. Therefore against this vacuity, and emptinesse, God hath given a remedy: namely.

First, the word, this is the oyle which enlightens us. And

Secondly, the Holy Spirit opens the heart, as he did the heart of *Lydia*, and makes it capable to receive this oyl, and to understand this enlightning word. And Act. 16. 14.

Thirdly, then infuseth this oyl of grace, and spirituall knowledge into our hearts, *Rom.* 5.5.

IV. And hence comes the effectuall vocation, when we answer to Gods call. For

First, the word cals us, *Rom* 10. but we refuse to hear it, *Esay* 53.1.

Secondly, the Spirit of God opens the heart, enlightens the eyes, and giveth unto the mouth a taste, and relish of the word of God, and heavenly things: but we are ready to relapse, and fall from all these graces, *Heb.* 6.4, 5, 6.

Thirdly, the Spirit doth imprint, stamp, and set on the seale: so sealing us unto the day of our salvation, q. And being thus sealed with the Holy Spirit of promise, we then beleeve, *Ephes.* 1.13. And thus we see that faith is the worke of the Holy Ghost, and how it is wrought by the word. q 2 Cor. 1. 21,22.

Secondly, faith being once wrought in us by the Spirit, we are then confirmed, rooted, grounded, and established in the faith, *Coloss.* 1.25. and 2.6.7. Whence proceeds,

I. Internall peace of conscience, *Philippians* 4.7. And

II. Spirituall joy, and rejoycing, *Rom.* 5.1. and 14.17. and 1 *Pet.* 1.8. And

III. Externall profession of Christ, Religion, and of our faith in Christ, 2 *Cor.* 4.13. and 1 *Timoth.* 6.12.

Thirdly, faith being wrought, and infused in us, and wee established in faith, then wee are renewed, and sanctified, both in heart and life: for *Faith purgeth the heart* (*Act.* 15.9.) and the heart being purged, the life will be pure: wherefore faith is called *a holy unction* r; because from hence, r 2 Cor. 1. 21.

I. We have victory both over
- Sin, *Rom.* 6.14. *Sin shall no more have dominion over you, because you are under grace.* And the
- World, 1 *Iohn* 5.4. *This is the victory that overcommeth the world even your faith.* And the Devill, 1 *Iohn* 2.13. and 1 *Pet.* 5.9. and *Rom.* 16. 20. *Ephes.* 6.16.

II. Hence wee have power of fructifying in good works, and the fruits of obedience, and sanctification, *Iohn* 15.2.3. and *Gal.* 5.6. And therefore there is little signe of any faith, wher either sinne raigns, or God is coldly, or remissly served.

Fourthly, faith being wrought in us, & rooted in us, and wee renewed and sanctified thereby, hence we have hope, according to the Apostles prayer. *Now the God of hope fill you with all joy, and peace in believing, that you may abound in hope, through the power of the Holy Ghost,* Rom. 5.13. and 1 *Peter* 1.5. And hence from this confident hope, and

454 assurance that we have (in God) of eternall life, we hunger, and desire, and long to be dissolved, and to be with Christ, *Philip.* 1. 23. and 2 *Corinth.* 5. 2. &c. And therfore let us judge our selvs, and our faith, by these things.

Sect. 4. §. 4. *Not in Israel.*]

Quest. 1. What is meant here by *Israel?*

Answ. 1 First, some understand these words figuratively, of the faith of the Gentiles, and Jewes, *Hier. s.* But that this is not the meaning, will appear by and by.

Answ. 2. Secondly, some understand this only of the incredulous, and unbeleeving Jewes: but this cannot be the sense of the place; because greater faith in the Centurion, implieth a lesse in the rest: I have found faith (saith Christ implicitly) in Israel, but in none so much as in this Centurion: And therfore by Israel cannot be meant the unbelevers.

Answ. 3. Thirdly, some understand these words onely comparatively; as though the Centurions faith were not greater simply, but only comparatively, in regard of some circumstances; to wit,

I. In respect of the person. *Plus est idiotam pauca sapere, quam virum multa* † It is more for a child to understand a few things, then for a man, many.

† Chrys. imperf. s.

II. In respect of the means, it is more for an illiterate man to understand some few hard, and difficult things, then for a great, and deep learned Scholler to understand many: it is more for a man to be good, in bad and ignorant places, where hee hath neither good examples, exhortations, nor instructions, then in good places; where hee hath many shining lights, and holy means. And therfore, although this Centurions faith in it selfe, were but equall to the faith of many Israelites; yet in regard that he was a Roman, and they Jewes, hee not injoying those meanes which they did, his faith may be said to be greater then theirs. Thus some, I say, expound these words, and indeed this hath a fair glosse, and helpes something; but there is something more in the words, for his faith was greater, *Revera*; as followes by and by. Now these three Expositors interpret the word *Nimis stricte.*

Answ. 4. Fourthly, some by Israel so understand every Israelite from the beginning: as if our Saviour would say, I never found, or there never was in any time, in all Israel one of greater faith, then this Centurion, neither *Abraham*, nor any other. True it is, that this phrase is sometimes thus used, as in *Matth.* 11. 11. *Among them* (saith Christ) *that are born of women, there hath not risen a greater Prophet then Iohn the Baptist*; that is, not any as yet: But yet it is not thus taken in this place, because here our Saviour speaks of the time present onely; that as yet in his preaching and journeying, hee had not found one in Israel of greater faith; except those which follow.

Answ. 5. Fifthly, some understand this of the time, wherein Christ was upon the earth, and of all absolutely in that time; that is, there was none at all, in all Israel of greater faith then this Centurion. As the three former answers expound the words *Nimis stricte*, so these two latter *Nimis late*: for wee must neither extend them to all times, nor to all persons of this age, whereof Christ speaks; as though the Centurions faith were greater then *Peters*, *Iohns*, or the blessed Virgins: for certainly *Maries* faith was greater and *Peters*, for he walked upon the waters: And therfore this is to be understood of the auditors, and hearers of Christ, and not of his family.

How was the faith of the Centurion greater then all Israel. or then the faith of any in Israel, except the family of Christ? *Quest.* 2.

First, *Respectu temporis*, in regard of the time, wherein he beleeved, *Quia Deitas Christi nondum mundo agnita*, (*Calvin. s.*) Because the Deitie of Christ was not as yet knowne unto the world; but he acknowledged it. *Answ.* 1.

Secondly, *Respectu personæ*, in regard of the person beleeving; because he was, *Answ.* 2.

I. A Heathen, not a Jew.

II. A Souldier, not a Scribe, or Pharisee, or Doctor of the Law.

III. A man who was a stranger from the means of knowledge; for hee was not (that we reade of) a Proselite, or Disciple, or hearer of the Scribes, and Expounders of the Law: And yet hee beleeves.

Thirdly, his faith was greater, *Respectu laboris*, in regard of the practise of his life, and his private meditations and contemplations: he was a stranger unto the outward means, which were proper unto the Jewes, *at contemplatur* (*Chrysost. s.*) but yet hee was no stranger unto internall spirituall, and divine meditations, and contemplations, but therein more frequent then Israel. *Answ.* 3.

Fourthly, the Centurions faith was greater, *Respectu humiliationis*, in regard of his humiliation; hee doth thinke himselfe unworthy that Christ should do any thing for him, *vers.* 8. *Answ.* 4.

Fifthly, and lastly, his faith was greater, *Respectu roboris*, in regard of the strength therof, for he doth not seek a signe (as the Jewes elsewhere did) but rests only in the word, *Speak but the word, and my servant shall be whole*, *vers.* 8. hee doth not say, *Come quickly*, as the Ruler did, *Iohn* 4. 49. but only makes his case known, and so leaves it; Lord (saith he) *My servant lyeth at home sick of the Palsie, grievously tormented, vers.* 6. Yea, his faith doth exceed the faith of *Martha* (who scarcely beleeved, *Iohn* 11. 21. 24.) and of *Philip* (who knew not the Father, *Iohn* 14. 8.) and of *Thomas Didymus* (*Iohn* 20. 25. who would not beleeve without some ocular evidence) but this our Centurion beleeves in Christ, boldly, confidently, and fully; *Speake but the word oh Lord, and it is enough*: say but to the Palsie depart, and to health return, and then I know my servant shall bee whole. *Answ.* 5.

If the Centurions faith were thus great, then why doth he in the beginning send the Elders of the Jews to fetch Christ, as it appeares hee did, *Luke* 7. 3. where it is said, *Hee sent unto Iesus the Elders of the Iewes, beseeching him that hee would come, and heale his servant.* *Quest.* 3.

First, it may be, he staggered in faith, & decubted at *Answ.* 1.

at first, and afterwards repents him of his weakenesse, and doubting.

Answ. 2. Secondly, but I rather think, that he doubted not at all; but only desired Christ to help him, and to heale his servant; and that the Jews, (without the Centurions knowledge, or injunction) did desire Christ to come.

Quest. 4. Why doth hee not at first forbid Christ to come, if hee were so confident of his power? for it appears that this prohibition was not sent, untill Christ came neer unto the house, *Luke* 7.6.

Answ. Although hee fully beleeved that Christ was able to heale his servant, yet hee little thought, (or at least was altogether ignorant) that Christ would promise more then he durst aske: he desires *that Christ would be mercifull unto his servant*; Christ answers that *He will come unto him, and heale his servant*: now the promise of Christs comming was more then the Centurion desired, or more then he thought himself worthy of: And therfore when he perceives Christs purpose, and hears his promise of comming unto him, then he sends this second message: *Lord speake but the word, and my servant shall be healed.*

Observ. We may learn from this Centurion, that those who enjoy the lesse outward means, have sometimes the greater faith; those who are more remote from the externall means, are neerest unto God. As wee see in the Wise men, to whom the Nativity of Christ was declared, and not to the Scribes, *Mat.* 2. And in those Publicans and Harlots, who entred into heaven, when the Pharisees were shut out, *Mat.* 21.31. &c.

Quest. 5 How can this stand with the alligation of the promises unto the means? Doth not God promise a blessing unto the use of the means: how then can this be true, that often those who are deprived of these means are the best?

Answ. 1. First, we must distinguish between an ordinary, and extraordinary thing; that those who are deprived of the ordinary means of grace, and salvation, should be better then those, who enjoy the meane, is extraordinary; for ordinarily it is otherwise.

Answ. 2. Secondly, we are tied unto the meanes, but God is not; wee must not look for miracles, but use the means; yea, if wee neglect those means, we can expect no blessing, or favour from God at all; but God is left free, and hee can worke without means, as well as with them; and as strongly, powerfully, and perfectly: and would have us to see and acknowledge, that the means are made effectuall only by him.

Quest. 6. How is the want of means supplied?

Answ. 1. First, *Ex parte Dei*, on Gods part, the lack of the meanes is supplied by internall grace, 2 *Corinthians* 3.17.

Answ. 2. Secondly, *Ex parte nostra*, on our part, the want of the meanes, is supplied by contemplation, prayer, and the exercises of piety; as wee may perceive in the Eunuch, and *Cornelius*.

Quest. 7 Wherein is the Centurion to be imitated by us?

Answ. Wee must imitate him.

First, *Contemplande*, in contemplation; for that supplyes the lack of the meanes, where they can not be had, as rumination doth nourish the means, wher they are bad. *Mary* is commended, because *she ponders those things in her heart which she heard*; and it is not enough to hear, or reade much, except wee seriously meditate of those things, which wee reade and hear.

Secondly, *Humiliande*, by thinking basely and contemptibly of our selves: here observe two times, *viz.*

I. In the entrance into the profession of Religion, and then many are lowly, as the Monks, when they first enter into orders, or when they aim at some great future preferment.

II. After they are sealed with the Spirit of promise: now for men to be truly humbled with a sense of their infirmities, and weaknesse, after they are effectually called, and truely assured of their election and calling, is both good and pleasing unto God, t. t Phil. 3. 13. &c.

Thirdly, in the measure, and strength of his faith, wee should learn so confidently to beleeve in God, that wee durst commit our selves unto him wholly, cheerfully, and by and by.

VERS. 11. *And I say unto you, that many shall come from the East, and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heaven.* *Vers.* 11.

§. 1. *Many shall come.* *Sect.* 1.

Object. They are said to be but few, *Mat.* 7.14. and 20 16. and 22.14. Yea, experience shews how few they are, for wee reade but of eight in the old world, in whom the Church was preserved, and yet not all those eight good: wee reade but of one *Abraham*, *Gen.* 12.1. And of two in the hoast of Israel, *Caleb* and *Iosua*, *Numb.* 14.30. Therefore how doth our Saviour say, *that many shall come unto heaven?*

Answ. 1. First they are few comparatively, in regard of those who perish: according to that of the Apostle S *John*, *Wee are of God, and the whole world lieth in wickednesse*, 1 *John* 5.19.

Answ. 2. Secondly, but absolutely they are many: as appears in generall from these places, *Gen.* 33.16. and 15.5. and *Revel.* 7.9. And more particularly thus.

I. It were opposite to the glory of God, not to have many to glorifie him in heaven. And

II. It were opposite to the death of Christ, not to have many saved therby. And

III. It were opposite to the ministery of so many millions of Angels, who are made ministring Spirits, *Heb.* 1. God made all things for his glory: and therfore certainly hee would decree, and ordain many to glorifie him in heaven, where hee is most truly glorified. Christs bloodshed, suffring, and death were of infinit value, and himselfe of infinit price and esteeme with God: and therfore undoubtedly the Lord would appoint many to be ransomed, redeemed and saved by him. The number of the Angels which

stand

456 ſtand about the throne of God, is ten thouſand times ten thouſand, and thouſands of thouſands, *Rev.* 5. 11. And therfore certainly God hath many Saints, for whoſe good theſe hoaſts of Angels are employed; and conſequently, there are many who ſhall come into the Kingdom of heaven.

Sect. 2. §. 2. *From the Eaſt and Weſt.*]

Queſt. 1. Who are theſe who come *from the Eaſt and Weſt?*

Anſw. The Gentiles; this is confirmed from *Eſa.* 49. 6. and *Luke* 1. 32. *Acts* 9. 15. and 13. 47. and 22. 21. and 26. 23. &c. *Rom.* 3. 29. and 9. 22. &c. and *Chap.* 11.

Queſt. 2. Why ſhall many of the Gentiles bee made partakers of the kingdome of God?

Anſw. 1. Firſt, becauſe they hearkned unto God; from whence we may learne, that thoſe who hearken to the word of God ſhall be called: Reade *Act.* 10. 35. and 13. 26. And therefore we ſhould highly eſteem the hearing of the word of God, it being the means of our vocation, and of the opening of our heart, *Act.* 16. 14. and of the removall of the vail of ignorance from our eyes, 2 *Cor.* 3. 16.

Anſw. 2. Secondly, the Jews hardning themſelvs, God therfore doth of ſtones raiſe up children unto *Abraham*, and makes the Gentiles his ſonnes.

Sect. 3. §. 3. *And ſhall ſit down.*]

Queſt. 1. What is meant here by *ſitting?*

Anſw. 1. Firſt, ſometimes *ſitting* ſignifies *Loco manere*, to abide in a place, as *Marke* 14. 34. *Sit yee here* (that is abide in this place) *and watch.*

Anſw. 2. Secondly, to *ſit*, ſometimes ſignifies to bee quiet.

Anſw. 3. Thirdly, to *ſit*, ſometimes ſignifies to poſſeſſe glory: *Then ſhall the Sonne of man ſit upon the throne of his glory, Mat.* 25. 31.

Anſw. 4. Fourthly, to *ſit*, ſometimes ſignifies to feaſt and banquet, as *Matth.* 14. 19. *Luke* 7. 36. and 12. 37. and thus in this place it is taken for our feaſting, and banquetting in heaven, as is plainly expreſſed, *Luke* 13. 29.

Obſerv. Whence we learn, that Chriſtians are not called unto miſery, but unto mirth and feaſting.

Queſt. 2. What kind of banquet are we called, and invited unto.

There is a three-fold banquet: to wit,

Anſw. Firſt, *Symbolicall*, in the Church; namely, the Sacrament of the Lords Supper, becauſe the children of God are there made partakers of the body of Chriſt, which is *meat indeed, Iohn* 6. 51. 55.

Secondly, *Spirituall*, in this life; this banquet is deſcribed, *Prov.* 9. 2. &c. and *Cantic.* 8. 2. *Luk.* 14. 16. *Pſalme* 63. 5.

Thirdly, *Celeſtiall*, hereafter in the kingdome of heaven, *Revel.* 27. and 7. 17. and 19. 9.

Queſt. 3. What is required of thoſe, who deſire to bee made partakers of this heavenly Banquet?

Anſw. They muſt give themſelvs to frequent meditations, therby labouring to prepare themſelvs for this heavenly Banquet.

Queſt. 4. What muſt wee meditate of?

Anſw. 1. Firſt, remember that there is a period, and end of all men: *It is appointed unto all men once to die, Heb.* 9. 27. And,

Anſw. 2. Secondly, that we have lived long already; and therefore it is time now to prepare for death. And

Anſw. 3. Thirdly, remember how great horror is prepared for thoſe, who are not prepared for death, or who die unprepared.

Anſw. 4. Fourthly, meditate daily of the ſudden approach of death; how it comes like the pangs of a woman with child, and a thief in the night, 1 *Theſſ.* 5. 2, 3.

Anſw. 5. Fifthly, meditate continually of thoſe things which are in heaven, that thou may be the more carefull to prepare thy ſelf to enjoy them.

Queſt. 5. What, and how great things are in heaven?

Anſw. 1. Firſt, although what they are we know not particularly: yet this in generall wee know, that they are *Optima*, the beſt things that ever wee enjoyed, or can wiſh to enjoy, *Pſalme* 36. 8.

Anſw. 2. Secondly, in heaven wee ſhall enjoy good things *and repletionem*, to the repleniſhing, and ſatisfying of our ſoules: for there wee ſhall want nothing that wee can wiſh for, *Pſalme* 22. 26. and 17. 15.

Anſw. 3. Thirdly, wee ſhall enjoy the joyes of heaven with joy of heart; nothing ſhall diſturbe our peace, no care ſhall accompany that Crown which there ſhall be ſet upon our heads, neither ſhall any ſorrow afflict our ſoules (*Pſalme* 16. 11) for there is full, compleat, and perfect joy.

Anſw. 4. Fourthly, this joy and felicity ſhall be perpetuall, and eternall, world without end, *Pſal.* 16. 11. *Ezech.* 47. 12. *Revelat.* 22. 2. And therfore let us ſo ſeriouſly meditate of theſe joyes, that we may be carefull ſo to live here, that whenſoever the Lord ſhall take us hence, wee may be ſure to bee made partakers of them.

Queſt. 6. Are the children of God miſerable in this life, and only happy in the life to come?

Anſw. They are bleſſed even in this life, as appears by thoſe many, and great bleſſings here beſtowed upon them, *viz.*

Firſt, they are endued with knowledge: ſo long as they are naturall, the word is unto them as a ſtrange language, which they cannot underſtand: but when once they are anointed with ſpirituall grace, then the eyes of their underſtanding are opened, and they enabled to ſee, and perceive ſpirituall things.

Secondly, they are endued with ſtrength in ſome meaſure, to perform what they know to be their duty, *Pſal.* 65. 12. and *Ier.* 31. 12. and *Iohn* 7. 37. &c.

Thirdly, hence they have a good conſcience, which doth not accuſe, but excuſe them; for from ſincerity of obedience ariſeth peace of conſcience, *Proverb.* 15. 15.

Fourthly, even in this life the righteous have internall blaſts [v] that is, not only the motions of the ſpirit, but alſo the joy of the Holy Ghoſt, and ſome ſweet, and comfortable taſte, of the powers and joyes of the world to come.

[v] Cant. 4. 16.

Fifthly, the children of God are moſt happy men

men even in this life, by reason of their society with the Saints on earth, and their union and communion with Christ by faith, and the fruition & possession of the Holy Ghost in their souls, who remains and abides with them, to direct, instruct, strengthen, counsell, comfort, and enlighten them, all the dayes of their life.

Quest. 7. Have the Saints no Banquet on earth; are they only invited to feast it in heaven?

Answ. The Saints on earth are frequently invited to a heavenly Banquet: to wit, the Lords Supper; and therefore they should prepare themselves, as unto a Banquet, when they come thither: In this feast observe these things: namely,

First, that the Table, is the Table of God; and therefore called the Lords Table.

Secondly, at that Table Christ serves; who gives food, and dainties to all his welcom guests.

Thirdly, the food he gives, and which wee there eate, is his body.

Fourthly, the guests are the Patriarkes, Prophets, and Apostles; *for they all ate the same spirituall meat, and all dranke the same spirituall drinke,* 1 *Cor.* 10.1.2. *&c.* and *Heb.* 12.22.

Fifthly, the fruit of this feast is most weighty; For it is either,

I. A seale unto life, and salvation: Or,

II. A testimony against us unto condemnation, 1 *Cor.* 11. 31. And therfore we had need be carefull so to prepare our selves unto this Holy Table, that we may receive the pledges of love, and seales of life from Christ, and not arguments of our condemnation.

Quest. 8 How must wee come unto this heaveuly Banquet?

Answ. 1. First, in generall come with reverence, in regard of the prefence of God, and Christ there.

Answ. 2. Secondly, come with conscience of thy sins; and that after serious examination of thy selfe, wayes, and actions by the word of God.

Answ. 3. Thirdly, come with a purpose of heart to leave thy sinnes: yea, all sins, and that for ever: And that thou maist be the better enabled hereunto,

1. Labour to hate all sins with a perfect hatred, in regard, both of sin it selfe, and the punishment therof, looking upon it with horrour, hatred, fear, and disdaine.

II. Pray fervently, and heartily unto thy God, that he would enable thee to leave, and forsake al sinnes, and preserve thee from the love of any, so long as thou livest.

Answ. 4. Fourthly, come with assurance of pardon; without faith nothing wedo, is either pleasing unto God, or profitable unto our selves; and therfore if wee come reverently unto the Lords Table, with a sight and sorrow for our sins, and a sincere purpose of heart hereafter to leave, and loath them: wee may build, and rely upon the gracious promises of Christ, who hath assured such of mercy and pardon, *Matt.* 11.28.

Answ. 5. Fifthly, come with thanksgiving; for that is necessary at a true feast: If we should rise from a feast, or banquet, where wee had abundantly satisfied our appetites, and forget, or neglect to give thankes unto God, wee should be more like beasts then men, more like Pagans then Christians: How much more needfull and requisite, then is it that we should powre forth our soules in thankfulnesse unto God, for that unparalelled mercy, in giving Christ unto death for us. *Sect.* 4.

457

§. 4. *With Abraham, Isaac, and Iacob.*

Quest. 1. Whether were the Patriarkes in heaven, or in *Limbo* before Christ came?

Answ. 1. They were not in *Limbo Patrum.*

The Papists to prove the contrary hereunto, that they were, object many things, of which briefly.

Objct. 1. The Prophet *David* propheſying of Christ, saith, *that hee shall lead captivity captive*; that is, shall bring the Fathers out of their prison, wherin they were detained, and lead them unto heaven, *Psalme* 68.18.

Answ. 1. First, this cannot be understood of the Saints or Patriarkes, because they were not lead into captivity.

Answ. 2. Secondly, the place is plainly meant of Christs Triumph over Sathan.

Objct. 2. It is said plainly of Christ, that *He brought forth the prisoners out of the Pit, or Lake* (*Zach.* 9. 11.) Now out of hell there is no redemption; and therefore the Fathers were in *Limbo* untill Christ came.

Answ. This place is urged by the most of the Papists, for the proof of Purgatory, and cannot be meant of this *Limbus*, which they fain for the Fathers; for in *Limbo Patrum* was nothing but quiet and peace, but in this prison (mentioned by the Prophet *Zachary*) is sorrow and paine, as the Papists confesse: and therefore this place, as unfitly alleaged for the confirmation of the present controversie, according to the opinion of their best Writers, I passe by.

Objct. Saint *Peter* saith, that Christ preached to the Spirits that were in prison, 1 *Pet.* 3.19. *&c.* Therfore untill Christs comming the Fathers were in Prison.

Answ. Having elsewhere amply to confider of this place, I here leave it with this answer; that certainly the Apostle speakes of Christs triumph over the damned, and of *Noahs* preaching unto those, who were now in hell.

Objct. 4. But the same Apostle saith, that the Gospel was preached to those who were dead, 1 *Pet.* 4.6. And therefore the Fathers were in *Limbo*, for who else can be meant but they?

Answ. The Apostle there means those who were dead in their sins, as is plainly perceived by the place.

Quest. 2. How doth itappear, that *Limbus patrum* is but a Fable?

Answ. By these few and

First, because the Spirit, and soule of a good man, when it departs from the body, goes unto God, who gave it, *Eccles.* 12. 7. And this was affirmed by *Solomon* before Christ came.

Secondly, because Christ would have the soules of his children to be where he is. *John* 17. Now he was in heaven, not in *Limbo*; yea, he is the God of *Abraham*, as hee saith himself elsewhere; and the Text calleth

458

leth the place, where *Abraham* was, *the kingdome of heaven* (a title never given to their fained Prison, or Cell:) And therfore the Fathers were not in *Limbo*.

Thirdly, because the Scriptures speak only of two places, heaven and hell, *Mat.* 25. of two sorts of vessels, of anger and mercy, *Rom.* 9. For both *Abrahams* bosome, and Paradise signifie Heaven, as *Augustine* most truly affirmes.

Plain Arguments, &c.

Fourthly, because wee and the Fathers are saved both one way, and by one and the same faith: hence Christ saith, *Abraham saw me. Iohn* 7. And the Apostle saith, that wee and they were made partakers of the same Sacrament, 1 *Cor.* 10. 1. And therfore why should they be debarred so long out of heaven, more then we?

Fifthly, because the death of Christ was powerfull, and effectuall, before he was crucified; hee was *a Lambe slaine from the beginning of the world, Revel.* hee is one and the same to day, and to morrow, and for ever, *Heb.* 13. And all things are present with God, he being immovable: And therefore they were saved by faith in Christ to come, as well as wee by faith in Christ already come.

Quest. 3. Why doth our Saviour here only name *Abraham, Isaac*, and *Iacob*?

Answ. 1. First, because the Scriptures are wont to preferre these before others; as it is often said, *the God of Araham, the God of Isaac, and the God of Iacob.*

Answ. 2. Secondly, because thus Christ would avoid the occasion of novelties, by only naming those who they all knew; and thus doth *Stephen, Act.* 7. from *verse* 2. begin at *Abraham*, and so proceed unto the rest; that they might not say, he preached novelties, and strange things unto them.

Answ. 3. Thirdly, because these were before the Law of Ceremonies was given: therfore our Saviour names these, that he might establish the doctrine of faith: and hence it is, that *Paul* also insists so much upon the example of *Abraham*, *Rom.* 4. Whence we may learn.

Observ. That the way unto salvation is by the faith of *Abraham*, and not the sacrifices, and ceremonies of *Moses*: Reade for the proof hereof the Epistle to the Galathians, and to the Hebrews, and the three first Chapters unto the Romans: and besides, remember that there were never two wayes unto salvation: true it is, that the means were divers, for the Lord instructed his servants, sometimes by Apparitions, sometimes by Visions, and sometimes by his word, *Heb.* 1. 1. But there is but one way only of faith unto salvation. Reade *Iohn* 8. how *Abraham* desired to see Christ; and *Heb.* 11. how all the faithfull were saved by faith in Christ; and how *Moses* refers them unto the Prophet, *Deut.* 18. which is Christ, *Act.* 3. & 7. and *Philip.* 3. 9. &c.

Sect 5. §. 5. *In the Kingdome of heaven.*]

Quest. 1. Whether doth our Saviour here speak of the kingdome of Grace, or of Glory?

Answ. 1. First, certainly it may bee extended unto the kingdom of Glory; because *sitting* signifies *rest*.

Answ. 2. Secondly, but it is to begin in the kingdom of Grace, because it is said here *Venient*, *They shall come*.

Observ. From whence we may learn: That the Church of Christ is the Kingdom of Heaven.

VERS. 12. *But the children of the Kingdom shall be cast out into utter darknesse: there shall be weeping, and gnashing of teeth.* *Vers.* 12.

§. 1. *The Children of the Kingdom.*] *Sect.* 1.

Quest. 1. What is meant here by the word *Kingdom*? The Church Militant. *Answ.*

Quest. 2. Why is the Church Militant called a *Kingdome*?

Answ. 1. First, because it is the onely way unto the Kingdom, as was said before.

Answ. 2. Secondly, because it is the peculiar Kingdom of Christ:

For all that.

God, so he rules over all the world, and is called *the King of Kings, and the Lord of Lords*, 1 *Tim.* 6. 15.

Christ, God and man, so hee raigns over his body, the Church; thus he is said *to raign over the house of Iacob, Luk.* 1. 33. And we are said to be translated into this his kingdom, *Colos.* 1. 13. which at the last day hee will deliver over to his Father, 1 *Corinthians* 15. 24. 27.

Observ. We may from hence learn, that those who are within the Church, should live as the subjects of Christ, and as subjected unto Christ, *Rom.* 1. 5. *Deut.* 18, 19.

Quest. 3. Why must we be subject to the laws, ordinances, and behests of Christ, as subjects are to their Soveraigns?

Answ. 1. First, because of that relation which we have unto him; hee is our Lord, and Husband, *Ephesians* 5. Our Father, *Esa.* 9. 6. Our Head, *Ephesians* 4. Our God, as is expressed in the Creed: And therfore there is great reason that we should be subject unto him.

Answ. 2. Secondly, because he hath deserved this subjection: He hath redeemed us from death, by death; and from that spirituall servitude that wee were subject unto under Sathan, by submitting himselfe unto the form of a servant, *Luk.* 1. 75. *Titus* 2. 14. *Philip.* 2. 7. &c. When Kings ransome any it is for their service, and so doth Christ, who redeemed us, that we might henceforth serve him in righteousnesse, and true holinesse, *Rom.* 6. 18. 22. all our dayes.

Answ. 3. Thirdly, we must be subject unto Christ, because he will avenge himselfe upon, and destroy those who are disobedient unto him. Reade *Rom.* 2. 8. *Ephes.* 5. 6. and 2 *Thessal.* 1. 8.

Quest. 4. Why are these who shall bee cast out called *Children*?

Answ. 1. First, because they were born of *Abraham* according to the flesh.

Second-

Answ. 2. Secondly, because they were in the bosome of the Church by the Sacrament of Circumcision: And yet notwithstanding this they are to be cast out: Teaching us,

Observ. That those who are most dear unto God in outward prerogatives, and priviledges, may perish, *Ierem.* 22.5. 24.& 44.26. *Iohn* 8. 33.41. and 9.40. *Act.* 6.14.

Quest. 5. Why doth, or will God reject those whom hee hath chosen to be a people unto him, as hee did here the Jews?

Answ. 1. First, because he is a God of such pure eyes, that he cannot endure to behold sin in any, *Habak.* 1.13. *Ieremiah* prayes for the people, but God answers him, they have sinned grievously, and therfore he will not hear his prayer, neither must he pray any more for them [a]: So also the Lord answers *Ezechiel*, *Their sin is very grievous, and therfore my eye shall not pitie them* [b].

a Ier. 14. 10. &c. b Ezech. 9.9. &c.

Answ. 2. Secondly, all the promises of God are conditionall, as are also his threatnings; and therfore no wonder if hee turn blessings promised into curses, when the conditions are not fulfilled upon which hee offers mercy. Reade *Ierem.* 5.25. *Esay* 59.1. and 38.1. *Rom.* 11.22. *Ezech.* 18. 26. and 1 *Sam.* 2.30.

Many there are among us, who have divers Egyptian Reeds to lean upon, which at length will deceive them: As for example.

First, some say our Fathers were enlightned, and delivered from the darknesse of popish blindnesse, and made Partakers of the truth: And therfore wee may hope that God will still continue to be gracious unto us, and continue the means of grace and salvation among us. But woe be unto us if we have no other staffe to trust unto, but only this; for God did thus unto *Iudah*, and yet at last tooke away the Hedge, and laid waste the Vineyard, *Esay* 5 27.

Secondly, others say, our Fathers forsooke Popery, and embraced the truth; and wee have done so also, still cleaving unto the same Religion, abhorring the Whore of Babylon with all her trash; And therfore we may hope for mercy: But alas this is but a broken Reed, for wee may professe the truth *Ore tenus*, and draw neer unto God with our lips, having our hearts far from him, and neer unto sin, and then hee will not regard us, *Mat.* 15 9.

Thirdly, some say, oh but we have entred into a Covenant with God, to serve him with all our hearts, and with all our soules, 2 *Chron.* 15. 12. But this is worth nothing, except wee perform our promises, and pay our vowes, continuing and abiding in the service of God unto the end, for this only hath a promise of blessednesse and mercy.

Sect. 3. §. 2. *Shall be cast out.*

Object. 1. It may here be objected, Christ hath promised, that *He will not quench the smoking flax*: and St. *Iames* 2.13. saith, that *mercy rejoyceth against judgement*: yea, election, which is the foundation of God, is firm and sure, *Rom.* 11.29. and 2 *Tim.* 2. 19. How then doth our Saviour here say, *That the Children shall bee cast out?*

Answ. 1. First, in generall, the foundation of God stands firm, his Decrees being like the Lawes of the Medes and Persians, which cannot be revoked.

Answ. 2. Secondly, true it is, that Christs mercy is infinit, but mercy must not evert and overthrow Iustice: for this is an Attribute as well as that.

Answ. 3. Thirdly, none are threatned here to bee cast out, but only those among the children of the Kingdom, who did apostatize, and fall away.

Object. 2. But those who are threatned to be cast out, are the people of God, with whom God hath made a Covenant; now will Christ neglect his Covevenant made with them?

Answ. 1. First, hee will not, hee doth not; as appears thus.

I. He confesseth that salvation is of the Jews, and belongs unto them, *Iohn* 4.22. Hence

II. He denieth the Canaanitish woman her request at first, because mercy was proper unto the Israelites, *Marke* 7.27.

III. He commands his Apostles to goe unto the Jews, not unto the Gentiles, *Matth.* 10. 5. 6. Yea,

IV. The Apostles obey, first confessing that the tender of mercy belongs primarily unto the Jews, *Rom.* 3. 2. and 9. 4. And then practising their Masters mandate, *Act.* 3.25. and 10.14. and 11.19.13 46.

Answ. 2. Secondly, the Jewes were rejected for their sins, and not for any breach, or neglect of Covenant in Christ. Reade *Esay* 1. and *Amos* 1.3. &c. and 2. 4. &c. and *Rom.* 2.28.

Quest. 1. For what sins were *these children of the Kingdom*, the Jews, cast out?

Answ. 1. First, for their Incredulity, because they would not beleeve, *Rom.* 11.

Answ. 2. Secondly, for their contempt of the word of Christ.

Answ. 3. Thirdly, for their obstinacie, hardnesse of heart, and perverseneſſe: Reade *Esay* 48.4 *Mark.* 3.5. *Act.* 7.5, and 13.45.50. and 14.19. and 17. 5. and 18.6. 12. and 21. 27. and 25. 2. From hence wee may learn,

Observ. That obstinacie against, and contempt of the word, brings ruine, and destruction upon the contemners.

Quest. 2. How doth this appear?

Answ. 1. First, plainly by these places, *Esa.* 5.24. and *Ier.* 13.10. and 19.15. and *Ezech.* 7. 10.

Answ. 2. Secondly, because God hates those who are obdurate and obstinate, *Psalme* 95. 8. *Rom.* 2. 5. *Esay* 65. 2. and 5.24. *Ier.* 6.10.11. and 28 32.

Answ. 3. Thirdly, God loves those who tremble at his word (*Esay* 66. 2,5.) and therfore contemners thereof shall find no mercy.

Answ. 4. Fourthly, God doth ordinarily convert men by the word (2 *King.* 22. 19. *Ezech.* 11. 19. and 2 *Cor* 3.3.) and therfore there is *small hope* of the *conversion* (but *great fear of the confusion*) of those who despise this ordinary means of salvation.

Answ. 5. Fifthly the word is powerfull, and sharp, like *a two edged sword*, which is able *to divide betwixt the marrow and the bones* (*Heb.* 4. 12.) And therefore when it doth not mollifie, and humble, it is a

460 ſigne of a heart come to an exquiſite hardneſſe. Wherfore wee ſhould (when the word workes not upon us) complain of the hardneſſe of our hearts, and labour for the redreſſe therof.

Queſt. 3. How many fold is hardneſſe of heart?

Anſw. Two-fold.
- First, obſtinate, and perverſe, as *Ier.* 44.16. *The word that thou ſpeakeſt unto us in the name of the Lord, we will not do; but we will do whatſoever proceedeth out of our own lips.*
- Secondly, blind, and ignorant; hence it is ſaid, that *our Saviour was angry, διὰ τὴν πωρώσιν τῆς καρδίας, for the hardneſſe, or blindneſſe* (for the word bears both) *of their heart, Marke* 3.5. And hence alſo hee taxeth their dulneſſe, and ſlowneſſe of heart, *Marke* 16.14.

Sect 3. §. 3. *Into outer darkeneſſe.*

Queſt. What is the meaning of theſe words?

Anſw. 1. First, *They ſhall be caſt into outer darkeneſſe*; that is, into the corporall, and palpable darkneſſe of the infernall priſon, preſently after their death, in regard of the ſoule; and at the day of judgement, both in regard of ſoule and body.

Anſw. 2. Secondly, *Darkneſſe* is no other thing then a privation of light; now light is two-fold: namely,

I. Spirituall, as wiſedom, grace, and truth: Now the privation of this light is *internall darkneſſe*, and ignorance, in the ſpirit, and inward man.

II. There is a ſenſible, and corporall light, whoſe privation is *outer darkneſſe*: and this is the darkneſſe ſpoken of in this place: For although there be fire in hell, yet it is a darke, and ſmokie fire, and not clear; except only ſo, as the damned may ſee one another, for the greater increaſe of their miſery d.

d Carthus. f.

Verſ. 13. VERS. 13. *And Ieſus ſaid unto the Centurion, go thy way, and as thou haſt beleeved, ſo be it done unto thee: And his ſervant was healed in the ſelfe ſame houre.*

Sect. 1. §. 1. *Go thy way.*

Queſt. 1. What is the ſenſe, and meaning of this phraſe of ſpeech?

Anſw. It ſignifies a diſmiſſing of one in peace, and is an argument of love and mercy. Reade 2 *Sam.* 14.8. *Marke* 5.34. *Luke* 17.19. Whence wee learne,

Obſerv. That the Lord at laſt doth diſmiſſe, and ſend away in peace all his Petitioners.

Queſt. 2. How doth this appear?

Anſw. It appears thus, viz.
- First, from theſe places, *Eſay* 57.19 and *Iohn* 14.27. and 2 *King.* 5.19. *Mat.* 15.28. *Iohn* 4.50.
- Secondly, becauſe he is the God of peace, 1 *Theſſal.* 5.23. *Philip.* 4.7.
- Thirdly, becauſe peace is the effect of Iuſtification, *Rom.* 5.1. Whence the Angels ſing peace on earth, becauſe they who are juſtified by him, have true peace, *Luke* 2.14.
- Fourthly, becauſe this peace is our armour, and weapons againſt affliction, *Iohn* 16.33. And therfore certainly the Lord will give peace at length to all that ſue, and ſeek for it at his hands.

How muſt wee wait, and expect for this peace untill we obtaine it? *Queſt.* 3.

Anſw. 1. First, patiently, *I waited patiently* (ſaith David) *for the Lord, and hee inclined unto me, Pſal.* 40.1.

Anſw. 2. Secondly, induſtriouſly; wee muſt not expect and await the Lord in our beds, *Cantic.* 3.1. but in his wayes and ordinances.

Anſw. 3. Thirdly perſeverantly, knowing that our times are in Gods hands.

Verſ. 14. VERS. 14. *And when Ieſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a Fever.*

Sect. 1. §. 1 *He ſaw his Wives Mother.*

Queſt. 1. What may wee ſay, or think of the Popiſh prohibition of Prieſts marriages?

Anſw 1. First, that it is oppoſit to Scripture, which ſaith *It is better to marry then to burne*, 1 *Cor.* 7.9. Yea, and that when marriage is leſſe convenient, *verſe* 26. 32. And therfore even then they may marry, *verſe* 2. But now with the Papiſts fornication is better then marriage, for the former violates not the vow, but the latter doth, as they ſay g: though Saint *Paul* ſay, *It is honourable, and Whoremongers God will judge, Heb.* 13.4.

g Bellar. de Monach. l. 2. c. f. 1265. A.

Anſw. 2. Secondly, it is oppoſite to Antiquitie to forbid marriage, as they now do; for the proofe hereof obſerve theſe two things: namely,

I. The authority of this Prohibition, from whence it was: here obſerve,

First, the Apoſtles did only approve of ſingle life, and commend it unto us by their example.

Secondly, they did not poſitively herein ordain, or eſtabliſh any thing: Pope *Siricius* being the firſt that did directly command it. See 82. *Diſt.* §. *plurimos, et gloſſ. Litera i.*

II. Obſerve the degrees of this Prohibition, how far it differs from the Prohibition of thoſe of former times: For

First, the Ancients did enjoyn a ſeparation of the Miniſter from his wife; but this ſeparation was not totall, that they ſhould never come together again, as appears by *Epheſ.* 5.32. and *Canon. Apoſt.* 5. and 28. *Diſt.* §. *Si quis docet, et* §. *Si quis diſcernit.*

Secondly, the Ancients did prohibite the Miniſter the knowledge of his wife; but this prohibition was not perpetuall, that he ſhould never know her (as appears 28. *Diſt.* §. *de Syracuſan*, and 31. *Diſt.* §. *Quoniam*) but that he ſhould not know her, *Tempore officij diebus miniſterij*, when hee was to undertake, and diſcharge his miniſteriall function: And this the Fathers thought decent, 28. *Diſt.* §. *de Syracuſan.*

Thirdly, the Ancients did prohibite the contracts

tracts of the Ministers; but this prohibition was not universall (28. *Dist. de Syracusani. & 5. Diaconi*) as though they might not be contracted at all to any; but only that they might not be contracted a second time (that is, might not marry twise) neither to a widow, nor to an infamous person.

But the Papists now adayes, do not onely forbid Bigamy, or marrying with widows, or infamous women, but all contracts and marriage; yea all carnall knowledge of their wives, if perhaps they have been married before they entred into orders; yea a totall separation, for they cast the wives out of their husbands house, and habitation, directly contrary to the Canons, and all antiquity.

Answ. 3. Thirdly, the doctrine of the Papists is opposite to Antiquitie in punishing offenders in this kind: For,

I. Adulterous, and unclean Ministers were to be cast out of the Ministerie, 28. *Dist.* 5. *Presbyteri.* But the Papists now adayes observe not this; for if all uncleane Priests were cast out, they would have but few left in their Cloysters.

II. *Episcopus fornicationem pretio permittens suspendendus*, (83. *Dist.* 5. *Si Episcopus*) If any Bishop shall by any licence, or for any bribe, tolerate, or permit fornication, or whoredom, hee shall be suspended, this was the ancient Law: But now it is otherwise, as appears by the hundred grievances of the Germaines.

Sect. 2. §. 2. *And sicke of a fever.*]

Hilary allegorizeth this verse very acutely, *Peters* house signifies the body, his wives mother signifies Infidelity, whose daughter (Free-will) the soule marries, but the presence of Christ cures it (*Hilar. ſ.*) But me thinks the Mother in law should rather signifie the Will, and the Fever signifie Infidelity, which are cured by Christ: But passing by this, I will instance but only upon one thing in generall: Before wee showed how sinne, and the sickneſse of the soule was like unto *Leprosie*, and the *Palsie*; wee will now shew, how sinne in the soule may bee resembled to a *Fever* in the body.

Quest. 1. How, and wherin is sin like unto a *Fever*?

Answ. 1. First, sin may be likened unto a *Fever*, *Respectu originis*, in regard of the originall therof: For

I. The *Fever* ariseth within, in the bowels, and intrals; and although the Symptomes be without, yet the cause lurks within. So the cause of all actuall transgressions, which appear in the life, is that originall corruption, which is within in the heart, *Rom.* 7. 23, 24.

II. The *Fever* ariseth from a three-fold cause; namely, either

First, from some pestilentiall, and obnoxious aire without: Or

Secondly, from the society of those who are infected, or sick of a Fever. Or

Thirdly, from some internall corruption in the body, or humours; and this is the cause for the most part. Thus sinne either comes,

I. From the infection of Sathan, (1 *John* 3. 8.) and the allurements of the world: Or

II. From the society of wicke l men, 2 *Cor.* 6. 14. *Ephes.* 5. 11. Or, 463

III. From the internall corruption, and concupiscence of the heart, *Rom.* 7. 5. *Iam.* 1. 14. 1 John 2. 16.

Secondly, sinne may be resembled to a *Fever*, *Answ.* 2. *Respectu naturæ*, in regard of the nature thereof. For

I, The substance of the *Fever* is a heat besides nature, which extinguisheth the naturall heat: So the fire of concupiscence, and lust of sin, doth extinguish the fire and heat of zeale: For where sin is hot, there zeale is cold.

II. The *Fever* ariseth diversly, from divers humours; to wit, sometimes from choller, sometimes from melancholy, sometimes from blood; and yet it is one, and the same *Fever*. So sinne sometimes ariseth from the lust of the flesh, sometimes from the lust of the eyes, sometimes from the pride of life (1 *John* 2. 16.) And whatsoever the root is, the fruit is sin.

III. There are two kinds of *Fevers*; a continual Fever, and a Fever with some intermission: now *this* hath his seat in a more ignoble place, but *that* in the vessels themselves, and veins, and blood. This is diversly expounded: to wit,

First, some expound it of the divers degrees of sinning; Some sin with some intermission of repentance, some sin perpetually.

Secondly, some expound it of *Adam*, and us who are now corrupted by *Adam*: Hee at first was pure, and therfore sin in him was with some intermission, but in us it is continuall, because *in sinne wee were conceived, and brought forth in iniquity.*

Thirdly, some expound this of the sins of naturall, and regenerate men: The unregenerate sin continually, the regenerate but sometimes: Sin in the naturall man hath his seat in the vessels, in the whole nature, *à capite ad calcem*, from the head to the heel; but in the spirituall, and regenerate man, sin hath his seat only in the ignoble part (the flesh) *In me, that is, in my flesh dwels no manner of thing that is good*, *Rom.* 7. And therfore naturall men must labour *to be renewed in the Spirit of their minds*, *Rom.* 12. 2. *Ephes.* 4. 23. Now this intermissive Fever again is two-fold: namely,

First, *Ephemera*, which lasts but for one fit, or one day, and comes no more: Thus the best sometimes fall into some one grievous sinne or other once, but are never after overtaken therwith; as *Noah*, who was once drunk, and *Lot* once incestuous, and *David* once adulterous; and as *Peter* who once denied his Master. And

Secondly, *Putrida*, when the humours being partly corrupted, upon every distemper, the Fever is ready to return: And thus both the regenerate, and the unregenerate are often overcome by some one sin or other; we carry a body of sin about us, and wee have the reliques of sin in us, which oftentimes prevaile against us.

Thirdly, sin may be resembled to a *Fever*, *Respectu modi procedendi*, in regard of the manner of the proceeding therof. For *Answ.* 3.

I. The *Fever* begins with the heat, and warmth of the body, that being the first thing that sen-

464 sibly it ceazeth upon, and infrigidates, and makes cold the whole body: So sin first ceazeth upon zeal, making that first luke-warm, then by and by stone cold.

II. At the first the *Fever* makes us cold, but by and by wee burn. So at first we are afraid of sin, by and by fearlesse therof; at first our affections freez, afterwards fry in the love of sin; at first wee abstain from sinne, and are hardly drawn to the committing of sinne, but by and by custome makes it habituall, and naturall unto us, and us insensible of it.

III. In a *Fever*, when we are cold, yet even then we are hot within, though we are not so sensible of that heat: So even then, when the naturall man fears, and trembles to commit sin, there is the fire of evill concupiscence, which in time sets on fire the whole course of nature, & shews it selfe outwardly in the practise of sin.

IV. The Fever inflames the whole body, even to the very toes of the feet: So sin wounds and enfeebles us, from the crown of the head, to the sole of the foot, *Esay* 1.6.

Answ. 4. Fourthly, sinne may be resembled to a *Fever*, *Respectu effectuum*, in regard of the effects: For

I. The Fever, (*in membris*) in the parts of the body workes this effect, it debilitates and weakens the whole man, so that hee cannot walke forth of doors; nay, hee cannot walke within his owne house, neither is able to stand, but forced to sit or lye, and keep his bed: So by sinne we are so weakned, that wee are neither able to walke in the wayes of God, nor run the race that he hath set before us, nor worke out the work of our salvation, with fear and trembling.

II. The *Fever* (*In intellectu*) in the understanding works this effect, it disturbs & takes away the use of reason; making a man not know what he saith, or doth: And this is for the most part (or at least very often) mortall and deadly. So when men grow obstinate, and bold in sinning, and are neither sensible of sinne, nor punishment, but will do whatsoever they will (*Ier.* 44. 16.) it is an argument of a soule not distant from death.

III. The *Fever* (*In appetitu*) in the appetite produceth these effects: namely,

First, it loaths the most wholsome things: So sinne makes us to loath both,

I. Good workes, and duties, and exercises of religion; like the Iews, who cryed, when will the new Moons, and the Sabbaths be done, that we may return unto our sins? *Malach.* 1.13.

II. Good Counsell, for that we think to bee a hard saying, and we cannot endure it, *Ioh.* 6.60.

Secondly, as the *Fever* loaths that which is wholsome, so it longs for that which is unwholsome: So wee loath the heavenly Manna of the word, and spirituall graces, and love the vaine pleasures of sin, although they be but for a season, and the end therof destruction, and death, *Rom.* 6.23.

Thirdly, In a *Fever* there is a thirst not to bee quenched, or satisfied, but insatiable, having no moderation in drinking, if it can come unto liquor: So many are furious in sinning, and cannot cease to sin, [h] although they see oftentimes, that

[h] 2 Pet. 2. 14.

I. The thing is childish, and of that nature, that it is a shame for a man to be besotted therewith. Yea,

II. That the event is perillous, and dangerous. And,

III. That both the estate is lessened, and impaired, and the body enfeebled, and enervated therby. Thus no feverish man is more mad after drink, then wicked men are after their sins.

Fourthly, *Potus factitij*, made drinks quench not the thirst (in a Fever) but now pleaseth the Pallat, and by and by displeaseth it, it being only cool things which allaieth, and asswageth the heat therof, although often they kill, because the stomack is not able to bear them. So it is not ordinary comforts that appease the soule (because they cannot fill the soule) neither can they allay the heat of a wounded spirit; but it is the word, and the comminations, and promises thereof, which afford ease and peace to the troubled heart: And yet sometimes this cooling Cordiall doth kill, and drives accidentally to desperation, as we see in *Cain*, *Gen.* 4. and *Iudas*, *Mat.* 27.

Fifthly, sinne may be resembled to a *Fever*, *Respectu finis*, in regard of the end thereof. For

I. Sometimes it ends in health, and life of it selfe; that is, a man recovers sometimes out of a Fever, without the use of any means, or help of any man.

II. Sometimes the Fever ends in health, and life, by the use of good means, and the helpe of the Physician.

III. Sometimes the Fever ends in a sickly, and weakly estate; that is, when the Fever leaves a man, oftentimes he fals into deafnesse, and swellings, and boyls, and the like.

IV. Sometimes it ends in death: Fevers often bring men to the period of their life; now this is two-fold, *viz.*

First, sometimes a Fever brings a man to a speedy death, when he dies therof.

Secondly, sometimes it brings a man unto a lingring death, and that either,

I. By an Hectick Fever, which inflames the heart, or lungs: Or,

II. By bringing a man into a *Dropsie*. Now to apply this.

First, sinne herein differs from a Fever; *this* (as was said) sometimes ends in health, and life, without the use of physick, or helpe of the Physician; but never *that*, for sin cannot be cured, or healed of it selfe.

Secondly, sin is cured and healed by Christ, who is the only Physician of the soule.

Thirdly, if sinne end not thus, in health and life by Christ, then it ends either

I. In a dry Hectick Fever, and a barrennesse of all good fruits: Or

II. In a cold Dropsie, or Lukewarmnesse in Religion. Or

III. In a deafnesse, and unwillingnesse to hear the word of God. Or,

IV. In filthy Vlcers, and putrified Boyls of actuall transgressions.

V. The safest Crisis, or conflict of nature in this sicknesse, is evacuation, and that either by vomi-

vomiting, purging, sweating, or bleeding: So we must labour, either to vomit up our sinnes by Confession, or sweat them out by Contrition, or purge them out by alienation, and separation, or else (if the Lord love us) he will bleed us, and make us forsake sin by affliction: as hee did by *David* and *Manasses*.

Quest. 2. How may we know, whether we are sicke of the Fever of sin, or not?

Answ. By these plain signes: namely,

First, if without thou be inflamed with the lust of sinne, or if it shew it selfe in in thy life, and actions.

Secondly, if the fire of concupiscence kindle thy affections unto evill, although as yet it doth not appear by thy actions, and outward man.

Thirdly, by examining what drink pleaseth us best; whether is the word of God unpleasing to our taste, or not? certainly if we be refreshed, and comforted with the pleasures of sin, and that the word of God relisheth not with us, we are feverish.

Fourthly, by examining whether Christ hath cured us or not: whether we be freed from the Fever of sin, or not? For this Fever of the soule differs from the bodily Fever: there being many in health of body, and free in body from the corporall Fever, but none at all from the Fever of sinne; for therewith all the sons of *Adam*, and children of men are infected: And therefore two things are to bee enquired after: to wit,

I. Whether hast thou sought unto Christ, the Physician of thy soule, or not? hast thou made thy case, and griefe known unto him; and desired him to heale thee?

II. Whether hath Christ answered thee in thy request, or not? whether hath hee healed all thy sins, and cured all thy infirmities; so weakning the reliques of corruption in thee, that now it cannot prevaile against thee?

Fifthly, examine whether thou be changed or not, from sicknesse to health? canst thou say with *Paul*, I was given to such and such sinnes, but I found mercy 1 Tim. 1. 13.; the Lord plucking me as a brand out of the fire? dost thou find a change, both in thy affections and actions, from evill unto good?

Sixthly, examine whether art thou sound, well, and healthfull in thy limbs and members? canst thou walke in the waies of God cheerfully, canst thou run the race that is set before thee swiftly, and constantly; canst thou worke out the worke of thy salvation thorowly?

Seventhly, art thou not enclining to a Hectick Fever, or a Dropsie, or deafnesse of eares: that is, art thou not barren of grace and all goodnesse? or at least Lukewarm, in the service of God; or of deaf and dull eares to hear the word of God? Certainly by a serious examination of these things, we may know, whether with *Peter* wives Mother, (before Christ came) we are sick of a Fever, or by Christ cured and freed from our Fever, as she was. 465

Vers. 16. *And when the Even was come, they brought unto him many that were possessed with devils: and hee cast out the spirits with his word, and healed all that were sick.* Vers. 16.

We may learn hence: That it is Christ onely who frees from Sathan, hee only being stronger then him, *Luke* 11.21. *Observ.*

By what means are we freed from the Devill, or the Devill dispossessed? *Quest.* 1.

First, the Heathens used charmes and enchantments, hoping therby to be preserved from him, and to dispossesse him; their charms were, *Answ.* 1.

I. Either by magicall words: *Fernel. abd. caus.* Or,

II. By the Picture of *Solomon* in a Ring. *Iosephus.* Or

III. By the herbe *Cynocephalia*, which is very effectuall against poyson. *Appion. Gram. Plin.* 30 l. 2. Or,

IV. By Amulets hung about their necks, *Plin. ib.* Or

V. By the art of *Nieromancy*; and conjuring. But all these are too weak to produce such an effect as this is, to deliver, or preserve from the Devill.

Secondly, the Papists perswade themselves, that they can dispossesse men, and drive away devils by troops (and that) by Ceremonies; as by holy water, and the signe of the Crosse, and the seven penitentiall Psalms, and a lighted Taper, and a Censer, and a holy Fryers Hood. *Iacobus de Chusa*, and *Wyerus*. *Answ.* 2.

Thirdly, God doth deliver, preserve, and free us from Sathan miraculously; and that sometimes by the name of Christ (as in the Acts of the Apostles) and sometimes by prayer and fasting. *Answ.* 3.

How doth Christ cure those who are possessed with devils; or those in whose heart sinne and Sathan remains? *Quest.* 2.

Answ. By these means, viz.

First, by overcomming Sathan himselfe for us.

Secondly, by disarming, and weakning the power of Sathan.

Thirdly, by casting of sinne, and Sathan out of our hearts.

Fourthly, by arming us, both with offensive, and defensive weapons against Sathan, *Ephes.* 6.12. Enabling us so to resist him, that hee is forced to flee, or to be foyled, *Rom.* 16.20.

Vers. 17. *That it might be fulfilled which was spoken by Esaias the Prophet, saying, himselfe tooke our infirmities, and bare our sicknesses.* Vers. 17.

It may here be objected, Christ did not heale *Object.* the

406 the ſick, and diſpoſſeſſe thoſe who were poſſeſſed; for this end, that the Propheſie might bee fulfilled: for then if the Prophet had not foretold it, he would not have done it, *Muſcul. & Gualt. ſ*

Anſw. 1. First, God doth diſpoſe it unto this end; as he did his flight into Egypt (*Mat.* 2. 15.) and his return into Nazareth (*Mat.* 2 23.) and the Souldiers caſting lots about his garments (*Mat.* 27. 35.) and that a bone of him ſhould not bee broken (*Iohn* 19. 33.) and divers other paſſages. From whence we may learn,

Obſerv. That our voluntary actions, are indeed governed, ordered, and diſpoſed by the providence of God. Reade *Act.* 2.23. and 3.18. and 4.28, and 13.27. And beſides, remember that it is the will of God, not the will of men, which is the rule of the world, *Daniel* 4. 32. Hence it is ſaid, *Man purpoſeth, but God diſpoſeth.* For

I. If the purpoſe and intention of man bee according to the will of God, then God will direct it; Thus *Aſſur* was Gods rod, *Eſay* 10. But

II. If mans purpoſes and intentions diſſent from the purpoſe, and will of God, then God corrects it: *Balaam* at firſt had a deſire to goe to *Balak*, but God forbids him: afterwards he had a deſire to curſe the Iſraelites for *Balak*, but God

Queſt. 1. will not permit it, *Num.* 23. It may here bee demanded, whether we deſire to eſtabliſh and maintain Stoicall fate, and a neceſſary *ſeries* of cauſes? For this is heatheniſh, and unbeſeeming Chriſtians to avouch; *Abſit a fidelium cordibus, fatum aliquid dicere, Greg. hom.* 10. *Vide Thom.* 1. *qu.* 116. *&c.*

Anſw. Certainly, wee goe not about to eſtabliſh Stoicall Fate, but Chriſtian Providence

Queſt. 2. Wherein doth Stoicall Fate, and Chriſtian Providence differ?

Anſw. 1. First, *Reſpectu originis*, in regard of the originall thereof, becauſe Stoicall Fate doth depend upon the influence of the ſtars: And therefore *Thom.* denies it, *ibid.*

Anſw. 2. Secondly, they differ, *Reſpectu aſcenſûs*, in regard of the aſcent; becauſe Stoicall Fate doth tie the gods themſelves, and ſubject them thereunto.

Anſw. 3. Thirdly, they differ, *Reſpectu deſcenſûs*, in regard of the deſcent, becauſe the Stoicall Fate binds all ſecond cauſes. And therfore we ſhould avoid the name of Fate: *Si quis Dei voluntatem vel poteſtatem Fati nomine vocet, ſententiam teneat, et linguam corrigat*: If any ſhall call the will, or power of God, by the name of Fate, let him hold ſtill the opinion, but amend the phraſe.

1 Auguſt. civit. Dei 51.

Queſt. 3. Is nothing caſuall, contingent, or mutable?

Anſw. There are two things certain: to wit,

First, that there are many things mutable in regard of us, and many things caſuall, which fall out contrary to our expectation; as *Inachus* ſaid of *Io*, *Tu non inventa reperta es*, he could not find her, when hee ſought for her; and when hee thought not of her, then hee found her: So a man digging a grave may find a treaſure.

Secondly, nothing is contingent, in regard of God, but all things are certainly ordained.

Queſt. 4. Muſt wee not uſe the means?

Anſw. 1. First, certainly wee muſt, and that for theſe cauſes: namely,

I. Becauſe God hath ordained, that by the uſe of the means wee ſhould attain unto the end.

II. Becauſe God hath commanded the uſe of the meanes, if we deſire to obtain the end.

III. Becauſe we tempt Gods providence, if wee neglect the means, *Matth.* 4.

Secondly, but we muſt not uſe the meanes for this end, that we may change, or alter the decree of God (*Eſay* 46. 10.) but that we may be excuſed. And therfore the uſe, both of evill, and doubtfull means is altogether inexcuſable. *Anſw.* 2.

And thus much for the firſt generall anſwer unto the Objection.

Secondly, it was neceſſary that Chriſt ſhould fulfill the Propheſies, for the confirmation of his ſending from God: hee hereby proves himſelfe to be the Meſſias, who is ſent from God for the redemption of mankind, becauſe whatſoever was foretold by the Prophets, concerning the Meſſiah, is fulfilled by him. Reade for this purpoſe theſe places, *Matth.* 11.5. and 26.54. *Mark.* 14.49. *Luke* 22.27. and 24.44. *Iohn* 18.9. *Anſw.* 2.

Thirdly, our Saviour by his miracles, and healing the ſick, and diſpoſſeſſing of the poſſeſſed, doth ſhew that the Propheſies are fulfilled, not only in the ſoules, but alſo in the bodies: For there is herein a reciprocation, as appears thus. *Anſw.* 3.

As in the Goſpel, corporall things denote ſpirituall; as for example;

I. Leproſie denotes the corruption of our nature, and Chriſt by healing Lepers, doth ſhew that it is he, and he only that takes away, and heals the leproſie of ſin.

II. Chriſt gives unto the blind their ſight, to ſhew that hee is the light of the world, *Mal.* 4.2.

III. Chriſt by making the deafe to hear, doth ſhew, that he is the Doctor of the ſoule.

IV. Chriſt by curing Fevers, doth ſhew, that it is he only that allayes the fire, and the heat of concupiſcence within us.

V. When Chriſt opens the mouth of the dumb, he would have us to learn, that he onely teacheth us to cry *Abba* Father, *Gal.* 4.6.

VI. Chriſt by healing thoſe who were ſick of the Palſie, and reſtoring the Lame unto their limbs, would have us know, that he is the onely Phyſician which corroborates, and enables us, to worke the worke, and walke in the wayes of God.

VII. When Chriſt diſpoſſeſſeth, and driveth away devils, he would have us know, that firſt hee is that ſeed of the woman, who was of old foretold, ſhould break the Serpents head, *Gen.* 3. And Secondly, that it is only he, that enables us to trample Sathan under our feet. Rom. 16. 20.

VIII. Chriſt by raiſing the dead unto life, doth teach us, that it is hee who gives the ſpirituall life of grace unto us, and who for us purchaſed life everlaſting.

So in the Prophets ſpirituall things are applied unto the body; as in this verſe: Whence we might learn: That it belongs unto the Meſſias, not only to cure ſoules, but bodies alſo, *Pſalme* 103.2,3.

Queſt. 6. Why doth it appertain unto Chriſt, to cure and

and heal bodies, as well as ſouls.

Anſw. 1. Firſt, becauſe he redeemed both bodies and ſouls; and therefore both are his, 1 *Cor.* 6. 20.

Anſw. 2. Secondly, becauſe he commands us to ſerve him, both in ſouls and bodies, (*Rom.* 12. 1.) And therefore (as our Lord and Maſter) it belongs unto him to be carefull of both.

Anſw. 3. Thirdly, corporall evils are the puniſhments of ſin; and therefore it belongs to him, to take away both the evill of ſin, and the evill of puniſhment, both the cauſe and the effect.

Verſ. 18. Verſ. 18. *Now when Ieſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.*

Sect. 1. §. 1. *When Ieſus ſaw great multitudes.*

Obſerv. It appears here, that many were preſent, but Chriſts departure ſhews, that he was not well pleaſed with them: From whence we may learn, That there may be many hearers, and yet but few good.

Queſt. 1. How doth this appear?

Anſw. 1. Firſt, evidently by theſe Scriptures, *Mat.* 3. 7. and 7. 21, 22. and 8. 1. and 12. 15. and 13. 2. and 14. 13. and 15. 30. and 19 2. and 20. 16, 29.

Anſw. 2. Secondly, by theſe two reaſons; namely,

I. Becauſe many followed Chriſt for ſome temporall gain, to wit, either that they might be healed, or fed by him, *Ioh.* 6. 26.

II. Becauſe many heard him for novelries ſake, as the ſtony ground, who rejoyceth at the firſt, and falleth away, and relapſeth at the laſt, *Mat.* 13. 20. and *Ioh.* 6. 66.

Queſt. 2. Is it not a good thing to ſee people flock unto the Word, and houſe of God?

Anſw. 1. Firſt, certainly to come to the Temple, is but an externall work, and is eaſily done.

Anſw. 2. Secondly, to come to the hearing of the word, is a thing of good repute, and to abſent our ſelves from thence, or to be negligent in hearing, is a ſhame: and therefore many repair thereunto.

Anſw. 3. Thirdly, but thus to flock to the houſe of God, is good; namely,

I. That thou maiſt there worſhip, and ſerve God, by prayer.

II. That thou maiſt feed thy ſoul, by hearing.

III. That thou maiſt gain ſomething either for thy information, or reformation, or conſolation, or corroboration, or inſtruction, or direction in the way of grace.

Sect. 2. §. 2. *He commanded them to depart unto the other ſide.*

Queſt. 1. Why doth Chriſt command them (that is, thoſe which were in the ſhip with him) to depart? Did Chriſt deſire to hide, or conceal himſelf from thoſe who ſought for him? *Non cadit in* [a] *bonitatem Salvatoris circumcurſantes linquere* [a]. How can this ſtand with the goodneſſe of our Saviour, to depart from, and forſake thoſe who run up and down to ſee and hear him?

[a] Hilar. ſ.

Anſw. 1. Firſt, it may be Chriſt departed, that they might ſeek him more intently, and earneſtly; as the Mother ſometimes ſeems to depart from the Childe, that it may more diligently ſeek her, and more affectionately cry after her. So, Chriſt would have them ſeek him with tears, and ſeriouſly to endeavour to finde him, thinking no pains too much. 465

Anſw. 2. Secondly, perhaps Chriſt was weary, and therefore deſires to depart, that he may reſt himſelf; for his body was ſubject to our infirmities, (*Heb.* 4. 15.) whence he prays againſt death.

Anſw. 3. Thirdly, becauſe there were great multitudes, therefore he departs, that he might avoid vain-glory, (thus thinks *Chryſoſtom ſ.*) Teaching us hereby, to avoid and ſhun all vain-glory, as much as we can, *Philip.* 2. 3. *Gal.* 5. 26. and 1 *Theſ.* 2. 6. *Obſerv.*

Queſt. 2. Why may we not ſeek the praiſe of men, in the performance of good works?

Anſw. 1. Firſt, becauſe the applauſe of the world, is the reward of Heretikes and hypocrites, *Matthew* 6. 2, 5, 16.

Anſw. 2. Secondly, becauſe this would argue us to be blinde, and ignorant of our ſelves or our own conditions. It was the proud Phariſee, who was ignorant of the corruption of his own heart, who boaſted of himſelf, *Luke* 18. 11. And ſhe was but a poor, and blinde, and miſerable Church, who boaſtingly ſaid, *She was like a Queen, wanting nothing, neither ſhould ever be moved, Revel.* 3. 17. And thoſe who know themſelves, know with *Paul*, that in them (that is, in their fleſh) dwels no manner of thing which is good; for they have no good thing in them, but what they have received from God: and therfore it were great pride to be proud of it, and inſolent arrogancie to boaſt of it, as though they had not received it.

Anſw. 4. Fourthly, he departs, becauſe he would not be hindred from praying: teaching us thereby, that prayer is not to be neglected, but frequently to be performed, *Epheſ.* 6. 18. *Mat.* 7. 7. *Col.* 4. 2.

Anſw. 5. Fiftly, Chriſt leaves this multitude, and departs, becauſe it was neceſſary that he ſhould preach to others, as well as to theſe.

Anſw. 6. Sixthly, he departs from this multitude, leſt they ſhould go about to make him a King, *Iob.* 6. 15.

Anſw. 7 Seventhly, he commands his Apoſtles to put off from theſe, becauſe he knew they were wicked, and he judged them unworthy of his preſence, or of his preaching.

Anſw. 8. Eightly, *Gualter (ſup.)* gives another reaſon of Chriſts departure, and that is this, becauſe his Diſciples (who were hitherto accuſtomed, and acquainted with nothing but pleaſant things) might be accuſtomed unto afflictions, and dangers; for afterwards, *verſe* 24. we finde, that they were in perill, by reaſon of a great tempeſt upon the Sea.

Verſ. 20. Verſ. 20. *And Ieſus ſaith unto him, The Foxes have holes, and the birds of the air have neſts: but the Son of man hath not where to lay his head.*

Sect. 1. §. 1. *But the Son of man hath not where to lay his head.*

Obſerv. Chriſt here calleth himſelf ὁ υἱὸς τοῦ ἀνθρώπου, *the Son of man*, not ὁ υἱὸς τῆς ἀνθρώπου, *the Son of a woman*,

466 *man*, and therefore he was born, and begotten of mans seed.

Answ. 1. First, this phrase, *the Son of man* is an Hebraisme; for [*Ben Adam*] *the Son of man*, signifieth no more than [*Adam*] *Man*, as evidently appears thus, because *Adam* himself is called [*Ben Adam*] *The son of man*, although he was neither begotten by a man, nor born of a woman.

Answ. 2. Secondly, *Nazianzen* answers, Christ is called ὁ υἱὸς τοῦ ἀνθρώπου, *The Son of man*, in the singular number, because he came from man onely, *ex unâ parte*, in regard of his humane nature, which he took from his mother *Mary*, and not from man: But others are called οἱ υἱοὶ τῶν ἀνθρώπων, *the sons of men*, in the plurall number, because they have their bodies both from Father and Mother.

Answ. 3. Thirdly, *Augustine* answers, Christ is called *the son of man*, that he might manifest, and shew unto us, the great benefit which man hath received, by his taking mans nature upon him.

Answ. 4. Fourthly, he is called *the son of man*, that so his Humanity may be distinguished from his Deity.

Answ. 5. Fiftly, *Tertullian* answers, he is called *the son of man*, that so we might acknowledge him to be true man, as well as true God. But the true sense of the words is gathered from the Hebrew phrase [*Ben Adam*, i. e. *Adam*] *the son of man*, that is, *Man*.

We see here how Christ calleth himself, *the son of man*, although the phrase be elsewhere a phrase of contempt, as *Iob* 25.6 and *Psa.* 8.5. to teach us,

Observ. 1 That Humility becomes the best. Reade for the proof hereof, *Prov.* 11.2. and 16.19. and *Mat.* 11.29. *Gen.* 28.17. *Phil.* 2.7.)

Quest. 1. Why must the children of God be humble?

Answ. 1. First, because it is a laudable and praise-worthy vertue, *Prov.* 25.7. and *Luke* 14.10.

Answ. 2. Secondly, because God will avenge himself upon those who injure or wrong the humble, *Psal.* 18 27. and 34.18. *Prov.* 22.22.

Answ. 3. Thirdly, because God will teach the humble to wait, and expect for him with patience, *Psalme* 33. 20.

Answ. 4. Fourthly, because Humility is a signe of a good spirit; for the spirit of the world doth exalt and puffe up, but the spirit of God doth humble, as we see in *Iacob*, *Ioseph*, and *David*, *Psalme* 131.1.

Answ. 5. Fifthly, because God will in his due time exalt those who are humble; for Humility goes before Honour, *Prov.* 18.12. and 29.23.

Answ. 6. Sixthly, because God will hear the prayers of the humble, *Psalm.* 10.17, &c. and 102.17. and 138.6.

Our Saviour by these words, *The Son of man hath not where to lay his head*, doth shew the poor

Observ. 2. estate wherein he was; thereby teaching us, That the best, and most holy, are sometimes brought to great poverty and want.

Quest. 2. How doth it appear, that the pious are often poor; for they have promises in the Word to the contrary, and that whatsoever they do, shall prosper, and they shall have no lack?

Answ. It is evident, by the examples of Christ and his children:

First, if we look upon Christ, we shall finde him in his Nativity born in a stable, and laid in a manger, (*Luke* 2. 17.) afterwards nourished and maintained by others, (*Luke* 8.3.) not having mony to pay Tribute withall, (*Mat.* 17.27.) yea robbed of his garments, (*Mark* 15.24.) and destitute (when he was dead) of a sheet to be wrapped in, of a Sepulcher to be laid in, of sweet odours to embalm him [d]. d Ioh. 19. 38.

Secondly, if we look upon the Patriarchs [e] or Apostles, we shall see them to be as poor as their Lord and Master [f]. e Heb. 11. 36, &c. f Acts 2. and 4. and 3.6.

Why doth the Lord permit Christ, or the Saints, to be poor, seeing he hath promised his delight shall be in them, and his care for them? *Quest.* 3.

First, Christ was made poor, that he might make us rich, 2 *Cor.* 8.9. And *Answ.* 1.

Secondly, the Saints are often poor, that they may learn Contentation in outward things, 1 *Tim.* 6.6,8. And *Answ.* 2.

Thirdly, the Lord permits Christ and his children to be poor, that so he might sanctifie Poverty, which otherwise is a punishment of sin. And *Answ.* 3.

Fourthly, the Lord lets the righteous fall into poverty, that so he might commend the poor unto us, as companions of our afflictions. And *Answ.* 4.

Fifthly, Christ was poor, that so the prophecies concerning him, might be fulfilled; *David* saith, *He was poor, and in misery*: and herein he was a Type of Christ, or (as some think) speaks it prophetically of Christ [g]. And *Answ.* 5. g Carthus. in.

Sixthly, Christ was poor, that so he might shew to the people, that he did as he said, and practised what he preached: He came to preach, and teach men the contempt of riches, and of the world, and therefore it was not sutable for him to abound in riches. *Carthus. ſ.* *Answ.* 6.

Seventhly, Christ was poor, that not onely by words, but also in deed he might shew the truth of the life to come: for by a contempt of all temporall things, is fully declared a sure and certain hope of another life after this. *Answ.* 7.

Eighthly, Christ was poor, lest it should have been thought, that he drew Disciples after him for covetousnesse sake. *Answ.* 8.

Ninthly, Christ was poor, to teach us, that his kingdom was not of this world. *Answ.* 9.

§. 2. *Iesus saith unto him.* *Sect.* 2.

In this verse is contained Christs answer to the Scribe, who offered to follow him; and in the answer two things are observable, *viz.*

First, the sum of it; wherein is shewed:
- First, what the creatures have; *The Foxes have holes. The Birds have nests.*
- Secondly, what Christ hath not, *The Son of man hath not where, &c.*

Secondly, the Application of it, in these words, *Iesus saith unto him.* And therefore, although they be first in shew, yet they are last in the order of nature, which order I here now observe.

Our Saviours answer to the Scribe, seems to be not pertinent; and indeed, it doth not handsomly square with the words of the Scribe, but with his minde, meaning and understanding most pro-

properly, which Christ shews is not hid from him; but as he hears the words of the mouth, so hee sees and knowes the thoughts of the heart; whence we may learn:

Observ. That Christ knowes the secrets of the heart, *Psalme* 7.9. *Zach.*4.10. *Heb.*4.12,13.

Quest. How doth it appear, that Christ sees the secrets of the hidden man of the heart.

Answ. 1. First, because he made the heart, *Psal* 33.15.

Answ. 2. Secondly, because he is true God, and this is Gods Royall Prerogative, *Ier.*17.9,10.

Answ. 3. Thirdly, it is clear that he sees the heart, because he is angry, and threatens to punish for the sins of the heart, and inward man, *Ier.*16.16.17. and 17,10. and 32.19.

Vers. 21. 22. Vers. 21, 22. *And another of his Disciples said unto him, Lord suffer me first to goe, and bury my Father: But Iesus said unto him, follow me, and let the dead bury their dead.*

Sect. 1. §. 1. *And another of his Disciples said unto him.*

Quest. 1. What is meant by this word *Disciple?*

Answ. 1. First, commonly this name Disciple is attributed to the twelve selected Apostles.

Answ. 2. Secondly, sometimes it is given to the seventy Disciples.

Answ. 3. Thirdly, sometimes for all those who purposely followed him: I dare here determine nothing positively, but only say with *Beza*, that this was none of the twelve; but whether hee was one of the seventy, or not, I know not.

Quest. 2. Why doth not Christ reject him, and let him go, as well as the Scribe?

Answ. 1. First, some answer, because he was his Disciple, one of his servants, and family.

Answ. 2. Secondly, but I conceive that this Scribe which Christ suffers to depart, was one of his Disciples also (at least outwardly) because it is said here; *Another of his Disciples said unto him, &c.* which seems to imply, that this *Scribe* whom Christ answered, was one of his *Disciples* also.

Quest. 3. If both these were Disciples, then why doth Christ detaine the one, and dismisse the other?

Answ. Because he would: whence we may learn,

Observ. That salvation depends upon the mere mercy, and free grace, and dispensation of God. Reade *Iames* 1.18. and *Titus* 3.5. and *Rom.* 9.18. and *verse* 15. and *Exod.*33.19. *Luke* 17.34. Yea, our dispositon unto good, is not the cause of Gods love towards us, but the effect.

Sect. 2. §. 2. *Suffer me first to go and bury my Father.*

Quest. 1. What doth this Disciple desire of Christ?

Answ. Leave to depart; hee seemes to be of a good, and honest heart (because Christ recals him, and retains him) and yet hee begs temporall things before spirituall: From whence we may observe;

Observ. 1 That there are Reliques of sinne, remaining in the Regenerate, *Rom.* 7.23, 25. and 2 *Corinthians*, 12,8,9.

Quest. 2. Why hath God left the remainders of sin in his children?

Answ. 1. First, sometimes to prove, and try us, whether we will strive to hate them, and expel them, or not, *Exod.*20.20. *Iudg.*2.22. 467

Answ. 2. Secondly, sometimes to humble us; that having such strong enemies, and reliques within us, wee might never be puffed up, but stand in awe, and fear, 2 *Chron.*32.25.

Answ. 3. Thirdly, alwayes to exercise us; God would not have *Adam* idle in Paradise, but he must dress the Garden, *Gen.* 2.15. Much lesse must wee be idle in this wicked world; and therefore that wee may be alwayes employed, the Lord hath left us enemies, that wee might bee the more watchfull, and carefull over our selves, and more couragious against our enemies. Reade *Iob* 7.1. and *Ephes.*6.12. *&c.* 2 *Tim.*4.7. *&c. Heb.* 12.1.4. and 1 *Pet.*2.11. And therfore the best, and al the Saints have their duties required of them, as long as they live: namely,

I. To weed, and root sin and vice out of their hearts. And

II. To hold fast what they have, whether grace, or strength against sin, *Revel.*2.11. And

III. To labour daily, to grow, and increase in grace, and strength more and more.

Quest. 3. For how long time did this Disciple aske leave to be gone?

Answ. Only for a small time, but untill hee could bury his Father: and yet Christ would not permit it.

Observ. 2. To teach us, that we must not absent our selves from Christ, not for a small time; but must labour to be present with the Lord continually; either in our words, by speaking of him, or in our hearts, by thinking of him, or in our works, by serving of him.

Quest. 4. Why must wee never depart from our Lord Christ?

Answ. 1. First, because in Negative Precepts we are obliged, *Semper, & ad semper*, we must never doe any thing which is forbidden us, as long as we live.

Answ. 2. Secondly, because we are alwayes in danger of sinning, and can bee free no longer then we stick close unto him: the occasions of sinne occurre daily, and wee shall daily fall into sin, except Christ protect us: And therfore we must be carefull never to forsake him.

Quest. 5. Must we never sin at all? this is too strict. May we not take liberty sometimes unto evill?

Answ. 1. First, sinne is poison, and therfore as a man must not once take a draught thereof, no more must hee sinne once; for one Cup of poyson is mortall to the body, and one sin to the soule.

Answ. 2. Secondly, sinne is a Serpent; and therefore if it can but get entrance with the tip of his tayle, hee will wind in his whole body: Suggestion unto evill being harboured, brings a man often times at length to finall impenitency.

Quest. 6. Why did this Disciple desire to depart?

Answ. To bury his Father.

Qu. 7. Whether was his Father dead (as *Chrysostome* thinkes) or onely aged, and decrepite, as *Guilber* imagines, and also *Calvin?* Whether was hee *Mortuus*, or *Moribundus?*

Answ. It matters not much whether, seeing the Scripture herein is silent; although I rather thinke the latter.

468 If his Father were dead, was it not a good worke to bury him? and if he were old, was it
Queſt. 8. not well done to attend upon him, and to comfort him? why then is it not granted?

Anſw. 1. First, certainly children are to honour, and tender their aged Parents, *Levit.* 19. 3. *Prov.* 23. 21.22. and it is an unchriſtian thing not to bury the dead.

Anſw. 2. Secondly, but the compariſon is here, whether we muſt forſake Chriſt, or Parents; and from our Saviour we are taught to contemne Parents, in reſpect of Chriſt.

Anſw. 3. Thirdly, Chriſt forbids him to goe to his Father, by reaſon of the danger which was in it: namely,

I. His naturall affection unto his Father, might eſtrange his affection from his Maſter. Or

II. With *Demas*, the world might draw him away; that is, the inheritance, or riches which hee ſhould enjoy by his Fathers death, might bewitch and enſnare him, *Chryſ. ſ.*

Anſw. 4. Fourthly, our Saviour doth not prohibite him, becauſe Parents are to bee deſpiſed, but becauſe heavenly doctrine, and ſpirituall, and ſaving knowledge is more neceſſary, *Chryſ. ſ.* Whence wee may learn,

Obſerv. 3 That no excuſe is to be admitted, which diſtracts from Chriſt, or Religion, *Luke* 14. 18.

Why muſt nothing with-hold, or withdraw us from Chriſt?

Anſw. 1. First, becauſe wee are wholly, and peculiarly his, being redeemed by him, 1 *Cor.* 6. 20.

Anſw. 2. Secondly, becauſe we have but a ſmall time to ſerve him in, much time being ſpent wherein we ſerved him not at all, 1 *Cor.* 9. 27. *&c.*

Anſw. 3. Thirdly, becauſe all things are nothing in regard of Chriſt, and his ſervice; there being nothing which can afford us ſo much profit, pleaſure, hearts eaſe, and true content, or make us ſo truly happy, as Chriſt can.

Sect. 3. §. 3. *Follow thou me.*

This Diſciple deſires leave to depart, but Chriſt will not permit it: Teaching us,

Obſerv. 1 That Chriſt recalleth thoſe, who are about to depart from him. For as he *calls* ſome (*Prov.* 1. 20, *&c.* and 8. 1. and 9. 3. *Eſay* 55. 1. *Matth.* 11. 28. *Iohn* 7. 37. *Revel.* 22. 17.) ſo he *recals* others, *Ier.* 3. 1. 12.

Queſt. 1. How doth God recall thoſe who ſtray from him?

Anſw. 1. First, ſometimes by himſelfe; thus he called the woman of Samaria, *Iohn* 4. 9. and *Paul*, *Act.* 9.

Anſw. 2. Secondly, ſometimes by his Prophets; thus he recalled the Iſraelites, 1 *Sam.* 7. 5.

Anſw. 3. Thirdly, ſometimes by good, & godly Kings, 2 *Chron.* 30.

Anſw 4. Fourthly, ſometimes by neighbours, or ſervants; thus he called back *Naaman*, 2 *King.* 5. 13.

Anſw. 5. Fifthly, ſometimes God reclaims by Angels; thus he did the Iſraelites, *Iudg.* 2. 2.

Queſt. 2. Why doth Chriſt call back thoſe who would depart?

Anſw. 1. First becauſe hee would not have them to periſh, *Ezech.* 18. 23. 32. and 2 *Pet.* 3. 9.

Secondly, becauſe hee doth not deſtroy the wicked by and by, but ſpares them long, giving them a large time of repentance, to ſee if they will turn unto him, *Ezech.* 34. 6. 7. and 2 *Chron.* 36, 16. *Rom.* 2. 5. *Anſw.* 2.

Thirdly, Chriſt will not ſuffer his to depart from him, becauſe hee hath promiſed to direct them: Our Saviour doth not only receive thoſe who come unto him, or begin to worke the worke of grace in the Elect, or to prepare them, or to give power unto them, to obey if they will (as he did unto *Adam*;) But he hath promiſed to refrain them, and curbe them from ſin, and keep them: Yea, to bee a Phyſician unto them, *Matth.* 9. and by his Spirit to direct them in the wayes of grace, *Iohn* 14. *Anſw.* 3.

How doth God refrain, and keep back, or call back his children from ſin? *Queſt.* 3.

First, ſometimes by a preventing grace: *My grace ſhall be ſufficient for thee*, 2 *Cor.* 12. 9. *Anſw.* 1.

Secondly, ſometimes by affliction, as hee did *Iehoſhaphat*, 2 *Chron.* 19. 2. and *Manaſſes*, 33. 12, 13. *Anſw.* 2.

But many are corrected, who are not converted, many afflicted, who are not reclaimed from ſin, *Proverb.* 1. 24. *&c.* *Object:*

First, certainly it is moſt true, as wee ſee in the Iſraelites (*Ier.* 44. 16. and 51. 9.) and in *Pharaoh*, who were hardned under the rod, *Exod.* 9. *Anſw.* 1.

Secondly, but there are in correction two things to be obſerved: namely, *Anſw.* 2.

I. It is an excellent ſigne when affliction doth curbe, and call us back; and with *Peter*, makes us weep bitterly, *Mat.* 26. and with *Paul*, be obedient to Gods voice, *Act.* 26 19. and *Gal.* 1. 16. and with *David* to humble our ſelves, 2 *Sam.* 12. And on the contrary, it is an ill ſigne, not to bee reclaimed by correction, but more hardned.

II. For a wicked man not to be corrected, but be permitted to ſin willingly, without any bridle of reſtraint, is a moſt miſerable ſign of a man in a moſt deplorable eſtate, and condition: yea, of a Baſtard, and not a Son, *Heb.* 12. 8.

How muſt we follow Chriſt? *Queſt.* 4.

First, ſome follow to proſecute, and ſlay, thus *Aſabel* followed *Abner*, 2 *Sam.* 2. 19. but wee muſt not thus follow Chriſt. *Anſw.* 1.

Secondly, ſome follow to imitate; thus wee are forbidden to follow a multitude unto evill, *Exod.* 23. 1 but are commanded to follow Chriſt; for we muſt ſtrive and labour to imitate him, 1 *Pet.* 2. 21. But yet this following is not meant in this place. *Anſw.* 2.

Thirdly, ſome follow that they may be protected, and fed: Thus the Lord promiſeth, that if his people will feare, ſerve, and obey him, *then they ſhall continue following the Lord their God* (1 *Sam.* 12. 14.) that is, then God will ſtill continue to protect, and provide for them. Thus many followed Chriſt, that they might be fed by him; but this following is not ſpoken of in this place. *Anſw.* 3.

Fourthly, ſome follow Chriſt, as Diſciples, and ſervants; and this is that which is here commanded. *Anſw.* 4.

From whence we may learn, that we ought to follow Chriſt, as ſervants follow their Maſters, giving our ſelves wholly up unto him, both in bodies *Obſerv.* 2

bodies, and soules Reade *Num.* 14. 24. and 32. 15. and *Deut.* 13. 4. and 1 *Cor.* 6. 20.

Quest. 5. What is required of servants towards their Masters?

Answ. 1. First, a servant must forsake all other men, and adhere only unto his Master; because *a man can not serve two Masters*, *Mat.* 6. 24. and 19. 27. and *John* 10. 5. and 1 *King.* 18, 21.

Answ. 2. Secondly, a servant must acknowledge him whom he serves to be his Lord, and Master, *Mal.* 1. 6. *John* 14. 4 27.

Answ. 3. Thirdly, a servant must diligently, and industriously apply himselfe to his Masters busines, *Deut.* 28. 14. and *Jer.* 48 10.

Quest. 6. Why must we serve Christ?

Answ. 1. First, because he redeemed us for this end, that wee might bee a peculiar people unto himselfe, serving him in righteousnesse, and true holinesse, *Luke* 1. 75. *Titus* 2. 14.

Answ. 2. Secondly, because it is a great honour to serve the Lord; and therefore we should not be ambitious in other things, and here negligent. It is held no small honour, nor privilege to bee the Kings servant; and therefore much more to be Christs.

Answ. 3. Thirdly, it is our duty to serve Christ; and therefore there is great reason to serve him.

I. *Souldiers* will follow their Captain; and therfore wee should follow Christ, who is our Chieftain, and Leader.

II. Orphans should follow their Guardians; and therfore we ought to follow Christ, our only Defender, and Protector.

III. Children should follow their Parents; and therfore wee ought to follow Christ, our everlasting Father, *Esay* 9. 6.

IIII. Schollers should follow their Masters, and Pupils their Tutors: wherfore it is our duty to follow Christ, our Doctor and Teacher.

Quest. 7. How may we know, whether we serve Christ or not?

Answ. By what was said before, *Question* 5. That is, let us examine our selves, by these signes; namely,

First, whether doe wee forsake all things for Christ? that is,

I. All our sins: because we know that sinne is contrary to the service of Christ: yea, directly opposite unto Christ; therfore for Christs sake we desire to abstaine from sin, and whatsoever is evill, *Deut.* 8. 19. *Hos.* 2. 7. *Rom.* 6. 2. 18. 22. This is a good signe of a good servant.

II. Doe wee for Christs sake deny our owne wils, submitting our selves wholly to be guided, and directed by him? (*Numbers* 15. 39. and *Iob* 31. 7.) Certainly it is a hopefull signe, of a happy servant: Thus wee must examine our selves, whether we acknowledge Christ only to be our Master, or whether Sathan, the world, sin, or our own wils, be our Master.

Secondly, examine whether thou carriest thy selfe as becometh a servant: for it is not enough for a servant to acknowledge such an one to bee his Master, but hee must behave himselfe also like a servant, both in mind, humbling himself unto his Master, and in life, doing the worke, and service of his Master, and that not with eye service, but in singlenesse of heart. So the servants of the Lord must serve him with their minds, and hearts, and inward man (1 *King.* 14. 8. *Mat.* 8. 19. and 15. 9 *Deut.* 30. 10. *Rom.* 7. 15, 19.) and also in their lives, working the Lords worke, and not their own, *Mat* 5. 16. *Psalme* 38. 20. *Ephes.* 4. 1. *Philip.* 2. 15. and 1 *Tim* 6. 18. and 1 *Pet.* 2. 19. 469

Thirdly, examine we, whether we worke the worke of the Lord industriously, or negligently; servants must be both painfull, and carefull, and constant, in their Masters service: And so must wee.

I. Be diligent in the service of the Lord, and the exercises of Religion; not performing them remisly, superficially, or sleightly, but diligently, and industriously, *Phil.* 2. 12. and 3. 12. *Heb.* 12. 4.

II. We must be carefull, as well as painfull, lest through carelesnesse, heedlesnesse, or forgetfulnesse, we do something which we should not, or leave undone something, which wee should do, *Ephesians* 5. 16.

III. We must be constant, and perseverant in the service of Christ, as well as industrious, and carefull. Wee must not take the Plow of God in our hands, and look back; wee must not begin in the spirit, and end in the flesh; we must not begin the Lords worke, and give over: But wee must continue running till our race be finished; we must continue fighting, untill the last enemy Sathan be overcome; we must continue working, untill the Evening, and Sun-set of our life, *Num.* 14. 24. and 32. 11. *Deut.* 1. 36. *Iosh.* 14. 14.

How must we follow Christ? *Quest.* 8.

First, in faith; walking by faith, not by sight, (2 *Cor.* 5. 7.) placing our whole confidence, and affiance in him: But this is Christs worke, (*Iohn* 6. 29. *Philip.* 3. 14.) hee only enabling us hereunto. *Answ.* 1. 1 Sam. 12. 14.

Secondly, as wee must follow Christ by faith, (beleeving in him) so wee must follow him by obedience, obeying of him, in whatsoever he requires of us, *Deut.* 13. 4. *Iohn* 14, 15. *Answ.* 2.

Thirdly, we must follow Christ in profession, professing him before men, and our selves to bee his servants, *Romans* 10. 10. *Answ.*

Fourthly, wee must follow Christ in imitation, *Philippians* 2. 5. and *Ephes.* 5. 1. *Hebr.* 12. 2. and 1 *Pet.* 2. 21. and 1 *Iohn* 2. 6. and 1 *Cor.* 4. 16. and 1 *Thessal.* 1, 6. *Answ.* 4.

Wherein must we imitate Christ? *Quest.* 9.

First, in humility, for hee was humble, *Mat.* 11. 28. *Answ.* 1.

Secondly, in patience; for he was as a Lambe dumb before the Shearer, 1 *Thess.* 2. 14. *Answ.* 2.

Thirdly, in love towards our brethren; for he loved all his, 1 *Iohn* 3. 16. *Answ.* 3.

Fourthly, in love unto our enemies; for hee doth good unto the evill, *Mat.* 5. 44. *Answ.* 4.

Fifthly, in freedom from fraud, and deceit; for no guile was found in his mouth, 1 *Pet.* 2. 22. *Answ.* 5.

Sixthly, in the love of goodnesse, and good duties; for he was given unto prayer, and holinesse, *Luke* 22. 39. *Answ.* 6.

§. 4. *Let the dead, bury their dead.* *Sect.* 4.

470 *Quest.* Is the burying of the dead to bee neglected, and omitted as evill, that our Saviour will not permit this Disciple to bury his Father?

Answ. 1. To bury the dead is a Christian worke; and therfore Christ doth not simply prohibite it. Reade *Gen.* 25.9. and 35.29. and 47.29. *Iosh.* 24. 30. *Amos* 2.1.

Quest. 2. Why doth humanity, and Christianity require that the dead should be buried?

Answ. 1. First, because it was given as a curse, not to be buried, but to be cast out like a dead Dog; and hence I conceive it was, that the Fathers, and Patriarkes were so carefull to provide for their Funerals, *Genesis* 49.29. [m]

m Gen. 50.25.

Answ. 2. Secondly, because to lay up the bodies of those who are deceas'd, doth testifie our hope of the Resurrection. Our Saviour to this Disciple, who desired leave to goe bury his Father, answers, *Let the dead bury their dead, but follow thou me:* As if he would say, thou art now called from amongst the dead, and therefore let them alone, and meddle no more with them, but follow mee. In these words then our Saviour Christ would have us to observe,

Observ. That we are all dead, untill we be called, and quickned by Christ.

Quest. 3. What death doth our Saviour here mean?

Answ. There is a three-fold death; namely, temporall of the body, spirituall of the soule, eternall, both of body and soule: Now the Text speaks of the second; the meaning therefore thereof, is: That all men by nature are spiritually dead in sinne.

Quest. 4. How doth this appeare?

Answ. 1. First, from these places of Scripture, *Luke* 15. 24.32. *Iohn* 5. 25. *Romans* 6. 13. and 2 *Cor.* 5.14. *Ephes.* 2.1. and 5.14. and *Colos.* 2.13.

Answ. 2. Secondly, because sin hath slaine al, *Rom.* 3.23. and 5. 12. Here two things are to bee observed, *viz.*

I. God created us pure, good, and living creatures, both in soule, and body; giving unto man a double perfection; to wit,

First, Naturall; and thus in his body he had strength, agility, nimblenesse, soundnesse, health, beauty, and the like; and in his soule, reason, will, memory, judgement; yea all the faculties therof perfect.

Secondly, Spirituall, which consisted in these two things: namely,

I. An immunity from sinne, man in his first creation being without spot, or wrinkle.

II. In strength unto good, man in his first forming, being able to perform whatsoever God required of him: Now this spirituall perfection is called in Scripture, sometimes *Vprightnesse*, as *Eccles.* 7.29 sometimes *Glory*, *Rom.* 3. 23. & sometimes *Honour*, *Psalme* 8.5.

II. The sin of *Adam* hath corrupted all the sons of *Adam*, both in soule and body: *Vulneratur in naturalibus, & expoliatur in gratuitis* [v]: Mankind by the sin of the first man, is wounded in his naturall faculties, but killed outright in his spirituall; as appears thus.

v Beda Glos. ord. & Luk. 10.

First, although our naturall faculties remaine, yet they are wounded with a deepe, and double wound, *viz.*

I. *Hebetantur in tanto*, they are dull, senslesse, blockish, and brutish in regard of what they were at first before the fall.

II. *Divertuntur a vero objecto:* All the members of our bodies, and faculties of our souls, are now as so many instruments of the service of sin and satan; man by nature rebelling against God, both in soul and body.

Secondly, our spirituall faculties, and graces (whereof the present Text speaks) are wholly, and altogether killed, and that in this order.

I. *Adam* by sinning, forsook and left God: [n] hence *Thomas* calls originall sin, *Ablationem mentis à Deo; & aversionem voluntatis* (*Aq.* 1, 2, 82, 2.) An alienation of the soul, and aversion of the will from God.

n Augustin. civit. Dei. 13.13.

II. *Adam* having forsaken and left God, loseth originall righteousnesse: Hence *Aquinas* [o] saith, *Originale peccatum est carentia justitiæ originalis*; Originall sin is a deprivation of originall righteousnesse.

o Thom. 1. 2. 82.1. ex Anselm.

III. *Adam* having lost his originall righteousnesse, is then forsaken of God, *Desertus ab eo primò*, [p] whom first he forsook; for as God was *primus in Amore*, so he was *ultimus in desertione:* that is, God loved us before we loved him [q], but God left us not untill we had left him. *Deseruit Adamum Deus, id est, ablulit gratiam, quâ stare posset* [r]; God forsook *Adam*, that is, withdrew from him his grace, whereby he might stand. And this was true death. *Illud* (*Gen.* 2. 17.) *intellige, cum anima deseritur a suâ vitâ, viz. Deo* [s]. That death which is threatned, *Gen.* 2.17. is a spirituall death, when the soul is separated from her life, that is, God [t].

p Aug. civ. Dei. 13. 14.
q 1 Ioh. 4. 10.
r Aug. de corr. & gratia.
s Aug. de civit. Dei. 13. 15.
t Ephes. 4. 18.

IV God having left and forsaken man, hence followeth these two things; to wit,

First, *corruptio impacta*, sin and uncleanesse doth seaz upon man radically and hereditarily; insomuch as the Father now doth derive sin, as well as life, unto his childe; as *Gehazi* did leprosie to his posterity [u]: yea every man is contaminated and corrupted *from the crown of the head, to the sole of the foot*, (*Esa.* 1. 6.) the very imaginations and cogitations of man being evill, *Gen.* 6.5. and 8. 21. *Omnes animæ partes inficit*, Sin hath now tainted and polluted all the parts of the soul, saith [w] *Thomas*: yea four deadly wounds did man receive by sin, said *Beda*, (*Glos. ordin. s. Luc.* 10) *In ratione ignorantia, In voluntate infirmitas, In irascibili malitia, In concupiscibili concupiscentia.*

u 2 Kings 5. 27.
w Thom. 1. 2. 82. 3. & 3. 3.

I. In his reason	He was wounded with	Ignorance.
II. In his will		Weaknesse.
III. In his irascible faculty.		Malice.
IV. In his concupiscible		Lust and concupiscence.

Secondly, *Potestas boni ablata*; God having left man, he left grace, and the power of doing good; so that now, though he would do good, he cannot; and though he would not do evill, yet he doth it daily, *Rom.* 7. 18, 19. *Postquam anima Deum deseruerat, famulam* (*carnem*) *subditam omnino non habebat* [x]; After the soul ran away from the Lord her God, her servant (the flesh) would be no

x Aug. civ. Dei. 13. 13

no longer subject, or obedient unto her; but as she rebels against her Master, God, so the flesh rebels against her Mistris, the Soul. So that now Man by his own strength can neither

I. Do any thing that is good, *Rom.* 7. 14, 19. Neither

II. Have any good desires; for God gives the will, as well as the deed, *Phil.* 2. 13. Neither

III. Think a good thought, 2 *Cor.* 5. 3.

Answ. 3. Thirdly, that which hath been said, that all men naturally are spiritually dead in sin, will most evidently appear, by a plain observation of the Degrees of *Adams* fall, which were these;

I. Sathan (under the form of a Serpent) tempts man, *Gen.* 3. 1, &c. *Heb.* 2. 14.

II. *Adam* is overcome by the Tempter, and sins against God, *Gen.* 3. and *Rom* 5. 12, 14.

III. *Adam* by eating of the forbidden fruit, violates and tramples the Law of God under his feet, *Gen.* 2. 17.

IV. From the violation of the Law, springs up corruption; that is, the Law being broken, man became to be corrupted, *Iob* 15. 14. and 25. 4. *Psalm* 51. 7.

V. Mans nature being corrupted, sin presently shews it self in the life and actions, growing and encreasing in strength daily more and more.

VI. Hence we were detained in the chains of death, and sate in the shadow of death, (*Luke* 1. 79.) as condemned persons are reserved unto the day of execution.

Object: Against that which hath been said, that naturally men are dead unto all good, it will be objected, The Morall man performs many good works, yea doth many duties which the Law of God enjoyns: And therefore we are not killed out-right in our spiritu.ll faculties.

Answ. In every good action there are two things to be considered; namely, *Instrumentum operans, & Anima movens*: First, the work wrought; then secondly, the first mover of the work: The action performed, must be good, and such as the Law commands; and the intention must be good also, in the performance of the work, for otherwise the action is not accepted. *Simon Magus* made a dead body to stir the eyes, head, and body, but it was far from true life: so, a Morall man may perform a Morall good work, but yet it is but a dead work, because it proceeds not from the life of Grace, *Heb.* 9. 14.

Quest. 5. How, or wherein are naturall men dead?

Answ. 1. First, they are dead in regard of Grace, and that in a double respect, *viz.*

I. They can do nothing that good is, (*Rom.* 7. 14, 18.) All their works being either fooliſh, or proud, or counterfeit, or hypocriticall, or phariſaicall, or weak, or performed for fear of God, or man.

II. They cannot cease to sin, 2 *Pet.* 2. 14. *Rom.* 7. 5.

Answ. 2. Secondly, they are dead in regard of life eternall; for so long as they are naturall, there is no hope of heaven, or salvation, *Iohn* 8. 21. and *Rom.* 6. 16, 21, 23.

Answ. 3. Thirdly, they are dead in regard of joy and comfort; for to the naturall man there can be no true peace: indeed a man may sleep in a wilderneſſe amongſt wilde beasts, or in the ships Maſt, and neither perceive, nor conceive, nor fear danger: but when he awakes, he will with terrour and amazement, consider of his perill: so, Naturall men may lull themselves in a carnall security, and cry peace, peace, unto themselves, but if ever they awake, they will have an horrible expectation of wrath to come[z].

y Prov. 23. 34.

z Heb. 10. 27.

Fourthly, they are dead in regard of sense: for *Answ.* 4.

I. They are not sensible of their evill condition, nor perillous estate, *Esa.* 28. 14. *Revel.* 3. 17. Nor

II. Are sensible of their wants, or of those good things which they are deprived, and disinherited of: and therefore, not being sensible of the lack of them, do not earnestly endeavour for them, or seriously desire them, *Psalme* 42. 1. and 63. 1. and *Iohn* 3. 19.

Quest. 6. What things must not the naturall man trust in, or adhere unto?

Answ. 1. First, not to his naturall strength, in performing of what is good, for that is but weakneſſe, *Iob* 14. 4. and 15. 14.

Answ. 2. Secondly, not to his wit or wisdom, in understanding of what is good: for although he may understand many things which concern his body and temporall estate, and be very crafty in outward things; yet spirituall things he is not able truly to take up, 1 *Cor.* 2. 14.

Answ. 3. Thirdly, not to his wisdom, in avoiding of evill; for Sathan is more crafty to tempt and assault, than any naturall man can be to resist and withstand temptation: because naturally our judgment erres, and our care sleeps.

Answ. 4. Fourthly, not to the strength of his resolution; many a man resolves that he will never swear more, nor be drunk more, nor fall into his accustomed sins any more; but yet at length starts aside like a broken Bow, turning with the Dog to his vomit of sin. Indeed a natural man may be resolute in worldly things, but not in the things of the Lord, because he hath no true love unto God, or goodneſſe within, nor any true change of his affections.

Answ. 5. Fifthly, the naturall man may not trust to his own honesty in obeying; for he cannot obey God, either generally in all things, or perpetually for all times, but onely sometimes, and in some things; which comes far short of true obedience.

Answ. 6. Sixthly, he must not trust to his conscience, in repenting, or condemning of sin: for

I. Often the naturall man condemns another mans sins, but not his own. And

II. Often erects a false repentance; as the Drunkard after his Cups, and the Swearer after his Oathes, will cry God mercy, and beat their hands upon their brests; and think this their repentance will serve the Lords turn, and procure from him pardon. Yea

III. Oftentimes, the naturall man seems to expresse a great measure of hearty sorrow; but it is for the punishment, not for the sin, as *Ahab* did, 1 *Kings* 21. And therefore God will not accept of it.

Se-

472 Seventhly and lastly, let not the naturall man
Answ. 7. trust to his confidence or faith, in beleeving; for the faith of such, is but blinde presumption, *Esa.* 28.18. Thus I say, the naturall man must neither trust to his strength in working, nor to his wit in understanding, nor to his prudence in avoiding, nor to his power in resolving, nor to his honesty in obeying, nor to his conscience in repenting, nor to his confidence in beleeving; for in all these he may be deceived.

Quest. 7. What things or works may a spiritually dead naturall man do?

Answ. The naturall man may do these things, to wit.

First, he may sin greedily, with the full bent, and consent of the will, *Ephes* 4.19. he may run on unto sin, as a horse unto the battell.

Secondly, he may perform naturall works; as eat, drink, sleep, and the like.

Thirdly, he may perform politick and civill works; as buying, selling, trading, purchasing, &c.

Fourthly, he may perform Morall works, or the acts of vertue; he may give Alms, forgive offenders, love true and honest dealing, be chaste, and temperate, and the like.

Fifthly, he may perform religious actions, *quoad materiam informem*, in regard of the dead letter, or liveleſse outward work; for he may hear the word, he may pray, he may fear the wrath and anger of God, he may be pricked in heart, yea (with *Herod*, *Mark* 6.20.) he may obey in many things. Reade *Heb.* 6. 4,5,6. But

Sixthly, he can do nothing well, *quoad formam* formally, or in regard of the manner of doing: This form of good works, is faith, and without this nothing we do can be pleasing unto God[a]. *Deus remunerator Adverbiorum*[b]: God rewards *Bene*, onely that which is well done, in regard of the manner. And therefore naturall men being without faith, all their works are but like *Sodoms* fruit, or deaf Nuts, or (as *Bellarmine* saith) a carkasse which hath strong, and well set members, but wants life.

a Heb 11. 6.
b Bern.

Quest. 8. Is there no hope of life then to the naturall man?

Answ. He may live again, although he be dead,

But by the help { Of another, not Of himself; } and that { Miraculously; not Naturally, or Physically.

A man that is dead, cannot infuse life into himself, but he may be restored unto life by another, (as many were, whereof we reade in holy writ) But even this is above nature, and plainly miraculous, for any to restore a dead man to life: So is it with naturall men, they are dead in sin, and it is not in their power to quicken themselves, or to infuse the life of grace into themselves; but it is the work of another, namely, of Christ, and that not by any naturall, but by a supernaturall work, who regenerates us by his Spirit, *Joh.* 3.3,4,5.

How may dead men be revived, and restored unto life? *Quest.* 9.

Answ. They must do as *Martha* did, when she desired, that her dead brother *Lazarus* might bee raised up to life: that is,

First, they must fetch Christ unto the dead soule: Then

Secondly, they must pray, that the stone of insensibility may be removed; that is, that their hard hearts may be mollified, and softned, and made sensible of sin.

Thirdly, pray that he may heare the voice, and call of Christ, and word of God, which calleth him from the grave of sin, and perdition.

Fourthly, pray, that being called, and hearing Christs voice, hee may come out from the grave of sin, forsaking it, and leaving it for ever.

Fifthly, pray that his face being unbound, hee may see Christ, *John* 11.44.

Sixthly, when he is raised up by Christ, and seeth him, then let him sup with him, and stay with him, and never depart from him, *Revelations* 3.20.

Seventhly, by how much longer hee hath laid in the grave of sin, or death, or by how much the worse hee stinks, in regard of his wicked life; by so much the more fervently, and constantly pray, untill he be raised, and restored.

How may we know, whether we are spiritually dead or not? *Que.* 10.

Answ. Examine in thee these things: namely,

First, art thou given to thy pleasure, following that with joy, but hearing the word of God with wearinesse, calling that a hard saying b? Then certainly thou art but a dead man. b Iohn. 6. 60.

Secondly, art thou glewed unto the world, and thy wealth, and profit? *Iames* 4.4. 1 *John* 2.15. Undoubtedly then thou art yet dead in sin.

Thirdly, art thou puffed up with worldly wisedome, which is contrary to the wisedome of the Spitit? then it is a signe that thou art not as yet quicked, *Rom.* 8.6. &c.

These three hold men diversly: to wit,

First, pleasure luls men asleepe.

Secondly, the world compels men (as in chaines) to obey, and serve her.

Thirdly, wisedom deludes, and deceives men, with false shewes.

Fourthly, art thou not as yet regenerated, and changed? then certainly the life of grace is not as yet infused, *John* 3.5.

Fifthly, dost thou not as yet beleeve? then it is to be feared that thou art yet alive in nature, but dead in grace.

Wherein must naturall men labour to acquire life? *Quest.* 11.

Answ. 1. First, in generall, in the whole man; that is, both in the body and soule, in the outward life, and in the inward man, in the will, and memory, and reason, and spirit, and mind, *Ephesians* 4. 24. and 1 *Thess.* 5.23.

Se-

Anſw. 2. Secondly, more particularly, we muſt labour to acquire life in three things: to wit,

I. *In ſenſu*, in our ſenſe and apprehenſion: Nothing comes unto the underſtanding, which was not firſt in the ſenſe; and therefore we muſt labour that our underſtandings may be enlightned, and that the ſcales of ignorance may fall off from our eyes, becauſe ſenſe is the outer gate of the ſoule, *Epheſ.* 1. 18. *Rom.* 11. 8. and 1 *Iohn* 2. 11. In a word, he that deſires the light of grace, muſt labour firſt to be ſenſible of the blindneſſe of nature; and he who longs for ſpirituall life, muſt ſtrive to be ſenſible of that ſpirituall death, wherein he lies buried, *Luke* 11. 34.

II. *In fide*, in our faith, and confidence; faith is the eye wherby wee ſee God, *Mat.* 5. 8. faith brings us to ſaving knowledge, *Iohn* 17. 3. and workes in us true experience of the love of God:

c Philip. 3. 10. And therefore let us not content our ſelves with dead dreams, or carnall conjectures, but labour for a true, lively, working, and applicative faith.

III. *In robore*, in our ſtrength, and power; that is, labour that wee may bee ſtrengthned with

d Epheſ. 3. 16. might, and power, in the inward man, not contenting our ſelves with the power of nature, which is but impotency it ſelfe. Now this living, or lively power which we muſt labour for, is three-fold: namely,

Firſt, *Poteſtas pugnandi*, power to fight againſt ſinne, and Sathan manfully, untill we have pre-

e Heb. 12. 4. and 1 Pet. 2. 11. vailed e.

Secondly, *Poteſtas obediendi*, power to obey God in ſome good meaſure, in that which he requires of us, in a new life.

Thirdly, *Poteſtas amandi, gaudendi*, power to love God, and good duties, and to rejoyce in the performance thereof, *Eſay* 58. 13.

Que. 12. From whom is this life to be acquired?

Anſw. 1. Firſt, we muſt ſeeke it of God the Father, *Eſay* 25. 8. *Hoſ.* 13. 14. *Rom.* 4. 17.

Anſw. 2. Secondly, we muſt ſeek it of God the Sonne, *Luke* 1. 78. 79. *Iohn* 1. 4. and 2 *Cor.* 5. 15. and 2 *Tim.* 1. 10.

Anſw. 3. Thirdly, wee muſt ſeek it of God the Holy Ghoſt, *Iohn* 6. 63. *Rom.* 8. 10, 11. and 1 *Cor.* 6. 11. And therefore let us invocate God the Father, in the name, and mediation of God the Sonne, to infuſe this ſpirituall life of grace into us, by the operation of his bleſſed Spirit.

Que. 13. What means muſt we uſe for the obtaining of this ſpirituall life?

Anſw. 1. Firſt, wee muſt be watchfull, and circumſpect over our wayes (*Epheſ.* 5. 15.) for grace is not found in the way of ſecurity, or with ſleeping upon the bed of eaſe, *Coloſ.* 3. 1.

Anſw. 2. Secondly, we muſt be diligent in hearing, *Iohn* 5. 24, 25. and 2 *Tim.* 1. 10. Now there are two things to be heard: namely,

I. The Law; this wee muſt hear that we may be humbled therby, *Rom.* 7. 9.

II. The Goſpel; this we muſt hear, that we may be counſelled and comforte therby, 2 *Cor.* 2. 16.

Anſw. 3. Thirdly, we muſt die unto ſin; *Generatio unius eſt corruptio alterius*, the vivifying of grace, is the mortifying of ſin: And the more grace increaſes, the more ſin decreaſes, *Rom.* 6. 11. and 1 *Cor.* 15. 36.

Now there are two kinds of death: namely,
- First, *Concupiſcentiæ*, of ſinne and luſt (*Coloſ.* 3. 5.) for all ſins, evill affections, and luſts, are to be mortified.
- Secondly, *Confidentiæ*, of hope and confidence; for wee muſt deny our ſelves, & not truſt at al in any thing we do.

Fourthly, wee muſt labour to beleeve, *Iohn* 8. 24. And that by a faith, not of our own framing, but of Gods infuſing, *Coloſ.* 2. 12. *Anſw.* 4.

Fifthly, we muſt perſevere in all theſe as long as we live; that is, both in watchfulneſſe, and hearing, and mortifying of ſinne, and beleeving with a faith approved by works, *Revelat.* 2, 11. *Epheſ.* 6. 13. *Anſw.* 5.

What ſhall wee gaine by this ſpirituall life, that we muſt take ſo much paines for the procuring of it? *Que.* 14.

Firſt, if wee be made partakers of this life of grace, then we ſhall bee made fellow Citizens of the Saints; yea the Heirs of God, *Rom.* 8. 17. *Epheſ.* 2, 6. 19. *Anſw.* 1.

Second. by this ſpirituall life, we gain ſpiritual liberty (2 *Cor.* 3, 17.) from ſin, *Rom.* 6. 14. & 8. 11. *Anſw.* 2.

Thirdly, by this life we gain light, and knowledge, and ſpirituall rejoycing, *Eſay* 9. 2. *Luke* 1. 80. and 1 *Pet.* 1. 8. And therfore it is worth al the paines. *Anſw.* 3.

VERS. 25. *And his Diſciples came to him, and awoke him, ſaying, Lord ſave us, wee periſh.* *Verſ.* 25.

§. 1. *His Diſciples came to him.* *Sect.* 1.

This action of the Diſciples, in comming to Chriſt, may teach us the degrees of our comming unto Chriſt.

How do we come unto Chriſt? or by what ſteps? *Queſt.*

Firſt, the carnall man is abſent from Chriſt, and a ſtranger unto him, *Mat.* 18. 11. *Luke* 15. 13. *Epheſ.* 2, 12. and 1 *Pet.* 25. *Anſw.* 1.

Secondly, therefore God ſends affliction; as to the prodigall poverty, and to the Jews miſery, *Pſalme* 107. *Anſw.* 2.

Thirdly, and then we come to him (*Pſal.* 119. 67. 71.) One of theſe two wayes, either *Anſw.* 3

I. By prayer, as the Diſciples here did, crying, *Lord ſave us.* Or

II. By repentance, as the Prodigall did: *Father I have ſinned againſt heaven, and againſt thee.*

§. 2. *They awoke him.* *Sect.* 2.

Chriſt indeed is ſometimes abſent from his children, which is here expreſſed by his being aſleep.

How is Chriſt abſent from his children? *Queſt.*

Firſt, ſometimes he is abſent from them, by withdrawing his grace from them, and permitting them to ſin: thus he abſented himſelfe from *Peter*, and *David*, for a time. *Anſw.* 1.

Secondly, ſometimes he is abſent from them, in comfort; when hee permits them to fall into *Anſw.* 2.

grievous

474 grievous afflictions; thus hee abſented himſelfe from *Iob* for a time, and from *David*, *Pſal* 22.

Sect. 3. §. 3. *Save us, or wee periſh.*

The Diſciples here in their diſtreſſe pray unto Chriſt, and are preſerved: whence we may learn:

Obſerv. That the prayers of the righteous ſhall certainly be heard.

Obiect. But many pray, whom God anſwers not.

Anſw. 1. Firſt, God is alwayes able to heare, and helpe us if he pleaſe, *Daniel* 3.17.

Anſw. 2. Secondly, if he do not helpe us when we pray, yet he will turn his deniall, and our diſtreſſe unto our good: for all things worke together for the beſt unto the righteous, *Rom.* 8.28.

Anſw. 3. Thirdly, and although hee do not helpe us at the firſt, yet he can afterwards; as we ſee in Iſraels fighting againſt *Benjamin*, who was overcome once & againe (*Iudg.* 20.21.25.) although God bad them fight (*verſe* 18.23.) but at length they wholly overcome them, *verſe* 35. &c.

Verſ. 26. VERS 26. *And hee ſaith unto them, why are yee fearfull, O yee of little faith? Then he aroſe, and rebuked the winds, and the ſea, and there was a great calme.*

Sect. 1. §. 1. *Why are yee fearfull?*

Queſt. 1. Why doth our Saviour here reprove, and upbraid them? is not prayer unto Chriſt in diſtreſſe a ſigne of faith?

Anſw. Our Saviour doth not upbraid them for praying; but for theſe things, namely,

Firſt becauſe they were fearfull, & cowardly; for *the righteous ſhould be as bold as Lyons*, *Prov.* 28.1.

Secondly, becauſe they doubted; and that,

I. Of ſafety, *ſave us, or we periſh.* And

II. Of Chriſts care of them: *Careſt thou not that we periſh*, *Marke* 4.57.

Queſt. 2. How doth it appear, that they doubted of Chriſts care of them?

Anſw. 1. Firſt, by their running unto him; as though Chriſt could not do, what *Paul* did: The Apoſtle ſaith, *though he was abſent in body, yet he was preſent in care*, *Coloſ.* 2.5. and 1 *Cor.* 5.3. And therefore certainly much more is Chriſt: yea, in regard of his Deitie hee is every where preſent: And therefore there was no need of their running unto Chriſt, to put him in mind of their danger.

Anſw. 2. Secondly, it is evident that they doubted of Chriſts care of them, by their awakening of him; *And they awoke him, ſaying, Maſter ſave us*: as though with the body, and humanity, the Deitie had ſlept: when as indeed, *Hee that keepeth Iſrael, doth neither ſlumber nor ſleepe*, *Pſalme* 121.4.

Queſt. 3. Is it not good to fear, that our Saviour thus upbraids them, *Why are yee fearfull?* Yea, if it bee not good to fear, then why doth Chriſt ſleepe, and by ſleeping thus terrifie them?

Anſw. Chriſt ſlept, not that he might affright them, but that he might exerciſe them, and learn them by danger, not to fear danger. Whence wee may obſerve,

Obſerv. That diſturbing, and diſquieting fear, is to be expelled out of the heart of the faithfull, *Luke* 12.32.

Queſt. 4. How many ſorts of fear are there, that wee may learn which is good, and which is bad?

Anſw. There is a twofold feare, to wit,
- Firſt, of God, which is a godly feare.
  - Firſt, dangers are to bee feared providently, *Geneſis* 32. 9. &c.
  - Secondly, dangers are not to bee feared with a Diſtracting feare; for that is here forbidden, and *Matthew* 10. 28. and *Luke* 1.74. *Eſay* 8.12.
- Secondly, of men, which is a worldly fear: herein obſerve theſe two things;

Queſt. 5. Why is this diſtracting, and diſturbing feare to be expulſed, and driven away?

Anſw. 1. Firſt, becauſe this fear ariſeth from ſin, *Geneſis* 3.7.10.

Anſw. 2. Secondly, becauſe this feare is threatned as a puniſhment of ſinne, *Deuter.* 32.25. *Iob* 18.14. *Prov.* 3.24.

Anſw. 3. Thirdly, becauſe it is a ſign of diffidencie, and diſtruſt: for the faithfull (for the moſt part) are free from it, 2 *King.* 6.14, 15. *Daniel* 3. and 6. *Pſal.* 3.7. and 23.4. and 27.1. and 46.3. Wherefore this feare argues either, I. No faith. Or II. a falſe faith; or III. A ſleepie faith, or IV. A weak faith.

Anſw. 4. Fourthly, becauſe this terrifying fear ſhall be puniſhed, *Revel.* 21.8.

Anſw. 5. Fifthly, this feare is to be expelled, becauſe wee have promiſes of protection, and preſervation, and helpe, *Eſay* 41.14.

Anſw. 6. Sixthly, this feare deters us from the profeſſion of Chriſt, and the Goſpel: and therefore there is great reaſon that it ſhould bee caſt out of the heart. Reade *Iohn* 9.22. and 12.42.

Queſt. 6. What muſt we feare?

Anſw. 1. Firſt, wee muſt feare God: and that

I. Leſt we offend him, and provoke him unto anger by our ſins. And

II. Leſt we neglect to glorifie him in our lives, and converſations. And

III. Leſt we ſhould forget him, and not have him alwayes before our eyes.

Anſw. 2. Secondly, wee muſt feare our ſalvation. And that I. Leſt through careleſneſſe, or fearleſneſſe wee ſhould fall into ſinne, *Epheſians* 5.15. And II. Leſt wee ſhould be temporally puniſhed for our ſin, as *Ier.* 36.16. and 1 *Corinthians* 11.32. And III. Leſt wee ſhould be eternally tormented for our iniquities, *Deut.* 28.66. *Heb.* 4.1.3.

Sect. 2. §. 2. *O yee of little faith.*

Obſerv. 1 Our Saviour by this phraſe, would have us take notice: That faith may be true, although it be ſmall: as appears by *Matth.* 6.30. and 16.8. and *Luke* 12.28. and *Mat.* 14:29. *Marke* 9.24. *Cum fides in Obiecto, non erret, ſed illud in multis tribulationibus cum fiducia quantumvis languida apprehendere expetit, & conatur, debilis fides eſt, vera tamen. Chemnit.* 1.185.a.

Why

Quest. 1. Why is true faith sometimes small?

Answ. Because although faith bee given from above, (*Ephes.* 2. 8) yet it is not given miraculously, but by the means of the word, *Rom.* 10. 15. &c. Hence it is said, the sower sowed seed, *Mat.* 13. 1. and the kingdome of God is like unto a graine of mustard-seed, *Mat.* 13. 31. which groweth up by little and little, *Marke* 4. 26. &c. And hence it is sometimes greater, and sometimes lesser. For the better understanding of this observe,

First, the Schoole-men say, that faith is lesse, in a double regard: namely,

I. *Quoad objectum*, in regard of the object; because expresly some beleeve fewer things then others do, *Thom.* 2. 2. 5 4.

II *Quoad participationem*, in regard of the participation; and that either

First, *Ex parte intellectus*, because some have lesser understanding, then others. Or

Secondly, *Ex parte voluntatis*; because some have,

I. Lesser promptitude and readinesse in beleeving, then others; some being more dull, lazie, and sluggish then others are. Or

II. Lesser devotion; some being lesse zealous, then are others. Or,

III. Lesser confidence, and trust; some being more fearfull then are others.

Secondly, our Divines affirm faith to be lesser in a double regard also: to wit,

I. *Fructibus*, in regard of the fruits therof; as holinesse, strength, zeale, constancie, joy, and the like.

II. *Gradibus*, in regard of the degrees, or nature of faith; as in apprehension, and application. *Perkins.* And therefore *Chemnitius* observes, that

First, sometimes faith is great, as *Mat.* 8. 10. and 15. 28. And

Secondly, sometimes faith is small, as *Matth.* 14. 31. And

Thirdly, sometimes faith is weak, and that either in { Acknowledging, *Rom.* 14. 1. Or / Trusting, *Mark* 9. 24.

Thirdly, observe, faith is lesser sometimes in regard of { Others; that is, one mans faith is greater then anothers, as one star differs from another in glory, 1 *Cor.* 15. and *Rom.* 14. 1. and 15. 1. / A mans selfe; that is, sometimes faith in one & the same man is greater, and sometimes lesse, and that either, { Ordinarily; and thus a mans faith is lesse, when he is newly regenerated, then afterwards, *Heb.* 5. 12. / Extraordinarily, in the houre of temptation; which is occasioned, either { First, by reason of some sinne committed: Or / Secondly, because the Holy Spirit of God is grieved[u]: and that either, 1. By the love of sin: or 2. By the neglect of the exercises of Religion: or 3. By the extinguishing of the good motions of the Holy Spirit. Or / Thirdly, because God with-draws his grace, and spirituall light for a time[o].

1 Sam. 12. Psal. 22. & 32. [u] Ephes. 4. 31.

[o] 2 Chro. 32. 31. Psal. 51. 11.

Observ. 2. We may observe againe from these words, *Oh yee of little faith*, that faith is accepted, but weakenesse is reproved: whereby our Saviour would teach us: That the children of God should labour that their faith may grow ripe, and increase unto perfection. Reade *Ephes.* 4. 13. 15. and 2 *Pet.* 1. 10. and 1 *Pet.* 2. 2, 3. and *Mark* 4. 40.

Quest. 2. Why may wee not content our selves with a weak faith (which is true) but wee must thus endeavour after a strong faith?

Answ. 1. First, faith, and the increase of faith is the principall worke of a Christian; *This is the work of God, that yee beleeve on him whom he hath sent, John* 6. 29. Yea this is the function of a Christian; for wee are called *Fideles, faithfull*; because our worke is to strive to bee rich, and perfect in faith: yea wee are called *Christiani, Christians*, because wee depend wholly upon Christ by faith: And therfore there is great reason, that we should labour, and endeavour to grow up, and increase therin.

Answ. 2. Secondly we are commanded to beleeve [*This is his Commandement, that we should beleeve on the name of his Son Jesus Christ*, 1 *John* 3. 23.] And therfore it behoves us to labour to be perfect in faith.

Answ. 3. Thirdly, faith is our chiefest armour against Sathan; it is the shield wherwith we quench all the fiery darts of the Devill (*Ephes.* 6. 16.) yea a Brest-plate (1 *Thess.* 5 8.) and therefore wee must resist this our enemy with faith, 1 *Pet.* 5. 8. Great reason is there then, that all those who desire to be free from Sathan, should labour for faith, and the increase therof.

Quest. 3. Who are blame-worthy in this particular?

Answ. Those who neglect faith: For if the children of God must labour, that their faith may increase, and grow ripe unto perfection; then much are they too blame, who neglect the acquiring, or augmentation of faith: For

I. Those who have not faith, should neither give sleep to their eyes, nor slumber to their eyelids, untill they be made partakers thereof, wee being without God in the world, so long as wee are without faith in our soules.

Quest 4. Here those who have not as yet attained unto this excellent, and singular grace of faith, may demand first, how they may be incited, or induced to labour thus earnestly for it? I answer, let them seriously remember these two short particulars

476 culars; to wit, I. By faith they shall have true, spirituall, internall, and solid joy; according to that of the Apostle, *Although we have not seene God, yet wee love him, and loving him, beleeve in him, and beleeving in him rejoyce with a joy unspeakable, and glorious*, 1 *Pet.* 1. 8. He that beleeves in God, hath the witnesse in himselfe, and is not beguiled with presumptuous perswasions; and therefore hath true cause of rejoycing: but he that beleeves not can have no true hope, and consequently no solid joy, *Rom.* 5. 3, 4 II Let those who are as yet destitute of faith, remember, that they cannot more profitably bestow their paines any where, then here: they cannot labour for any thing of more worth then faith is; because that is the hand, wherby wee apprehend Christ, and apply him unto our selves, that is the eye wherby we behold Christ; that is the foot, by which we walke unto Christ: yea, that is the seale, wherby all the promises of the Gospel are confirmed unto us: And therefore nothing is more profitable for us, nothing can make us more happy, then faith in Christ can.

Answ.

Quest. 5. Secondly, those who are not as yet made partakers of faith, and by the two former particulars are incited, and moved to desire it, will yet againe demand.

What means must they use for the acquiring of it?

Answ. 1. First, a man cannot beleeve of himselfe, or obtaine faith by any naturall, or physicall power, it being wrought in us by the blessed Spirit of God, *Rom.* 8, 14.

Answ. 2. Secondly, but wee must labour to confirme our faith, by our good workes, 2 *Pet.* 1. 10. That is, he that perswades himselfe that he beleeves, must shew his faith to be true and lively, by the fruits of sanctification.

Answ. 3. Thirdly, wee must use those meanes for the acquiring of faith, which God requires: that is, we must be carefull, and diligent hearers of the word (for *faith comes by hearing*, *Rom.* 10. 17.) and we must be fervent, and frequent in prayer unto God, that hee would infuse this grace of faith in us by his Holy Spirit. II. Those who have faith should not rest, nor content themselves with a weake, or small measure thereof: But remember, that graces are not given to bee misspent (as the Prodigall did his portion) nor to bee kept without any augmentation, or increase (as the servant did his Talent, which hee hid in a Napkin) but to multiply and increase: *For the manifestation of the Spirit is given to every man to profit withall* 1 Cor. 12. 7.; and therefore the servant is condemned, because *hee did not put out his Masters money to the Banke*, *Luke* 19. 23.

Quest. 6. How is this grace of faith to be nourished, and increased?

Answ. By these meanes, namely,

First, by the word of God, *Ex iisdem nutrimur ex quibus generamur*; as the word is a seed to beget those, who are not begotten; so bread to feed those who are begotten; yea, milke wherby babes become young men, 1 *Pet.* 2, 12. And therefore we must be frequent in hearing, reading, meditating, and conferring of the word of God.

Secondly, by fighting, and striving against sin, Sathan, the world, and our owne corrupt lusts, *Heb.* 12. 4. and 1 *Pet.* 2, 11. and 5 8, 9. *Ephes.* 6. 13. *&c.*

Thirdly, by faithfull, and fervent prayer unto God; crying daily unto God, as the Apostles did unto Christ, *Oh Lord increase our faith*, *Luke* 17. 5. *Ephes.* 6. 18.

What is faith? *Quest.* 7.

First, Grammatically, *Fides à fio; Dicitur fides quia fit*; it is called faith, because it is made: *Answ.* 1.

And therefore faith is twofold, viz.
- *Activa*, first active (*faciens veritatem*) and is called Fidelity. — *Hinc* — *facta*
- *Passiva*, secondly, passive (*credens veritati*) and is called perswasion. — *fides* — *habita.*

Secondly, according to the Greeke, πίστις and πιστὸς, are either taken *Answ.* 2.

I. Actively, and thus God is said to be faithfull, 1 *Cor.* 1. 9. and his word to bee faithfull, 1 *Tim.* 3. 1. and 4. 9: and his Ministers to bee faithfull, 1 *Cor.* 4. 2. Because God workes faith in his children, by the word, and Ministers thereof. Or,

II. Passively; and thus they of the Circumcision, and *Timothies* Mother, and divers beleeve in God, *Act.* 10. 45. and 16. 1. and 2 *Cor.* 6. 15. Now the question here is concerning the passive, not active faith.

VERS. 28. *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, comming out of the tombes, exceeding fierce, so that no man might passe by that way.* *Vers.* 28.

§. 1. *There met him two possessed with devils.* *Sect.* 1.

What is meant here by being possessed? *Quest.* 1.

For answer hereunto, the Reader may remember, that there is *Answ.*

First, *Obsessio quæ est duplex*;
- *Primò, Corporalis, visûs, auditûs, tactûs.*
- *Secundò, Spiritualis, tentationibus, terroribus.*

Secondly, *Possessio quæ est duplex*
- *Primò, Corporalis, cum Sathan residet.*
- *Secundò, Spiritualis, in Dominio peccati*, 2 *Tim.* 2, 26.

How doth Obsession, and Possession differ? *Quest.* 2.

First, Obsession is common unto all, for the Devill can besiege any. *Answ.* 1.

Secondly, but none can be possessed by Sathan, without a speciall leave given by God. *Answ.* 2.

How doth the Devill impugne, and assaile man? *Quest.* 3.

First, *Tentando*, hee impugnes him by temptation unto evill; and this he doth of himselfe. *Answ.* 1.

Se-

Answ. 2. Secondly, *Lædendo, puniendo*, by harming, and punishing of him; and this hee doth from God, *Thom. Aq.* 1.114.1.1.

Quest. 4. Whether is Obsession, or Possession worse? and if Possession, then what kind of it?

Answ. 1. First, in generall, those persons are most miserable, that are possessed within.

Answ. 2. Secondly, more particularly, there are three things, or three sorts of miserable men to bee distinguished.

I. Some are afflicted by Sathan in their senses; that is, molested, terrified, or affrighted with some Diabolicall sights, or noyse, or touching, or the like. And this wee greatly abhorre, and feare.

II. Some are possessed by Sathan in their bodies: And although this be farre worse, then the former, yet we do not so much abhorre, and feare it; and that

First, partly because we are not sensible of it. And,

Secondly, partly because the mind is estranged.

III. Some are possessed by Sathan in heart; and this is most perillous, but most of all sleighted, and neglected.

Quest. 5 What may wee observe in the Allegoricall sense of this History?

Answ. Allegorically it shewes us our estate, and condition without Christ: Or, that we are under the captivity of Sathan, untill Christ free us, *Iohn* 8.44. *Ephes* 2.2. *Iohn* 12.31. and 14.30. [a]

Quest. 6. How doth it appeare, that naturally wee are the Devils slaves?

Answ. Because sinne hath captivated, and enthralled us, *Rom.* 3.23. and 5.12. and 7.14. Sinne is

First, the Devils Ensigne, or Flag; as in a ship, or Castle overcome the Ensigne of the Conquerour is hung out, so the Devill having conquered us, hath hung out his Flag; that is, imprinted sinne in our nature.

Secondly, sin is the law of Sathan, *Iohn* 8. 44. *Ephes.* 4.27. and 1 *Iohn* 3.8. *&c.* But Christ freeth us both from Sathan, and sin, *Luke* 11.22. *Iohn* 8.36. *Rom.* 16.20. *Colos.* 2.14. and 1 *Iohn* 5.20. and *Revel.* 13.4.

Quest. 7. How doth Sathan possesse naturall men, or all men before they be freed by Christ?

Answ. 1. First, in generall, as the peace of God abides in the heart of the faithfull (*Colos.* 3.17.) so Sathan sits within, and remaines in the heart of the naturall man, wholly possessing, wholly directing him.

Answ. 2. Secondly, more particularly.

Vntill we be freed by Christ, Sathan possesseth us

Answ. First, *In intellectu*, in the understanding: and that in three regards, *viz.*

b 1 Cor. 2. 14.
c Rom. 1. 20.

First, the natural man cannot take up, or comprehend God, or spiritual things [b]: Indeed he may have some outward knowledge after his corrupt manner [c], but he can know nothing spiritually, or profitably.

Secondly, the natural man is wise unto evil, & very crafty; *Adam* can cover his nakednes with Fig-leavs; & *Iosephs* brethren subtilly hide their selling of him; & *David* craftily plot the murder of *Vriah*. Thus by nature we are wise unto wickednes.

Thirdly, the naturall man cannot beleeve the truth of God, 2 *Thess.* 2.9.10.11.

d Esa. 53. 1.
e Iohn 6. 60.
f Ephes. 4. 18.
g 2 Pet. 2. 14.

Secondly, *In affectu*, in the affection, as appears thus.

First, the naturall man doth not love spirituall things: hee regards not the word of God [d], but thinks it a hard saying [e].

Secondly, the naturall man is mad upon sin; selling himselfe to worke wickednesse, and that with greedinesse [f]; and not ceasing to doe evill [g].

Thirdly, the will of the naturall man is violent, and obstinate, and headstrong, and will not endure to be curbed, *Ier.* 44.16.

Thirdly, *In memoria*, in the memory, as appears thus.

First, good things are very hardly imprinted in the memory of the naturall man, *Psalme* 50.22. and 2 *Pet.* 1.9.

Secondly, evill things are greedily received into the memory, and strongly retained by it: yea hence comes a custome of sinning, because the memory doth frequently suggest some evill.

Fourthly, *In sensibus*, in the senses, as is thus most evident.

First, they are easily carried unto outward objects; the eye is easily perswaded to behold beauty, or to look upon the sparkling of the wine in the Glasse: and so of the rest of the senses.

Secondly, the senses being transported by alluring objects, do draw the judgement also along with them: reason being once captivated, is easily drawn away from God, and led aside.

Fifthly, *In vitâ*, in the life; we are naturally taken captive of the Devill at his will, 2 *Tim.* 2.26. for he hurries the naturall man sometimes unto drunkennesse, sometimes unto murder, yea unto every kind of evill.

Sixthly, *In Ore*, in the mouth. For

First, the Devill filleth the naturall mans mouth with blasphemous swearing, lying, lascivious, and opprobrious speeches. And

Secondly, the Devill doth exasperate the tongue of the naturall man against Religion, making him sometimes dispute against religion, and sometimes slander, detract, mock, and deride the religious.

Seventhly, *In imaginationibus*, in the cogitations, and thoughts; they being evill, and that continually, *Gen.* 6.5. and 8.21.

478 What must we doe to bee freed from Sathan, who doth thus possesse us?

Quæ. 18. Pray unto Christ, who is stronger then Sathan, that he would be pleased

Answ. First, to enlighten our understandings, that we may perceive those things which are good. And

Secondly, to change our affections, that wee may love those things which are good. And

Thirdly, to helpe our memories, that we may retaine those things which are good. And

Fourthly, to set a watch over our senses, that we may delight in nothing, but what is good. And

Fifthly, to sanctifie our whole life, words, and thoughts, that all we do, speake, or thinke, may be good. And

Sixthly, that he would be pleased to give us a true sight, and knowledge of our selves, and wants; and to make us partakers of himself by a lively faith.

Sect. 2. §. 2. *They were exceeding fierce.*

Quest. 1. Whence was it that these two possessed men were so fierce?

Answ. Not from themselves, but from Sathan in them; from whence we may observe,

Observ. 1 That Sathan naturally is very cruell, and bloody. Reade *Esay* 5.29. and 14.16,17. *Revel.* 9.7.8,9,10. and 12.12.

Object. 1. The Devill is somewhat crafty, but not so cruell: yea he is easily found out.

Answ. So is a Lyon or Bear easily found by his prey; yea as they seeke their prey, so doth Sathan, 1 *Pet.* 5.8.

Object 2. But the Devill for the most part appeares in some vile, base, and contemptible shape; sometimes in the likenesse of a Frog, sometimes of a Mouse, sometimes of a Spider, sometimes of a Bee, or Fly; And therefore he is not so bloody, or cruell, as was affirmed.

Answ. The Devill doth sometimes hide his malice, and his sting, and the instruments of his cruelty, transforming himselfe into an Angell of light, 2 *Cor.* 11.14. that so hee may the more speedily, and unexpectedly destroy: The Fowler hides the net, and shews only the shrap; the Panther hides his fangs, and holds forth only his sweet, and beautifull skin; the Crocodile cryes like a child, that cruelly he may slay men: And thus bloody cruelty is covered with the vaile of crafty simplicity.

Object. 3. The Devill is ruled, governed, over-swayed, and commanded by an old woman; yea often by an Idiot, which shews that he is not thus cruell, as was affirmed.

Answ. They seeme to govern, and rule him, but hee in truth, and very deed rules, and commands them.

Object. 4. The Devill gives riches, and good things, and pleasures unto his servants; and therefore hee is not fierce, bloody, and cruell.

Answ. Certainly, the Devill will give a man two Talents of silver for his destruction, as he did unto *Gehazi*; yea set men up in slippery places, that he may destroy them [h], being willingly contented, that they should spend their dayes in good things, that thus in a moment hee may bring them down into the pit, *Iob* 21.13.

h Psalme 73.6.18

Sathan delivers many from paines, and evils, and that by good prayers; and therefore it is clear, that he is not bloody, and cruell. *Object.* 5.

First, hee freeth sometimes from those evils, which are inflicted by himselfe; *Non sanando, sed cessando*, he doth not properly heal, and cure evils, but only cease from inflicting of evils, *Abdias in S. Bartholomæo.* *Answ.* 1.

Secondly, he freeth men from evils, after they have sacrificed, prayed, sued, and sought unto him; for untill then hee hath no power over their soules. *Id. Ibid.* And when men are content to bequeath their soules unto him, for the health of their bodies, then he is content to cure, and heale their bodies. *Answ.* 2.

But the Schoolmen deny fury, or concupiscence to be in the Devils, *Quia nil in ijs irascibile, vel concupiscibile, (1 hom. 1. 59. 5.) Quia pertinent hæc ad appetitum sensitivum, non intellectivum, Ibid.* Yea, sense, memory, and phantasie are not properly in devils, but only understanding, mind, or will, *Aquinas.* *Object.* 6

Certainly, as these are perturbations, arising from sense, they are not in devils; but are said to be in them Allegorically, because they have a cruell, and deadly hatred against man-kind, out of an implacable envie. *Answ.*

But the sacred Scriptures witnesse, that the Devill is fearfull, and will fly away if hee be resisted, *Iames* 4.7. for otherwise it were in vaine to resist him, *Ephes.* 4.27. *Object.* 8.

First, the Devill is not such a Coward, as many make him to be; the Drunkard, Swearer, and cruell person will say, *I defie the Devill*, and *I feare him not:* But these are lamentably deceived; for whilst *openly they defie the Devill*, secretly they are possessed *by the Devill.* *Answ.* 1.

Secondly, the Devill flies only from the faithfull, when he is resisted by them, 1 *Pet.* 5.9. Now this power comes from heaven, not from themselves; for the Devill is too strong to bee overcome by any arm of flesh, as we may see by those dangerous tals, and direfull foiles he hath given to the best of the Saints, when God (but for a while) hath with-held his grace. *Answ.* 2.

If Sathan be thus fierce, cruell, strong, and powerfull, then how comes it to passe, that hee doth no more harm then he doth. *Quest.* 2.

Oftentimes hee would do harm, and cannot, because his power is not absolute, but subordinate. *Si posset quantum vult, nemo justorum remaneret* i; If he were able to do what he desires, hee would not leave a righteous man in the world; *Sathanæ voluntas semper iniqua, potestas nunquam injusta; quia habet voluntatem à se, potestatem à Deo, Greg. moral.* The will of Sathan is alwayes wicked, but his power is alwayes just, because hee hath his power from the good God, but his wil from his wicked selfe. And therefore as farre as his sleeve, or chain, or power will reach, hee is most cruell. *Answ.* i Aug. s. Psalme.

How doth it appear, that naturally the Devil is fierce, cruell, and bloody? *Quest.* 3.

First,

Answ. First, from the nature of Sathan, or the nature of an Angell: For as the spirituall Image of God in man was lost by the fall of man, but the naturall Image remained: So in Sathan, the naturall power of the Angels remaineth still, but their spirituall love is changed into hatred: Now the power of the Angels we know is great, as appears by the slaughter of those 185000. which were slaine by one Angell in one night: And therefore if the naturall power of an Angell remaine in Sathan, and his spirituall love bee changed into implacable hatred; then without doubt by nature he is fierce, and cruell.

It appears three manner of wayes, viz.

Secondly, from the names given unto him; hee is called a *Lyon* (1 *Peter* 5. 8.) a *Dragon*, a *Serpent* (*Revelat.* 12,3.9. and 20.2. *Psalme* 91. 13.) *Leviathan*, (*Esay* 27.1.) *Behemoth*, *a strong man armed* (*Luke* 11.21.) *a Murderer from the beginning* (*John* 8.44.) *Lightning*, (*Luke* 10. 18.) *An Enemy*, *Matthew* 13.25. ἀντικείμενος, *an Adversary* (1 *Tim.* 5. 14.) *Abaddon*, and *Apollyon*, *Revel.* 9.11.

Thirdly, from his works, consider but how grievously he afflicted *Iob*, in his estate, children, body, mind, wife, friends, and dreames, leaving no means unsought, to make him miserable, as farre as the Lord would permit him: And in the New Testament we reade how hee sifted *Peter* (*Luke* 22.31.) and buffeted *Paul*, 2 *Cor.* 12.9.

Quest. 4. How is Sathan this fierce, and cruell enemy to be expelled, and cast out?

Answ. 1. First, Negatively, because he is strong, and fierce; therefore he cannot easily, or with sluggish endeavours be expelled, or cast out.

Answ. 2. Secondly, *Iacobus de Valentia*, (in *Psalm.* 6.) prescribeth unto us three excellent rules, for the driving him way.

I. He must be cast out, *Cum pudore*, with shame, and blushing; that is, we must learn, and labour to be ashamed, and confounded for our sinnes, wherby we became the captives of Sathan. Read these places, and strive to imitate the practise of these Presidents, *Ezra* 9.6. *Daniel* 9.7, 8 *Rom.* 6.21. and 2 *Cor.* 7.11. *Ier.* 31.19. and 3.3. and 6.15. and 8.12.

II. He must be cast out, *Cum violentia*, with force, and violence; that is, we must resist sinne and Sathan manfully, striving against them, even unto blood (*Heb.* 12.4.) like *Iacob*, who wrastled all the night with the Angell (*Gen.* 32. 24.) that so wee may become strong in faith, 1 *Pet.* 5. 9. *Nam quo magis vides rebellantes, eo acrius expugnare contendis*[k]. The more earnestly we strive to overcome Sathan, the more earnestly he strives to overcome us: and therefore wee must either contend with him, with manfull wraslings, or wee can never prevaile against him: yea wee must labour wholly to expell sinne and Sathan: *Perfecti vincitur, cum mens neque trahitur ad consensum, neque delectationem tentationum. Gregor.* Sathan is then perfectly foiled, when the mind is neither drawn to consent to sinne, nor to delight in the temptations unto evill. This is a hard worke, but it is a necessary worke, and therfore the more earnestly, and industriously to be undertaken.

[k] Greg. moral. 19.

III. He must be cast out, *Cum velocitate*, speedily, while it is said, to day (*Psalme* 95. 8.) not sleeping in sinne, nor with Sathan, *Proverb.* 6. 4 *Psal.* 132. *De manu Sathanæ non evaditur, nisi ocyus per pœnitentiam recurratur, Gregor.* There is no way to make an escape out of Sathans clutches, but by serious, and speedy repentance. And therefore all those, who desire to be dispossessed of Sathan, and to possesse, and enjoy God by a true, and lively faith in the soule, they must labour to be ashamed of their by-past sins; to fight couragiously, and constantly against sin, for the time to come; and while it is said to day, turne from all sinne, and turne wholly unto God, both with body, soule, and spirit, 1 *Thessal.* 5.23.

Quest. 5. What is the sense, and meaning of these words; *They were exceeding fierce?*

Answ. 1. First, some understand them particularly of Cruelty; the Devill being cruell, himself makes his servants cruell also: From whence wee may learn:

Observ. 2 That the Devil makes men cruell, but the Lord leads men unto meeknesse, and gentleness, *Esay* 11.6,7. and 35 9. and 65.25.

Quest. 6. Why doth the Devill make men cruell?

Answ. 1. First, because he hates mankind; and therfore he instigates, and incites, men to bite, and devour one another, and to be cruell among themselves.

Answ. 2. Secondly, because the Devill knows, that cruell men shall be punished by God; therfore hee provokes, and leads men unto cruelty: *Hee shall have judgement without mercy, that sheweth no mercy, Iames* 2,13.

Answ. 3. Thirdly, the Devill leads men unto cruelty, because he hates love, and charity; that being

I. The seamlesse coat of Christ; and therefore it is defaced by rents, and ruptures: yea

II. The bond which tieth both { First, us amongst our selves And Secondly, us with Christ. } Now this christian bond of charity, Sathan earnestly desires to separate and dissolve.

Quest. 7. What may wee (without breaking this bond of love) thinke of fierce, and cruell men?

Answ. We may thinke that { First, they are of Sathan, not of God: see before, Observation II. Secondly, they are no Christians; for the Holy Ghost never appeared, (that we read of) in the shape of a Tyger, or Bear, but of a Dove, *Gualt. Matth.* 2. Thirdly, they are odious unto God, and such as he: will not spare in judgement.

Quest. In what things hath Cruelty place?

First

480

Answ. In divers things; namely,

First, in oppression, *Esa.* 47. 6. *Zachary* 1. 15.

Secondly, in revenge.

Thirdly, in pride, *Prov.* 16. 5.

Fourthly, in debts; as we see in him who cruelly handled his fellow servant for the hundred pence.

Fifthly, in punishments; therefore offenders must be beaten with stripes by a certain number, lest through cruelty they should have been excessive; like the Turks, who sometimes give two hundred lashes for one offence.

Sixthly, in household affairs; therefore we are advised not to be like Lyons in our houses, nor frantick amongst our servants, *Eccles.* 4. 30.

Seventhly, over brute beasts; a righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruell, *Proverb.* 12. 10.

Thus much for the first generall Answer to the fift Question.

Answ. 2. Secondly, some understand this of a generall fierceneſſe, and violence after sin; as though these two possessed men were Images of a naturall man in sin, who is furiously carried after it.

Observ. 3 We may learn, That sinners are swiftly and vehemently carried by satan whither he pleaseth, as though they were possessed by him: He saith unto one man, come, and he commeth; unto another, go, and he goeth; unto a third, do this, and he doth it. Reade 2 *Tim.* 2. 26. and 1 *John* 3. 8, 18. *Ephes.* 4. 27.

Quest. 9. How doth it appear that the Devill hath this Lord-like power over sinners?

Answ. Because sin is the Devils seed, issue, and offspring, *John* 8. 44. And therefore sinners cannot but obey him in what he commands?

Quest. 10 How is sin the Devils seed?

Answ. Three manner of waies; namely,

First, *Inchoatione*, by inchoation, because it was he that brought sin first into the world, by sinning himself, and tempting *Adam* unto disobedience.

Secondly, *Tentatione*, by temptation, because it is he that yet allures the sons of *Adam*.

Thirdly, *Punitione*, by correction, because it is he that obligeth the sinner unto his service, and that in eternall pains.

Quest. 11 What analogy or resemblance is there between sinners, and those who are possessed by Satan.

Answ. 1. First, the possessed were naked, having torn off their garments, and cast them away: so sinners

I. Do cast off the garments of Innocencie. *Gualt. f.* And

II. Of Decencie and Christian glory. *Chrys. f.* And

III. Of Modesty and Shamefastneſſe, sinning without shame.

Answ. 2. Secondly, the possessed dwelled not in houses, but among the Sepulchers, *Luke* 8. 27. So sinners do not dwell with the Saints and righteous. But

I. Are conversant with dead works. *Gualt. f.* And

II. With the works of darkneſſe, as theft, murther, treason, fraud, and the like, *Ephes.* 5. 11.

Thirdly, the possessed were never quiet, but cryed continually, *Mark* 5. 5. So sinners *Answ.* 3.

I. Are furious in the pursuit of sin, night and day. *Gualt. f.* And

II. Are still blaspheming and dishonouring of God. *Gualt. f.* And

III. Perhaps cry by reason of some internall horrour of conscience; as follows.

Fourthly, the possessed cut themselves with stones, *Mark* 5. 5. so sinners *Answ.* 4.

I. Wound themselves with sins. *Chrys. f.* And

II. Waste and consume their estates with following after their sins. And

III. Bring infirmities, and sicknesses upon their bodies by sin. And

IV. Bring infamy upon themselves amongst men. And

V. Wound and pierce through their consciences with sin, 1 *Tim.* 6. 10. And

VI. Stab, and kill out-right their poor souls.

Fifthly, the possessed could not be held, but brake their chains, *Mark* 5. 4. So sinners *Answ.* 5.

I. Will not be compelled to abstain from sin, by the fear of God. Nor

II. Will be curbed by the sword of the Magistrate. Nor

III. Will be made orderly, by Ecclesiasticall Discipline. Nor

IV. Wil be restrained by the shame of men. Nor

V. Will be kept back from sin, by the respect of their own profit, or danger, or the good of their children or families.

Sixthly, the possessed are troublesome and hurtfull unto others; as in this verse, *None durst come neer that way wherein they were.* So sinners are obnoxious unto others, and that *Answ.* 6.

I. By their lewd and wicked examples, which are hurtfull in a double regard, namely,

First, because the good are offended thereby, through a zeal unto Gods glory. And

Secondly, because the bad are encouraged and emboldened thereby to do the like.

II. Some are hurtfull unto others, by their perswasion unto sin. Thus many intice and perswade others unto drunkenneſſe, adultery, theft, perjury, lying, and the like.

III. Some are obnoxious unto others by their scoffs and taunts, whereby they deride the professours, and profession of Religion. And thus we see what resemblance there is between sinners, who are possessed by Satan in their hearts, and those who were corporally possessed.

Unto what sin may this fierceneſſe and cruelty (which was in these two possessed persons) be most aptly resembled or applied? *Quest.* 12

First, *Chrysostom* applieth it unto luxury and uncleanneſſe, because that is of unbridled rage, and leads men unto Tombs, that is, Stews, and all manner of wickednesse and impudencie. *Answ.* 1.

Secondly, but this corporall possession may *Answ.* 2.

most

most pregnantly be applied unto Covetousnesse, which is like a Cage of unclean birds, and a very sink of wickedn sse: *Chrysostom s.* gives us a character of a Covetous man, thus elegantly painting him out unto us.

We must suppose we saw a man,

I. Whose face is like the face of a greedy dog, or ravening Wolf. And

II. Who had fiery eyes, sparkling through rage. And

III. Who had teeth as sharp as a swords edge. And

IV. Whose mouth is a deep devouring gulf. And

V. Whose tongue is a venemous sloud, that sendeth forth streams of deadly poison. And

VI. Whose voice is some horrid and dismall note. And

VII. Whose arms are two deadly dragons. And

VIII. In whose hands are burning faggots. And

IX. Whose belly is like a burning furnace. And

X. Whose feet have wings upon them. Now the Father having made this man or monster, doth further fain or suppose, that

First, he kils, tears, and devoures all that ever he meets withall. And

Secondly, that the fear of no Law will restrain him, but fearlesly he assails all. Yea

Thirdly, we may truly conceive the truly Covetous man, to be more horrible than *Chrysostom* can paint or imprint (by any description) in our mindes: And therefore *beware of Covetousnesse, which is the root of all evill; for some seeking after riches, have fallen into temptations and snares, and pierced their hearts thorow with many sorrows.*

Sect. 3. §. 3. *And no man durst passe that way.*

Observ. We may learn from hence, That it is a dangerous thing to associate, or keep company with those who are possessed with Sathan: for none durst come neer unto these two men, for fear of being harmed.

Quest. How many sorts of perillous societies are there?

Answ. Three; namely,

First, society with Sathan; as Witches, Magicians, Sorcerers, and the like have: this is desperate. And

Secondly, society with sinners, in sinning: This is sinfull, and prohibited, *Psal.* 1. 1. *Diabolus tentat non solum per se, sed per eos qui nobiscum* [Greg.] The Devill doth not onely tempt us by himself, but also by those who inhabit amongst us. And

Thirdly, society with wicked men, in regard of our habitation; that is, when we live amongst sinners: this is dangerous, because evill examples corrupt good manners.

Vers. 29. VER. 29. *And behold they cryed out, saying, What have we to do with thee, Iesus, thou Son of God? art thou come hither to torment us before our time?*

Sect. 1. §. 1. *Art thou come hither to torment us?*

What torments did the Devils fear? 481

Quest. 1. First, some say they feared to be cast out of that Region: certainly Saint *Mark* saith, *They besought him, not to send them out of that Country, Mark* 5. 10. And they desire not to be hindred from doing mischief.

Answ. 1. Secondly, some say they feared that Christ would send them into hell: indeed Saint *Luke* saith, that *They besought him, that he would not command them to go out into the deep, Luke* 8. 31. And without doubt they would not be captivated and incarcerated in Hell, if they could help it: for although they carry fire about them, yet in Hell it is much worse with them.

Answ. 2. Thirdly, some say that they feared eternall torments; and this undoubtedly is true, because they say, *Why art thou come to torment us before our time?* As though they would say, We know that at the last day we shall be bound over to eternall and perpetuall torments, but why commest thou to torment us before that time?

Answ. 3.

Answ. 4. Fourthly, some say they feared some extraordinary torment to be inflicted upon them in the presence of Christ. Indeed (in my judgment) we may conceive all these, for they fear, and tremble, and are struck with terrour and horrour, and expect torments as soon as ever they behold Christ. Hence then we may learn,

Observ. That the wicked have no other hope or expectation, but of punishment and torment, at the comming of Christ, *Heb.* 10. 27.

Quest. 2. What torments do wicked men expect or fear? or what torments are prepared for wicked men?

Answ. 1. First, for the wicked are prepared Corporall pains, and punishment; because they have sinned with the body. Now this Corporall punishment is called by Saint *Iude*, (verse 7.) Eternall fire. It is much disputed and controverted among the Schoolmen, how the Devils can be tormented with this Corporeal fire, seeing they are Spirits; and it is well concluded of them thus:

I. That in Hell there is a Corporeall fire, as appears thus:

First, because the Scriptures affirm it, *Mat.* 3. 10. and 5. 22. and 25. 41.

Secondly, because the bodies sinning against God, are to be vexed and tormented by God, with corporall pains.

II. They conclude, that the Devils are tormented in that fire, because Christ saith so: *Go ye wicked into eternall fire, prepared for the Devill and his Angels, Mat.* 25. 41.

III. It being demanded how the Devils are tormented in that fire? they answer, They are tormented, not onely

First, with the sight thereof. Or

Secondly, with an imaginary apprehension thereof. But

Thirdly, as an instrument ordained of God, for that end. And

Fourthly, *ut locus, locatum continens, & cogens. Tho. supplem.* 70. 3. *corp.* Hell is a fiery Region, or a Region of fire; and therefore the Devils being contained and included therein, must needs be tormented thereby. *Cum Dives ab igne patiatur, quis negat, animas ignibus puniri? Greg. dial.* 4. *cap.* 28. 29.

None

482 None must question this truth, that soules and spirits are punished by fire, seeing our Saviour himselfe telleth us, that *Dives* (who was in hell but in soule) was tormented in the flame.

Answ. 2. Secondly, for the wicked are prepared spirituall torments, or vexations in mind: for in hel there is anger, fury, madnesse, sorrow, feare, clamour, out-cries, and the like: As vertues and graces are most perfect in heaven; so are perturbations most perfect in hell. There shall be,

I. The conscience of sinne: here wicked men perswade themselves, that their sins are small, but there they shall flatter themselves no longer, but be horribly sensible, both of the quantity, and quality of their offences, committed on earth against the King of heaven.

II. In hell the wicked shall be sensible of the felicity, and happinesse they have lost; for there they are deprived,

First, of the society of the Saints (*Heb.* 12.22.) And,

Secondly, of light, and the sight of heaven. And,

Thirdly, of God himselfe, which by much is the greatest losse, *Chrysost. s.* And therefore herein the Devill, and reprobate Angels are worse (I conceive) then men are; because they have more knowledge of the sweetnesse of God, and his gracious, and blessed presence, then men have; they being once partakers thereof in heaven, which man was never. Indeed, if any should say, that at the day of judgement it shall bee revealed unto the wicked, how glorious the Lord is, and how unspeakably happy all they are, who enjoy that beatificall vision of his face in heaven; that the remembrance of that losse, may adde to their spirituall torment: I could not tell how to gain-say it, but should be forced to subscribe unto it; both because the evill Angels enjoyment of heaven was but short; and also because there shall be nothing wanting, to make wicked men perfectly miserable. Hence

III. In hell ariseth an envying of the happinesse of the Saints in heaven: And here I conceive, that the Devill doth exceed, and excell all reprobate soules in envie, because the righteous are perfectly, and perpetually happy, and can be harmed, and molested by him no more [m].

m Ioh. 16. 11.

IV. In hell there is a desperation of helpe, and mercy: for all hope of favour, or compassion from God there failes them. Hence

V. The mind is dejected, and cast down, being destitute of all courage to support it, under so insupportable a burthen. And thus wee may conceive what the torments are, which are prepared in hell for the disobedient, both in body, and soule.

Quest. 3. What things hinder us from preventing these torments by repentance?

Answ. We are prevented principally by foure things, namely

First, by insensibility; as a man asleepe, not being sensible of the danger wherein he is, cannot be so carefull, as he ought, to avoid it: So those, who sleepe in sin, and are neither sensible of the evill of sin, or of punishment, cannot be carefull to break off their sins, or to avert these torments by repentance.

Secondly, by presumption: as they who are fully perswaded that they go right, are careless to inquire after the right way; so those who presume they are good enough, are negligent in the preventing of this insufferable evill, *Iohn* 9.40.

Thirdly, by Procrastination, and delay: *Modò, Modò non habet modum* (*August.*) many cry by and by, and put off God with delays, untill he cuts them off with death: Many promise to repent to morrow, and the next day to become new men; but the new day brings new delayes, and they still remaine the old men.

Fourthly, by coldnesse in the perfecting of the worke: many are content to repent, and to turn from their sins, and to turn unto God, but they are too luke-warme, remisse, and negligent in the performance thereof; not striving against sin, even unto blood. Heb. 12.4

And therefore if we desire to be free from these insufferable torments, let us labour

I. To be sensible of our sins, and the miserable condition we are brought into, and the punishments we are liable unto, for our sins. And

II. Let us not presume of mercy, and remission, without faith, and true conversion: Yea,

III. Let us not delay our conversion, but go about it out of hand, *Esay* 55.6. And

IV. Let us not undertake this difficult worke of repentance, negligently, remissly, or sleightly, but diligently, and industriously; remembring that the curse is not taken off, but more surely set on upon such: For *cursed are they that doe this worke of the Lord negligently* [n]. And

n Ier. 48. 10.

V. Let us seeke unto the Lord by praier, and powerfull supplication (*Ioel.* 1. 15. and 2.17.) that he who alone is able, would be graciously pleased to pluck us as brands out of the fire, to convert us unto himselfe, to avert from us those temporall judgements, that we have deserved, and to preserve us from those eternall torments, which wee have just cause to feare.

Quest. 4. How may we know, whether wee shall be free from these torments, or not?

Answ. For answer hereunto observe, that there are foure sorts of men; to wit,

First, some are affected with horrours, and desperate fears; as was *Cain*, and *Iudas*, *Matth.* 27.5. These are infinitely miserable.

Secondly, some are insensible, sottish, and blockish; fearing nothing, though they run on in their sins: these are equally, and alike miserable with the former.

Thirdly, some presume with their mouths, but they lye with their lips; they say they feare not the flames of hell, they being assured of a part and interest in heaven: but the Spirit of God doth not witnesse this unto their spirits it being

being only the suggestion of Sathan, and a false perswasion; And therefore these also are miserable, because although they deceive themselves, yet they cannot deceive God, *Gal.6.7.*

Fourthly, some have a true, and living hope to be freed from painfull misery, and to bee filled with perpetuall mercies, *2 Tim.* 4. 8. And these are truly, and of all these sorts only blessed, and happy; wherefore betwixt God and our owne consciencs, wee should seriously examine, of which of these sorts we are.

Sect.2. §. 2. *Before our time.*

The Devill seemes here most falsely to taxe Christ of injustice, in these two phrases, *viz.*

First, *What have we to doe with thee, Iesus thou Son of God?* As though

I. Christ had had no power over Satan. Or, as though,

II. Christ had divided his Empire with Sathan. *Divisum imperium cum Iove Cæsar habet.* Or

III. Because Sathan had not invaded the parts of Christ, but only the Gergasenes, who were strangers from him; and therefore hee saith, *Quid mihi tecum, what have I to doe with thee?* as if hee would say, *I harme none of thine.*

Secondly, *why art thou come to torment us before our time?* As though

I. There were a time of punishing prescribed unto God; and that hee could not justly punish when he would. Or as though,

II. It were not now time to subdue, and bring under Sathan, *Luke* 10. 18. or to cast him out, either of the bodies of those, who were corporally possessed: or out of the mind of those, who were spiritually possessed, *Act.* 26. 18. or out of the Kingdome of the Gentiles.

Quest. How did the devils know, that the time of their punishment was not yet come?

Answ.1. First, negatively, it was not revealed unto them: for our Saviour saith, *that of that day and houre, knoweth no man, no not the Angels of heaven*; and therefore much lesse the Angels of the bottomlesse Pit, *Mat.*24.

Answ.2. Secondly, they say their time of torment was not yet come, because they did not expect it, nor looke for it, nor thinke of it. Whence we might learne;

Observ. That unexpected evils aggravate the punishment; or a great aggravation of torment, is for it to come unlooked for, *Matth.* 24. 50. and *Iob* 21.13. and *Psalme* 73. 18. and *Iob* 34. 20. and *Proverb.* 6. 15. *Esay* 30. 13, and 47. 9. *Ier.* 51.8. and 1 *Thess.*5.3.

Answ.3. Thirdly, they say their time of torment was not yet come, because they would not yet be punished, *Nondum maturum tempus ad pœnam, Calvin.* They desire that they may be suffered yet a little longer to tempt the wicked, and to try to hurt the righteous, and not so quickly to be hurried unto judgement, and eternall punishment.

Vers.30. Vers. 30. *And there was a good way off from them, an herd of many Swine feeding.*

Gordonus objects this verse, to prove that the vulgar translation (vulgarly called *Hieromes*) is Authenticall, and only to be adhered unto; and not the Greeke Text: In the Greeke it is said, *And a good way off from them, there was a herd of Swine*; but in the Latine more truly (saith *Gordonus*) it is said, *Non longè, and not farre off from them, &c. Nec dubito latinum lectionem incorruptiorem esse.* Neither doe I make question (saith *Maldonat*) but the Latine Text is most true; because both Saint *Marke*, and S^t. *Luke* saith, *Erant autem ibi, And there were there*: that is, in that place: and Saint *Luke* saith, ἐν τῷ ὄρει, *on the Mountaine*, *Luke* 8. 32. and Saint *Marke* saith, πρὸς τὸ ὄρος, *nigh unto the Mountaine*, *Marke* 5. 11. which was certainely neer unto the Sea, because the Swine run into it presently upon their possession, as also because Christ permitted, and consented, that the devils should go into the Swine; for this end, that those who were present with him, by the destruction of the hogs, might know how many, and how cruell the devils were; which they could neither have *knowne*, if the Swine had not beene *there*, nor have *seene*, if they had not beene *neer*: And therefore the Latine Bible, which saith; *And not farre off from them there was a Herd of Swine feeding*, is to bee preferred before the Greeke Testament, which here saith: *And a good way off from them, &c.*

Answ.1. First, all Greek Copies, (saith *Beza*) run thus; and therfore one latine translation from a lame, and uncertaine Translator, is not to be preferred before them all.

Answ.2. Secondly, there is no incongruity, or absurdity, or inconvenience in the Greeke text, and reading; and therfore no necessity of changing it. If the Swine (saith *Maldonat*) had been farre off, then those who were present with Christ could not have seene what was done: let him here define μακρὰν, *longè*, and see what space of ground it containes, whether one mile, or twenty? for untill this be determined, nothing can be concluded. Are nothing *longè*, a good way off, but only those who are further then can be perceived by the eye? I thinke the contrary; and that that may be said to be *longè*, which is within sight: It is said, *Luke* 15. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ. *And when he was yet a farre off, his Father saw him.* So *Mat* 26. *Peter also followed Christ*, ἀπὸ μακρόθεν, *Procul*, *a farre off*, but (I hope) the Papists will not say, out of sight. And therefore I hold the Greeke text to be most authenticall, and sincere.

Answ.3. Thirdly, the severall words used by these three Evangelists signifie one, and the same thing; namely, μακρὰν, which Saint *Matthew* useth, and ἐν τῷ ὄρει, which Saint *Luke* useth, and πρὸς τὸ ὄρος, which Saint *Marke* hath; for it is not likely, that the hogs were mixed amongst the men; that is, that the Swine were feeding in the same place, where Christ, and the rest were; but some space distant from them; to wit, not feeding in the very shore, where Christ was, or at least neer unto the Tombes, but in the skirts of the mountaines.

484 Vers. 31. 32.

VERS. 31, 32. *So the devils besought him, saying, If thou cast us out, suffer us to go into the Herd of Swine: and he said unto them, go.*

We have here the Devils petition, and Christs concession; omitting the former, I will propound only two questions briefly of the latter.

Quest. 1. Is Sathans prayer heard? doth not the blind man say, *God hears not sinners? Iohn* 9.31.

Answ. 1. First, the Lord may doe what he please, and render no reason of his actions unto us.

Answ. 2. Secondly, Christ doth this, to teach us, that many things are given to many men not in love; thus God in anger gave the Israelites Quailes in the wilderneſſe, and the Benjamites victory.

Quest. 2. How could it ſtand, or ſute with the mercy of Christ, to grant this request of the devils? or why doth he it? ſeeing it tended to the deſtruction of ſo many creatures, and to the loſſe, and hindrance of ſo many men, as had intereſt in the Swine?

Answ. Christ did it for three reaſons; namely

First, becauſe it was juſt, and that both, in regard of

The Gergeſenes, and that in a double regard, *viz.*

I. For their trial, whether they would patiently endure temporall loſſes, for the gaining of Christ. And

II. For the juſtifying of their rejection, who preferred their hogs before Christ.

Christ, who deſtroyed nothing but his owne; for the Father had given all things into his hands, *Pſal.* 8.6. And therefore he may do what he will with his owne, *Mat.* 20.15.

Secondly, becauſe it was honourable unto Christ (or tended unto his honour) and that in theſe three regards, *viz.*

First, becauſe hereby his power was ſhewed forth: he being able to rule, overſway, and command ſuch cruell, and fierce devils, and ſo ſuddenly deſtroy ſo many Swine.

Secondly, to prove the truth of the Miracle; for the departure of the devils ſhew, that the men were truly poſſeſſed.

Thirdly, becauſe hereby the Miracle was more divulged, and made known: For if the devils being diſpoſſeſſed, had not thus entred into the Swine, there had but a few known of it; but now the Swine-herds run into the Citie, & the Citizens come forth unto Christ; and the greatneſſe of the loſſe makes it take the deeper impreſſion in their minds.

Thirdly, becauſe it was profitable unto the Gergeſenes; for they hereby might learn the malice of Sathan, who next unto man hates the creatures, and by the deſtruction of theſe bruit beaſts, ſhews his malice unto mankind: and knowing this they might learn to run unto Christ (who had this commanding power over Sathan) for helpe & ſuccour againſt him hereafter, both in regard of their temporall, and ſpirituall eſtates.

Fifthly, becauſe it was profitable unto the Demoniacks, or men who were now diſpoſſeſſed; for they hereby might ſee what would have hapned unto them at the laſt, if they had not been helped by Christ: yea, hereby learn to fear Sathans power, to rejoyce, and be thankfull for their deliverance from him, and to ſerve Christ faithfully, who had freed them, all the dayes of their life.

Sixthly, becauſe it was profitable for us, and all that ſhall heare, or reade of it, in the Allegoricall ſcope; for two things in the Allegory may be obſerved; to wit,

I. That the end of hogs (that is, brutiſh, and wicked men) is at length to be deſtroyed by Sathan.

II. That two men are more deare unto God, then two thouſand hogs.

VERS. 33. *And they that kept them, fled, and went their waies into the Citie, and told every thing, and what was befallen to the poſſeſſed of the devils.* *Vers.* 33

§. 1. *And told every thing.* *Sect.* 1.

That which includes all things, excludes nothing: now our Evangeliſt by ſaying; *They told every thing*; meant, they related and declared the whole Hiſtorie to the Gergeſenes, both of the drowning of the Swine, and of the caſting of the devils out of the two men: This certainly Sathan had rather ſhould have beene concealed, then divulged; whence we learne,

That God directs the actions, and endeavours of the wicked unto his ends, *Eſay* 46. 10. *Prov.* 19.21. *Eſa.* 48.14. & 14.24. *&c. Daniel* 4.32. *Obſerv.*

How doth it appear, that God directs the endeavours, and actions of the wicked, unto the fulfilling of his owne will, and accompliſhing of his owne decree? *Quest.* 1.

First, it appears thus, becauſe nothing falls out without the providence of God. *Answ.* 1.

Secondly, it is plaine, becauſe God is wiſer then men, or Sathan; as appears thus. *Answ.* 2.

I. God doth not only conſider the meanes, but alſo the end; and thus alſo doth Sathan, and wicked men.

II. But God alſo can fit, and make able the meanes unto the end; hee ordaines phyſick for the recovering of health, and he can give power unto phyſick to work this effect: This neither Sathan, nor man can doe. For God only is Omnipotent.

III. And hee knowes what will come to paſſe hereafter. This neither man, nor Sathan knows:

And

And therefore he suffers Satan, and wicked men to doe much, but converts, and turnes it to his owne ends.

Quest. 2. Who are here blame-worthy?

Answ. All those who seeme to strive against God, as though they could resist his will, or make void his Decree.

Whether it be,

First, for the helping of themselves; as *Pharaoh* thought to work wisely for the preventing of a mischiefe, *Exod.* 1.10. Certainly, this is a reluctancie, & struggling against God, who will never suffer himself to be over-reached by the wisedome of men, *Rom.* 1.21. But such as thus strive against him, or his will, shall either

I. Be overcome by their enemies, *Ier.* 19. 7. Or,

II. Undone, and weakned by domesticall, or intestine broiles, and jars, *Esay* 19.3.

Secondly, for the ruine and destruction of others: These that thus strive against God, shall not prevaile, but their plots shall either,

I. Bee turned unto the destruction of themselves; as Pope *Alexander* 6. was poisoned with that same draught which he intended for others. Or,

II. Their plots shall be revealed, as was the treason of the *Aquilij* and *Vitellij* against the Consuls [u], and of those who were suborned to slay *Timoleon*. *Theatr. hum. vitæ*, 3465. *b*. Or,

[u] Theatr. 2411. a

III. It shall bee hindred by some other way, or means. Or,

IV. It shall be punished by their enemies: Thus *Alexander* the Great punished *Bessus* for his treason: and *Soliman* layed *Nadastus* alive, for betraying the Citie unto him, upon promise of one of his daughters. Or,

V. Their plots, and treasons shall be punished by God; as wee see in *Rodulphus*.

CHAPTER IX.

Vers. 1. *And hee entred into a Ship, and passed over, and came into his owne Citie.*

Vers. 1.

S. 1. *And he entred into a Ship.*

Sect. 1.

WEe may see here how mildly Christ bears himselfe: the Gergesenes desire him to depart out of their coasts; and what doth he? not call for fire and brimstone from heaven upon them for it [a]; but quietly *enters into a Ship*, and *departs*: to teach us,

[a] Luke 9. 54.

Observ. That we ought to be meeke, and gentle in suffering of injuries. Reade for the proofe hereof these places, *Mat.* 11.29. *Rom.* 12.12. *Mat.* 5.39. and 1 *Thessal.* 5.14. and consider how patient God is towards us, though wee provoke him daily, *Amos* 2.13. *Ier.* 3.1. yea, how meeke, and patient Christ was, *Luke* 23.34. that prayed for his Murtherers [b], as did also his first Martyr, Saint *Stephen*, *Act.* 7. and his holy Apostles, 1 *Cor.* 4.12.

[b] 1 Pet. 3. 23.

Quest. 1. Why must wee be meeke, and patient in suffering of injuries, and wrongs?

Answ. 1. First, because revenge belongs unto God, not unto us, *Rom.* 12.19. And therefore he who goes about to revenge himselfe, is

I. Injurious unto God, taking the Sword out of his hands, to whom properly it belongs. And

II. Shall not be revenged of him, by whom hee hath beene injured; for by meekenesse and patience only, we heap coales of fire upon our enemies heads, *Rom.* 12. and are sure that God will take our cause in hand, and revenge us, *Luke* 18.7. yea, free us from their rage [c].

[c] Revel. 3. 10.

Secondly, we must be meek and patient in suffering of injuries, because this is the nature of charity, to suffer all things, 1 *Cor.* 13.4. And

Answ. 2.

Thirdly, because God hath promised a reward unto such: thus meek *Moses* endured patiently his tribulations, and wrongs, having an eye to the recompense of reward [d]: and so also did our meek, and Lambe-like Saviour, *Heb.* 12.2. *Rom.* 15.3. *&c.* and 2 *Cor.* 4.16.

Answ. 3.

[d] Heb. 11. 26.

Quest. 2. How many sorts of patience are there in the bearing of injuries, and wrongs?

Patience is five-fold: namely, either

Answ. First, *Coacta*, *constrained*, which is called *patientiæ perforce*: *Vana sine viribus ira*, many not being able to revenge injuries, do patiently brook injuries: This is not Christian patience.

Secondly, *Vulpina*, *Fox-like*, when a man seems patient, that so he may the more subtilly, and suddenly be revenged.

Thirdly, *Asinina*, *Asse-like*, when a man is so timerous, fearfull, and cowardly, that he dare not so much as mutter against those that have injured him.

Fourthly, *Columbina*, *Dove-like*, when a man brooks all injuries, and wrongs with a chearfull mind: This a morall man may doe.

Fifthly, a Christian ascends a little higher, that is, rejoyceth in injuries, wrongs, tribulation,

bulation, and persecution, *Acts* 5. 41. *Romans* 5. 3. For

I. He acknowledgeth this to be his crown and glory, to be made partaker of the afflictions of Christ: And

II. He expects a reward from God, according to his gracious promises [e]. And

III. He seeth (by faith) Christ present, prepared to help and assist him in all things, as far as may stand with Gods glory and his good, *Philip.* 4. 10.

[e] Luke 21 19. and Iam. 5. 7.

Sect. 2. §. 2. *And passed over.*

Quest. 1. Why doth Christ passe here by water, seeing he was lately in so great danger upon the sea, chap. 8. 23, 24?

Answ. 1. First, because experience worketh confidence; the experience that he had of Gods gracious protection and preservation then, makes him not fear perill now.

Answ. 2. Secondly, because the danger was not in the sea, but in the weaknesse of faith, chap. 8. 26. And therefore his faith not being weak, he fears not the dangers of the sea. Whence we learn,

Observ. That dangers are not to be feared, in the discharging and executing of our callings: or we must not give over our lawfull callings, for fear of any danger that is like to accrue. Although the Jews went about to stone Christ [f], and the Nazarens to cast him down a high rock; yet he doth not give over preaching: They of *Lystra* stone *Paul*, and yet he returns again.

[f] Ioh. 11. 8

Quest. 2. Why must no fear of danger deterre us from our Vocations?

Answ. 1. First, because Functions are commanded, and enjoyned by God: and therefore it is a sin for a man to give over his Vocation.

Answ. 2. Secondly, because protection is promised in our lawfull callings: and therefore we may boldly hope for, and expect it: yea to leave that place wherein God hath put us, for fear of danger likely to ensue, is direct diffidencie, and distrust.

Quest. 3. Is it lawfull then to tempt the providence of God? for this seems no other, than to foresee danger, and not to prevent it.

Answ. We must distinguish of tempting the providence of God, thus:

Into the { Greatest dangers we may boldly intrude our selves, if we have a calling thereunto from God. / Least dangers we may not intrude our selves, without a calling.

For { First, some sin by too much boldnesse and presumption, without a calling. And / Secondly, others offend by too much fear in their calling, as *Moses* did, *Exo.* 4.

Quest. 4. What need had Christ of a ship to passe over? he brought Israel through the red Sea, *Exod.* 14. and made *Peter* walk upon the water, *Matth.* 14. and therefore could he not have done so now himself?

Answ. Christ hereby shews, that he undertook both our infirmities, and the remedies against them; that so he might be united unto us every way. *Non egebat navi, sed navis illo* (*Chrys. hom.* 12. *de variis locis*) The ship stood in need of him, and not he of the ship.

Sect. 3. §. 3. *And came into his own City.*

Quest. 1. What City was this whereunto Christ came?

Answ. 1. First, some say it was *Nazareth*, (*Hier. ſ.*) but S. *Mark* contradicts this, chap. 2. 1.

Answ. 2. Secondly, some say it was *Capernaum*, (*Calvin, Beza*) and this is the truth, as appears *Matt.* 4. 13.

Quest. 2. Why is it called *his City*?

Answ. 1. First, some think, because he was born there: but this is false.

Answ. 2. Secondly, some think, because he was free of this City, and was not herein as a stranger. But as the former is *certainly false*, so this is *uncertainly true*.

Answ. 3. Thirdly, the reason of the phrase is, because he dwelt there, *Mat.* 4. 13. *Christum Bethlehem tulit, Nazareth educavit, Capernaum erat perpetuum habitaculum* (*Chrys. ſ.*) Christ was born in *Bethlehem*, brought up in *Nazareth*, and dwelt in *Capernaum*.

Quest. 3. Why did Christ make choice of *Capernaum* to dwell in; or now to come unto?

Answ. 1. First, because the Nazarites had cast him out from amongst them, *Luke* 4. 29. *Muscul. ſ.*

Answ. 2. Secondly, because many of his Disciples dwelt there; *Peter* and *Andrew*, *Matth.* 4. 18. *James* and *John*, verse 21. to teach us, That Christ will dwell with those who are his, (*Ioh.* 17. 21, 26. and 14. 23. *Rev.* 3. 20. and 1 *Ioh.* 1. 3, &c. and 2 *Cor.* 6. 16. *Ioh.* 12. 26. and 14. 3. *Rev.* 14. 14.) And by his communion and fellowship, make them happy and blessed.

Quest. 4. Wherein doth the happinesse of the Saints (with whom Christ dwels) consist?

Answ. 1. First, If Christ be with them, he will enlighten their understandings. And

Answ. 2. Secondly, restrain and keep them from sin. And

Answ. 3. Thirdly, reduce them from sin by Repentance. And

Answ. 4. Fourthly, excite them unto cheerfulnesse, in the performance of that which is good. And

Answ. 5. Fifthly, corroborate and strengthen them, both unto the perfecting of, and persevering in good works. And

Answ. 6. Sixthly, will fill them with ineffable joy and comfort, 1 *Pet.* 1. 8.

VERS. 2. *And behold they brought unto him a man sick of the Palsie, lying on a bed: And Iesus seeing their faith, saith unto the sick of the Palsie, Son, be of good cheer, thy sins be forgiven thee.* *Vers.* 2.

In our Saviours speech unto this sick man, are expressed three great and singular benefits and prerogatives of the Faithfull; namely,

First, their filiation, expreſt in this word, *Son*, §. 1. And

Secondly, their joy, implyed in these words, *be of good cheer*, §. 2. And

Thirdly, their remission and reconciliation, laid

laid down in these words, *Thy sins be forgiven thee*, §. 3.

Sect. 1. §. 1. *Son.*

Quest. 1. Is God, or Christ the father of sinners? is he not rather their enemy and judge? yea doth not Christ himself say that he is the father onely of the Faithfull and righteous? *Luke* 12. 30.

Answ. 1. First, we must distinguish between sinners; for of them there be two sorts; to wit,

I. Averse and obstinate sinners, which will not repent, *Ier.* 3.12. And

II. Penitent sinners, who turn from their sins, *Zach.* 1.3. *Those* are not sons, but *These* are: as 2 *Cor.*3,17,18. Thus a Physitian is the Father of those sick persons whom he takes care of. Now we see that this sick man comes by faith unto Christ; the Text saying plainly, *Iesus seeing their faith*, that is, both of the persons bringing, and of the person brought.

Answ. 2. Secondly, this sick man was not now a sinner, because he was cured and healed. For

I. He had Faith, as aforesaid. And

II. Christ had pardoned and forgiven his sins, as here.

Quest. 2. How are the Faithfull and true penitent sinners, the children of Christ; for he is their *Brother*, not *Father*, *Psalm.* 22. 22. *Matthew* 25. 40. and 28. 10. *Romans* 8. 29. and *Hebrews* 2. 11?

Answ. Christ is our *Brother*, as he is *Man*; and our *Father*, as he is *God*: for although there be three persons, yet there is but one Deity: whence the Son is said to *adopt* sons; *Thom.* 3. 23.4. yea we pray unto Christ and the holy Ghost, *Our Father*. *Thom. ibid.* for whatsoever God the Father doth unto us, God the Son doth also, that is, in all things co-operates, and co-works with the Son. Besides, Christ himself saith, *Behold me, and the children which thou hast given me*: where implicitly he calleth himself a childe, or Son, and that for a double cause; namely,

First, to shew that he is God with the Father, *My Father and I are one.* And

Secondly, to shew the prerogative of all those who come unto Christ by Faith; namely, that they shall be made his sons, as *Iob.* 1.12. *Observ.*

Are those that come unto Christ onely then made his sons after they come? are they not already his sons when they come? *Quest.* 3.

This phrase, or title of *Son*, is used diversly; namely, *Answ.*

First, sometimes *Son* signifies, the son of God, by nature and generation: and thus Christ is the alone and onely begotten *Son* of God.

Secondly, *Son* signifies sometimes those who are the sons of God by a particular ordination, and thus Magistrates, Judges, Rulers, and Princes are called sons, *I have said ye are the children of the most high*, *Psal.* 82.6.

Thirdly, sometimes by this title *Son*, are meant those who are the children of God by Grace.

- Creation; and thus — First, all men, *Deuteronomy* 32. 6. And Secondly, the Angels, *Iob* 1. 6[e]. And Thirdly, all creatures, *Iob* 38. 28. — Are the children of GOD.
- And that either by the grace of Covenant; and that either —
  - First, externall; and thus the children, and members of the visible Church (although they be rebellious and disobedient) are called the Sons of God[f]. Or
  - Secondly, internall; when by the grace of adoption we are brought unto God; as *Esa.* 43.6. *Psal.*73.15. and *Hos.* 1.10. Or
  - Thirdly, eternall; when we are received into everlasting glory[g]. Thus thinks *Thom.* 1. 33. 3.
- Sanctification; by a particular imitation of God and Christ, *Matthew* 5. 9, 45. *Hebrews* 12. and 1 *Peter* 1. 14, 17.

e Iob 38.7 and Psal. 89 6.

f Gen.6.2. and Esa.1. 2. & Mal. 1. 6.

g Rom. 8. 19, 21.

Now the faithfull and penitent sinners, are called children by the grace of the Internall Covenant, that is, by Adoption, *Rom.* 8. 14,17. *Gal.* 3. 26. and 4. 6. and 1 *Peter* 1.17. and 1 *Iohn* 3. 1, 2, 9, 10.

Quest. 4. How doth it appear, that those who come by faith unto Christ, are made his sons?

Answ. 1. First, because such are adopted into the inheritance of sons, (*Rom.* 8. 17.) and admitted into a fraternity with Christ.

Answ. 2. Secondly, because they are begotten by God, *Titus* 3. 5. *Iames* 1. 8. and 1 *Iohn* 3. 9. And hence are said to be regenerated according to the Image of God, *Ephes.* 4. 24.

Quest. 5. What are the prerogatives of the faithfull, and truly penitent sinners?

Answ. 1. First, in generall, they are great.

Answ. 2. Secondly, more particularly, they are many; to wit,

I. They are brought from darknesse into light, *Acts* 26. 18.

II. They are brought from Sathan unto God, *Acts* 26.18.

III. From strangers unto God, they are made acquainted, familiar, and his houshold servants, *Ephes.* 2. 12. Hence

IV. They may have accesse unto God by prayer in all their necessities. And

V. They shall be protected by God, from all evill; for the faithfull are as the apple of his eye.

VI. They shall be provided for; God will not see nor suffer his servants and children to want any thing, which they stand truly in need of, and which he sees is good for them[h].

h Esa. 65. 13. and Luke 12. 30.

VII. They shall have fraternity with Christ: whence proceeds the communion of love, good things, yea all things; *All things are yours, because ye are Christs*, 1 *Cor.*3.21.

VIII. They shall be made partakers of that eternall inheritance in the heavens, when others are sent to hell; they shall be *received*, when the rest

488 reft shall be *rejected*, *Matth.* 25. *Revelat.* 21. 8. and 22. 15.

Quest. 6. How may we know, whether wee be adopted into the fellowship of Sons, or not?

Answ. 1. First, there are five things required, to the adopting of a Sonne; to wit,

I. The Person adopted must be a stranger: for a naturall sonne cannot be adopted, *Ephes.* 2. 13.

II. There must be love and favour in the person adopting: for none will adopt a stranger to be his heire, except he love, like, and respect him.

III. There must be an inheritance, unto which the person is adopted, and which he is to enjoy.

IV. This inheritance must be confirmed, and made sure unto the party adopted by some writ, and seale, from the person adopting.

V. There must be a change of the name of the adopted person, into the name of him that adopts him.

Answ. 2. Secondly, we must try our selves by these particulars: namely, examine

I. Whether doe we conceive our selves naturally to be strangers unto God, or not? do wee labour to go out of our selves, confessing that by nature we have no right unto any of the good blessings of God? Many are not sensible of this, and those who are not, have small hope of their filiation, and adoption.

II. Whether doe we before all things seek the love of God, and grace and favour of Christ? Many care not much for this, and those who preferre other things before it, cannot be sure of their filiation, and adoption.

III. Whether do wee rejoyce in this inheritance, whereunto by the love, and grace of God wee are adopted? and daily long, desire, and wish for the fruition, and possession of it? i.

i Rom. 12. 12. and 2 Cor. 5. 2. &c. IV. Whether is our adoption sealed unto us, or not? doth the Spirit of God witnesse unto our spirits, that we are the sons of God? *Rom* 8. 15. If we be not assured of this seale, then let us seeke it, expect it, and implore it instantly, and unceasantly at Gods hands.

V. Whether do we now live as domesticks of the Lords, or not? do we change our names, and natures? do wee forget our former kindred, and our Fathers house? doe we labour to bee made Partakers of that divine nature, and live as becomes new men? doe wee associate our selves with the Lord, and depend wholly upon him? for thus it becomes the Lords adopted sonnes, 1 *Pet.* 1. 17.

Sect. 2. §. 2. *Be of good cheer:*

Quest. 1. What is the meaning of these words?

Answ. *Musculus* renders the text, *Bono animo esto. Gualt. Confide. Hilary. Constans esto*: Now I conceive that the text bears both, first and second; as if our Saviour would say, be confident, and cheerfull; For hee hath a double scope in these words: to wit,

First, to require confidence, and a sure hope, in the parrie to be cured. And,

Secondly, to afford joy, and comfort unto this sick man: Whence we may learn two things, *viz.*

I. In generall; That Christ is not onely a profitable Physician, but a pleasant: *Hippocrates* gives three short notes of a good Physician, hee must cure *Citò, Tutò, Suaviter.* *Observ.* 1

First, hee must cure quickly, and not let the party long languish under his hands; thus Christ here, doth speedily recover this sick man.

Secondly, he must cure safely, and thorowly, because relapses are dangerous; he must not skin a sore quickly over, and leave it unhealed at the bottom, for so the party is made worse then at first: Thus Christ he heales thorowly, and perfectly, where he takes the cure in hand.

Thirdly, hee must cure with the most gentle plaisters, and pleasing physick that may be; and be cheerfull himselfe, comforting his Patient, as much as he can. Thus Christ cures not by cutting, or lancing, or the like; but with a word, and by that word affords both health unto the body, and comfort unto the soule.

II. Particularly, we may learn hence, *Observ.* 2

That great is the joy, and comfort, which they feele, which are brought unto Christ, and made Partakers of him, *Rom.* 5. 1, 2. and 14, 17. and 1 *Pet.* 1. 8. and *Esay* 30. 26. and 61. 7.

What joy do they feele, that are brought unto Christ? *Quest.* 2.

They are made Partakers of a three-fold joy; to wit, *Answ.*

First, Initiall; this is a hope of obtaining helpe, and succour from him: So when the babes of Christ do not as yet see him within, yet they have some hope, expecting, praying, and preparing themselves to meet the Lord, that they shall enjoy him, and see him at the last, which hope begets joy within.

Secondly, those who are brought unto Christ, are made Partakers of a finall joy, which is a hope of glory, *Rom.* 12. 12.

Thirdly, those who are brought unto Christ, are made Partakers of a spirituall, and mysticall joy; that is, internall peace of conscience, (*Phil.* 4. 7. and *Ephes.* 3. 19. and 1 *Cor.* 2. 11.) and joy of the Holy Ghost: and this indeed is that *Manna*, and *white stone*, which is promised to al those that *overcome* sin, Sathan, and their owne corruptions. *Revel.* 2. 17.

Sect. 3. §. 3. *Thy sins be forgiven thee.*

Quest. 1. Why doth Christ here answer to that which they doe not desire? they bring a sick man, and pray that Christ would cure him; and hee answers, *Thy sins be forgiven thee.*

Answ. 1. First, *Gualter* answers, that this sick man was troubled within in his conscience, as well as without with sicknesse; but this appears not by any particle of the History.

Answ. 2. Secondly, *Chrysostom* answers, that Christ thus replies, because hereby he shews that he is God, and not a meere man; and this is probable.

Answ. 3. Thirdly, I conceive that Christ thus answers, for this cause, that hereby he might shew himselfe to be the Physician of soules, as well as bodies. Whence we learne,

That

Observ. 1. That Christ in the curing, and healing of bodies, hath an eye, and aime unto soules.

Quest. 2. How doth it appear that Christ hath an aim at spirituall cures in corporall?

Answ. It appeare thus: namely,

First, by the conversion of those whom he healed: Thus hee commands the man, whom he had dispossesse. to follow him. And,

Secondly, by blaming those who being corporally cured, were negligent of their spirituall duties; *where* (saith he) *are those nine Lepers?*

Thirdly, because the cure of the soule is Christs principall end, and last scope, and the cure of the body is but a meanes hereunto. Reade *Mat.* 4. 16. *Luke* 1. 79. *John* 9. 39. *Esay* 9. 2. and 29. 18. and 42. 7. 16.

Thy sins be forgiven thee: we see here that Christ doth not reproach him for his sins, neither altogether silence them: whence I might observe;

Observ. 2 That sinners are to be admonished of their sins in love. Reade 1 *Sam.* 12. 24. and *Esay* 59. 1. and *Ezech.* 3. 17. and 33. 7.

Quest. 3. Who is the faithfull Minister of the word of God?

Answ. 1. First, not hee who bitterly reproves, and reproacheth his people out of some private hatred, or jarre. Nor,

Answ. 2. Secondly, he who is silent, and although he see much amisse, yet will reprove nothing, for feare of offending; these are guilty of the destruction and condemnation of their people, *Heb.* 13. 17.

Answ. 3. Thirdly, but he who reproves in love, and after a loving manner; that is, who

I. Observes the errours, and straying of their flocks, with sighes, tears, and heavinesse. And

II. Admonisheth them of their errours, and sinnes with gentlenesse, and in the Spirit of meeknesse.

Observ. 3. *Thy sins be forgiven thee:* Our blessed Saviour shewes here the root of this, and all evill; thereby teaching us: That the cause of all affliction, and sicknesse, is sin, *Esay* 59. 2. *Jer.* 5. 25.

Object. Against this it may bee objected, that Christ himselfe denies this; for being asked, whether the Blind-mans sin, or his Parents iniquity, were the occasion of his blindnesse? he answers, *Neither hath this man sinned, nor his Parents, but that the workes of God should be made manifest in him. Joh.* 9. 3. yea, experience shewes, that the best, and most holy are often under the scourge; as wee see in *Abel, Joseph, David, Job, Paul,* and the rest, *Heb.* 12. 8. and 2 *Tim.* 3. 12. And therefore sin is not alwayes the cause of affliction, but sometimes wee are afflicted for our triall, and sometimes for the terrour, and example of others: *Non peccavit hic paralyticus* (*Hilar. s.*) sinne was not the cause of this mans Palsie.

Answ. 1. First, our Saviour doth no where deny, that those who are afflicted are sinners; but that they are not greater sinners then the rest (*Luke* 13. 2. 3. &c.) Neither that God doth inflict some remarkeable, or extraordinary, or particular punishment alwayes, for some hainous, or particular offence.

Secondly, there may be, and are, other causes of affliction besides this; but this is alwayes one: yea, *Causa sine qua non*: sin is one cause, though not the alone cause of all affliction; and if there had been no sinne, there had been no affliction; For this comes from God, who doth nothing casually, nor unjustly; now to punish the innocent, were a point of injustice. 489

Answ. 2.

Who are blame-worthy here? *Quest.* 4.

They who do not in every evill repaire unto God, reconciling themselves unto him, and acknowledging their punishment, and affliction to be just, by reason of their sins; as for example. *Answ.*

First, some being injured, are enraged against their brethren, who doe them wrong; like the Dog, who bites at the stone, which is throwne at him.

Secondly, some fly in the face of those who reprove them, although for the sins reproved, Gods hand be upon them.

Thirdly, some repaire unto wicked, and unlawfull means; as poor men do to stealing, and sick men often to charming, enchanting, and the like.

Fourthly, some have accesse to lawful means, but without God; as *Asah* sought to the Physicians, but not unto God for a blessing, upon those lawfull means, which were administred unto him by them, 2 *Chron.* 16.

What is required here of us? *Quest.* 5.

We must in all afflictions generally, but particularly, in our sicknesses, see our sinnes to be the causes of them, 1 *King.* 8. 38. *Deuter.* 28. 22. *John* 5. 14. and 1 *Cor.* 11. 30. *Answ.*

What are the fruits, and effects of sin? *Qu.* 6.

First, sin separates us from God, *Ier.* 5. 25. *Answ.* 1.

Secondly, sinne subjects us unto Sathan, *Romans* 6. 16. *Answ.* 2.

Thirdly, sinne subjects us unto punishment, and sorrow. *Answ.* 3.

Fourthly, sinne wounds the conscience, and hinders us from comfort, and peace, which is of all burthens the heaviest to a circumcised heart. *Answ.* 4.

What doth Christ require of us, to the pardon of our sins? *Quest.* 7.

These things, *viz.* *Answ.*

First, that wee should heare his word, *Esa.* 55. 3.

Secondly, that wee should goe out of our sins, *Esay* 52. 11. and leave them, *Ezech.* 18. 21.

Thirdly, that wee should goe unto God; that is, repent, *Act.* 2. 38. and 3. 19. *Marke* 1. 4.

Fourthly, that we should beleeve in him, who justifieth the ungodly, *Rom.* 4. 3. &c.

Although our Saviour did not require of this sick man a confession of his sins, before he absolved him, yet is not auricular confession lawfull? *Quest.* 8.

First, certainly confession is very excellent, and profitable, when it is aright performed, but this word Confession is an equivocall word: For, *Answ.* 1.

I. Sometimes it signifies a praysing of God, as *Psalme* 44. 8. and 99. 3. and 107. 8. 15. 21. &c.

II. Some

II. Sometimes it signifies a profession of Christ, or Religion: and that either,

First, religious, as *Rom.* 10. 10. Or,

Secondly, hypocriticall, *Tit* 1. 16. Or,

Thirdly, a bare protestation: Thus it is said of *Iohn, He confessed, and denied not, that hee was not the Christ* [a]: Now none of these belong any thing to the confession of sins.

[a] 1 Ioh. 1. 20.

Answ. 2. Secondly, these words, *Confession of sinne*, are ambiguous, and equivocall also. For

I. Sometimes they signifie the confession of our sins unto God alone, *Psal.* 32. 5. *&c.* And

II. Sometimes they signifie the confession of our sins unto our brethren; and that either

First, who are offended with us, that so wee may be reconciled unto them, and forgiven by them: As *Num.* 5, 6. *Mat.* 5. 24. and 18. 18. Or,

Secondly, unto our brethren in mutuall, friendly, and private conference, *Iames* 5. 16. But these belong not unto the Priest-hood.

III. Sometimes they signifie the confession of our sins unto the Church, and Ministers therof: and this is either,

First, generall, namely, when men confesse themselves to be sinners in generall, but name no sins in particular; as *Levit.* 16. 21. and 1 *Samuel* 7. 6. Or,

Secondly, particular; which is either,

I. Publike, in the Assembly, and Congregation; and is called Omologesis; and belongs not to the present question. Or is

II. Private, in the eares of the Priest, and of this is the question in hand.

Answ. 3. Thirdly, of this auricular confession of sinne unto the Ministers, there may be a good, and holy use; and therefore it is enjoyned in our Church, upon some occasions, as was shewed before, *Chap.* 3. 6.

Answ. 4. Fourthly, Popish auricular Confession, wee justly taxe, and reject for two things: namely,

I. *Ob Coactionem*; because they compel men to confesse their sins: whereas it should be left free unto the will, and conscience of the Confitent, or person confessing.

II. *Ob Enumerationem*; because they enjoyn a particular enumeration of all sins, affirming that it is sin to omit any; wheras the Confitent should only confesse those sins, which trouble and burden the conscience.

Here observe diligently; that our Church enjoyns, or rather perswades the confession of sinne unto the Minister,

I. When the conscience is troubled in, or with any thing. And,

II. That their solicitude, fear, and doubting might be established in faith, and they better assured of their spiritual estate, and condition. Or

III. That those who confesse, may be the better directed in the worke of repentance: For a knowing Minister seeing their sin, can better particularly direct them how to come out of it.

Quest. 9. Although Christ neither reserve, nor require any satisfaction at this sick mans hand, yet is it not lawfull for us by some penall satisfactions to satisfie the justice of God?

Answ. 1. First, certainly wee must satisfie our brethren, whom wee have offended, and wronged.

Answ. 2. Secondly, and wee ought by some penance to satisfie the Congregation, and Church of God, when wee have by some publike scandall offended it.

Answ. 3. Thirdly, wee must cut off our sins by repentance.

Answ. 4. Fourthly, but no satisfaction that wee make, either to our brethren, or the Church, or unto God, by abstaining from sinne for the time to come, can merit either any remission of the guilt, or punishment at Gods hands.

Answ. 5. Fifthly, neither doth God reserve any satisfactory punishment, in regard of the by-past sin, as is proved by Saint *Augustine* (*s. Psal.* 32.) and Saint *Chrysostome* (*s. Philem. hom.* 1.) and *Chemnit.* 4. 63. *b.*

VERS. 3. *And behold, certaine of the Scribes said within themselves; This man blasphemeth.* *Vers.* 3.

Some observe this distinction betwixt the *Scribes*, & *Pharisees*; the *Pharisees* in their preaching pressed Traditions; but the *Scribes* clave to the written word, whence they were termed Text-men, or Masters of the Text [b]: To this purpose it is worth our observing; that wheras both the Scribes, and the Pharisees sought to fasten accusations upon Christ in this Chapter, yet they did not both accuse him for one, and the same thing, but for divers: for the *Scribes* accused him of *Blasphemy* in this verse, and this accusation was a breach of the *Law*; the *Pharisees* accused him of *eating with Publicans, and sinners*, vers. 11. and this accusation was a breach of traditions.

[b] Drusius de trib. sectis. l. 2. Cap. 13.

VERS. 4. *And Iesus knowing their thoughts, said, wherefore thinke ye evill in your hearts?* *Vers.* 4.

Wherefore thinke ye evill?

Observ. Wee may observe hence, that the evill of our thoughts separate us from God.

Quest. 1. How doth this appear, for the Proverbe is, *Thought is free?*

Answ. 1. First, it appears by these places, *Proverb.* 15. 26. and 24. 9. and *Esay* 59. 7.

Answ. 2. Secondly, it is evident from this, God requires the heart, and that principally; yea where hee hath not that, he will have nothing, *Prov.* 23. 26. *Psalme* 51. 6. And therefore he abients himselfe, and departs from those, who pollute their hearts with wicked thoughts.

Answ. 3. Thirdly, the heart is the root of all things: and therefore,

I. All other things are nothing without the heart; as that tree is but dead, that hath no roots. And,

II. All things wee doe are infected and tainted; for an evill heart poisoneth all things: Wherefore it is cleare, that evill thoughts separate us from God.

Fourthly,

Answ. 4. Fourthly, it appears that evill thoughts cause the Lord to depart from us; thus Sin separates betwixt us and God (*Ierem.* 5.25.) but an evill thought is a sinne, *Ier.* 4. 14. Therefore an evill thought separates betwixt us and God.

Quest. 2. How must our hearts be so ordered, and regarded, that wee may be sure the Lord will not depart from us?

Answ. 1. First, let us separate all evill thoughts from our hearts: *Oh Ierusalem, wash thy heart, that thou maist be saved; how long shall thy vaine thoughts lodge within thee? Ier.* 4. 14 *Hic labor hoc opus est*, this is no easie matter, but except wee doe this, wee doe nothing to purpose; for if wee do not cure the heart, wee are but bad Physicians, all the temptations unto sin proceeding from thence. Cogitation kindles Delectation; this inflames Desire, and Desire urgeth unto sin: And therefore let us keepe, and preserve our hearts from evill thoughts.

Answ. 2. Secondly, wee must fill our hearts with good thoughts; with *David*, meditating upon the law of God, *Psalme* 119.48.148. verses, and 1.2. and 19.14. & 63.6.77.6. A full vessell will receive no more; and therefore let good thoughts fill our hearts, and there will be no place left for evill.

Quest. 3. Why doth our Saviour here say, *why thinke yee evill?* were not their thoughts true? was it not blasphemy for any meer man (and such they conceived Christ to be) to forgive sins? And if their thoughts were true, then how were they *evill?*

Answ. 1. First, certainly there was some truth in their thoughts; namely,

I. They thought (and that aright) that it was the Lords prerogative to pardon, and forgive sins.

II. It is a most strong argument, whosoever arrogates that power unto himselfe, which is the peculiar privilege of God, is a Blasphemer.

Answ. 2. Secondly, but notwithstanding this, the Scribes sin in thus thinking, and that two manner of wayes; to wit:

I. *Extrà*, in the thing it selfe, and the manner of their arguing, for they collect, and conclude falsely: They argue thus: Only God forgives sins; this man forgives sins, therfore he is a Blasphemer: whereas they should have argued thus, Only God forgives sins; this man forgives sins; therefore he is God.

II. *Intus*, in their intention; because this cogitation sprung from an evill root, and original, *viz.*,

First, from Sathan (*Gualt. fe.*) that thus hee might fasten some disgrace upon Christ. And

Secondly, from envie; the Scribes consenting herein unto Sathan. And

Thirdly, from covetousnesse; because hee remitted sins without the sacrifices of the Law, *Gualt. fe.*

Quest. 4. Wherein did the envie of the Scribes appeare in thus thinking?

Answ. 1. First, thus: the sick man neither said, nor thought any thing against our Saviours words; And it did not belong unto, or concern them: And therfore their envie showes it selfe in meddling with that, which concernes them not. 491

Answ. 2. Secondly, they ought first to have asked Christ the reason of his so speaking, before they had condemned him for so speaking: And therefore it was enviously done to thinke evill of Christ, before they knew whether there were any just cause for it, or not.

VERS. 5, 6. *For whether is it easier to say, thy sins be forgiven thee? or to say, arise, and walke? But that yee may know, that the Son of man hath power on earth to forgive sins; (then saith hee to the sick of the Palsie) arise, take up thy bed, and goe to thine house.* *Vers.* 5.6.

§. 1. *That yee may know.* *Sect.* 1.

Wee see here how maliciously the Scribes go about to detract, and deprave Christ; and on the contrary, how mildly, and gently he answers them: *This was done that yee might know*: from whence we may learne,

That the scope of Ministers should be, that their people might be taught, 2 *Tim.* 2. 25. and *Psalme* 45.10. and *Colos.* 1.9. *Observ.*

Why must Ministers bee so carefull to teach their flocks? *Quest.* 1.

First, because preaching (the ordinary meanes to beget, and increase knowledge) is the great mercy of God, to call men unto salvation, 1 *Timothy* 2.4. And therefore woe be unto those to whom are committed these rich treasures of wisedome, grace, and knowledge, if they bee careless in the distributing of them to their peoples edification. *Answ.* 1.

Secondly, because the preaching of the word, is the justice of God; that those who heare the word, and know the will of God, may bee condemned of their own consciences, if they will not obey. And therefore Teachers should bee carefull to teach, lest the people perish for lack of knowledge, and their blood be required at their hands. *Answ.* 2.

Our Saviour here *mildly teaching*, and not *satyrically talming*, the Scribes may move this question, who are to be reproached, and menaced, in the preaching of the word? *Quest.* 2.

First, tart threatnings doe not belong unto the simple, and ignorant. But *Answ.* 1.

Secondly, unto the perverse, and obstinate, who either, *Answ.* 2.

I. Will not know their dutie: or are ignorant, because they will not learn, being proud, and unbridled in sin, as *Ier.* 43.2. and 44.16. Or

II. Who will not understand; as the obstinate Recusants, *Psal.* 82.5. and 2. *Pet.* 3.5. Or,

III. Who neglect to remember those things which they heare, and understand, as 2 *Pet.* 1.9.

§. 2. *He said unto the sicke of the Palsie.* *Sect.* 2.

Wee see here that our blessed Saviour hath one salve for all sores, one remedy for all things, and that is, *Dicit*, his word: thus we reade, *hee said* unto the Pharisees, *and hee said* unto the Feaver,

492 and *he said* unto the wind, and *he said* unto Sathan, *Matth.* 4. 3,&c. this word *Dixit, he said,* is sufficient for all things, *Matth.* 8. 8. *Ioh.* 18. 6. Whence we learn,

Observ. That Christ can do all things by his voice and word.

Quest. 1. How doth this appear?

Answ. It appears by these particulars; *viz.*

First, by these Scriptures, *Exod.* 20. 19. and 1 *King.* 17 4,9. *Psalm* 33.6,9. *Esa.* 40.8. *Mat.*24 35. *Heb.*1 3.

Secondly, because all the power of Christ (as of God) is within in himself: And therfore it is sufficient for him to expresse his will by his word. Now there is a two-fold word; to wit,

I. Externall, uttered with the voice. And
II. Internall, conceived in the mind.

} Now neither of these can be falsified, but either

First, by the mutability, and change of the minde of him that speaks or thinks: but with Christ *there is no mutability, nor shadow of change, Iames* 1. 17. Or

Secondly, by reason of the debility, and weaknesse of him that speaks or thinks, he not being able to do what he hath promised or intended: but unto Christ *all power is given, both in heaven and earth, Matth.* 28. 20[c]. And therefore he is able to do whatsoever he saith.

Thirdly, because the word of Christ is accompanied with the holy Ghost, (*Ioh.*6.63) and therefore it is sufficient unto all things, and effectuall in every thing it speaks, *Esa.* 55. 11.

[c] Luke 1. 37. Psal. 148 8.

Quest. 2. When, or wherein doth Christ speak unto us?

Answ. 1. First, he speaks unto us in his word, converting us therby: thus he spake to the Eunuch, *Acts* 8. and to *Lydia, Acts* 16.

Answ. 2. Secondly, he speaks unto us in Meditation, and holy thoughts, infusing his Spirit into us.

Answ. 3. Thirdly, he speaks vnto us in Prayer, answering our requests: thus he spake unto *Paul*, 2 *Corinth.* 12.9.

Answ. 4. Fourthly, he speaks unto us in Faith, assuring us of our justification, *Heb.*12.24. and adoption, *Rom.* 8. 15. 16.

Answ. 5. Fifthly, he speaks unto us in our striving, struggling, and wrastling against sin; by strengthning us with might in the inward man, and enabling us to trample Sathan under our feet.

Vers. 8. VERS. 8. *But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.*

Observ. *Unto Men* This must necessarily be understood of the Ministery of Absolution, or remitting of sins: whence we might observe, That God hath given to the Church power to forgive sin. Reade *Mat.* 16. 19. and 18.18. *Ioh.*20. 23. And besides, remember briefly this, That God and Christ, have given the Gospel for our comfort: now to be assured of the pardon and forgiveneſse of our sins, is a main and principall comfort (yea we can have no true joy in our hearts, untill we be assured hereof) and therefore without doubt, Christ would not leave his Church under the Gospel, without this power to afford such comfort unto his people.

Quest. How is this remission, or absolution wrought by the Church?

Answ. Three manner of waies; namely,

First, by the preaching of the word, *Mat.* 16.19. and 2 *Cor.*5.19,&c. and that either

I. Generally; when remission is preached by Christ, to every truly penitent sinner. Or

II. Particularly; when remission is applied to any particular person, upon the conditions of faith, repentance and obedience. And certainly whomsoever the word looseth, they are truly loosed; for all the promises of the word are true.

Secondly, by Absolution: for the Church

I. Excommunicates obstinate, and perverse sinners, 1 *Cor.*5.5. and 1 *Tim.*1.20 And

II. Absolves sorrowfull and penitent sinners, 2 *Cor.*2.7,8.

Thirdly, by Indulgences and pardons: And this comes from the Church of *Rome*, and it came in by steps and degrees. For

I. These Indulgences were onely for the remitting of the penance, and punishment enjoyned.

II. Afterwards they were given (or rather sold) for the remitting both of the sin, and punishment in this life. And

III. At length these pardons were not given to some who seemed penitent, but to all that would buy them; yea not only as profitable for this life, but as helpfull for those who are in Purgatory.

VERS. 9. *And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome; and he saith unto him, Follow me. And he arose, and followed him.* *Vers.* 9.

§. 1. *And Iesus passed forth from thence.* *Sect.* 1.

Observ. As *Iacobs* hand holds *Esaus* heel, so doth our Saviours cares and labours: for as soon as the miracle is wrought and ended, another work begins, without any intermission, and that for our example and instruction: that from thence we might learn, That a Christians life is a constant labour, *Gal.* 6. 10. and 2 *Thess.* 3. 13. *Gal.* 5. 7.

Quest. 1. How doth it appear, that our life is thus laborious?

Answ. 1. First, because we have Enemies alwaies, so long as we live, the Devill will tempt us, the world allure us, and our own hearts suggest wicked things unto us: And therefore we must perpetually labour to be free from these, *Deut.* 6. 11, 12. *Gal.*5.17. *Rom.*13.12. and 1 *Pet.*5.8. and 5.8.

Answ. 2. Secondly, it appears that our life is full of labour, because that is the end of our vocation, or there-

thereunto are we called, as is evident from these phrases following; namely,

I. Our life is called a warfare, *Iob* 7. 1. and 1 *Tim.* 6. 12. and 2 *Tim.* 2. 3, &c. Yea

[d] Iob 14. 14. and 1 Pet. 5. 8. II. Our life is called a Watch, and we are commanded to watch so long as we live [d]. And

[e] Psal. 119 32. and Cant. 1. 4. & 1 Cor. 9. 24. III. It is called a Race or course, the end whereof is death; and therefore we must not stand still, or sit down, but run swiftly and cheerfully, untill we come to our journeys end [e].

Quest. 2. Why doth the Lord allot so much, and so great labour for us in this life?

Answ. 1. First, because great is the reward, and notable is the price, which is prepared for all true Christians. The Crown which they fight, strive, and run for, is immortall, heavenly and glorious; and therefore the Lord will have some proportion (though far from adequate) to be betwixt the labour and the reward Reade *Gal.* 6. 10. and *Rev.* 2. 10. and 3. 13. and 14. 13.

Answ. 2. Secondly, because the Lord girds and indues his servants with a great measure of strength, and affords unto them strong help and assistance; therefore he appoints unto them a great and long labour: God arms his children with grace, which is stronger than sin; and aids them by his Spirit, which is stronger than Sathan: wherefore they are able to undergo a great labour, and fight of temptations, *Gen.* 32. 24. and 2 *Cor.* 12. 9. *Heb.* 6. 10.

Quest. 3. May we not cast all our labour and care upon God?

Answ. 1. First, certainly this is a most dangerous perswasion, that we need neither care, nor endeavour, nor sweat, nor fight, but refer, and leave the care and labour of all things wholly unto God.

Answ. 2. Secondly, why hath God given us power to walk, run, fight, and strive? but onely that we might reduce this our power into act: the lame man was not cured to sit still, but that being healed, he might arise, walk, work, and praise God.

Answ. 3. Thirdly, if we might let the Lord alone with all the care, and labour, and our selves do nothing: then why are those many exhortations in the holy Scriptures? Certainly they are not

I. That we might merit our salvation, as the Papists would have it. Nor

II. That they might be as idle appearances, or skar-crows; as some unjustly calumniate us to hold. But

III. That they might excite us unto labour, giving us hope of help, and assistance from God: we are commanded to labour, *to work out our salvation with fear and trembling*, *Philip.* 2. 12. and then we shall be aided by God, who *works in us both the will and the deed*, verse 13.

Answ. 4. Fourthly, I briefly distinguish thus, *viz.*

The event is { To be expected from God, if we labour and endeavour: for *Conanti aderit Deus.* / Not to be cast upon, or left unto God, if we neglect our duty, and sleep. That is,

Let us do our endeavour, and as God hath commanded: and then we may leave the successe and event unto him. But to leave the issue to him, and to be negligent in the use of the means, is to tempt his providence, and (as a thing altogether unwarrantable) is without all hope of good successe. 493

Wherein must we labour? *Quest.* 4.

Labour is twofold; *viz.* { First, internall of the heart, whereby we endeavour to subdue those corruptions which war against our souls. And / Secondly, externall of the life, wherby we labour both to abstain from all evil, to be rich in good works, and to be industrious in the outward duties of Religion. } *Answ.*

§. 2. *He saw a man named Matthew.* *Sect.* 2.

Faustus from this verse objects, that this Gospel was not written by Saint *Matthew*, but by some other; because of *Matthew* it is written in the third person; *he seeth a man named Matthew, sitting at the receit of Custome.* *Object.*

To this *Augustine* answers, that by the same Argument, *Faustus* may as well conclude, that Saint *John* writ not his Gospel; for he thus speaketh of himself, *Peter turning about, seeth the Disciple whom Iesus loved* (that is, *John* himself) *following; and he said unto Iesus, Master, what shall this man do?* [e] *August. contr. Faust. lib.* 19. *cap.* 7. *Answ.* [e] Ioh. 21. 20, 21.

Here in *Matthew* observe two things, namely,

First, that he had two names; for here he is called *Matthew*, and *Mark* 2. 14. and *Luke* 5. 27. he is called *Levi*. *Musculus* thinks that he was a Jew, and from the first was named *Levi*, and afterwards took unto himself the name of *Matthew*, which was a heathenish name, and now was better known by *Matthew* than by *Levi*.

Secondly, *Matthew* writes these things, and yet neither omits nor mitigates his own blots and blemishes. Whence we might learn two things, namely,

First, that the failings and errours of the Saints, do not a whit obscure the fidelity of the sacred Scriptures: that is, neither *Noahs* drunkennesse, nor *Davids* adultery, nor *Abrahams* dissimulation, nor *Lots* incest, nor *Peters* deniall, nor *Pauls* contention with *Barnabas*, nor *Matthews* being a Publican, can detract, or derogate any thing from the truth of the word of God. *Observ.* 1.

Secondly, from S. *Matthews* humility, we may observe, That those who are truly humbled, will not be ashamed to reveal, and acknowledge their sins and offences, 2 *Cor.* 11. 30 *Observ.* 2

Why do the truly humble and humbled, confesse and acknowledge their sins? *Quest.*

First, because they rejoyce to have escaped from sin, and the snares of Sathan (*olim hæc meminisse juvabit*) as we see in Saint *Paul*, *I was a reviler, and I was a persecuter, but* (*blessed be God*) *I found mercie*, 2 *Tim.* 1. 13. *Answ.* 1.

Secondly, because the light which is in them, doth reprove and make manifest their sins, *Ephes.* 5. 13. which before they neither saw nor knew. *Answ.* 2.

§. 3. *Sitting at the receit of Custome.* *Sect.* 3.

What is meant by *Matthews* sitting at the receit of Custome? *Quest.* 1.

494 The holy Ghost would hereby have us know, that he was a Publican, as *Mat.* 10.3. *Luke* 5.27.

Answ. What is observable in these *Publicanes?*

Quest. 2. First, the word *Publicanus*, a *Publican*, is de-

Answ. 1. rived, *a Publicis, quia publicis utuntur-- publica vectigalia, &c.* (*Perott. Calep. ex Ulp.*) because they gathered up the common Tolls, Customes and Tributes.

Answ. 2. Secondly their condition, estate, and rank, was two-fold; *viz.* either

I. Among the *Gentiles:* and thus the calling of a *Publican*, was a very honorable and high calling: for in time past, among them, *Publicans* were of the highest, and chiefest orders of Knights[f] So *Cicero* (*pro Planco*) saith, *Flos equitum Romanorum, ornamentum civitatis, firmamentum Reipublicæ, Publicanorũ ordine continetur*: The *Publicani* were the prime of the Roman Knights, the ornament of the City, and the chiefest stay, and supporters of the Common-wealth. If we reade *Iosephus* 12 4. *fol* 324. he will tell us, how all the chief men of all the Cities, both of *Syria* and *Phœnice*, came to *Ptolomy* to buy the Customes and Tolls. Or

[f] Alex ab Alex. pag. 107. & Calep.

II. Among the *Iews:* and thus the calling of a *Publican*, was most base, despicable, and contemptible: and in this consideration our Saviour doth oppose them so often to the Pharisees, *Mat.* 5.46. and 21.32. and 18.17. and *Luke* 18.13. For

First, it was an unworthy thing for the Jews to pay Tribute to the Romans, who were Gentiles, *Mat.* 22.17. for they (as they said to Christ) *were never servants, or in bondage to any man, Ioh* 8.33.

Secondly, it was a more unworthy thing for the Jews to serve the Gentiles, in so base and vile an employment as this, yea in a calling which was injurious unto them: And yet many of these Publicans who gathered up the Taxes, and Tributes for the Gentiles, were Jews, as we may see in *Matthew*, who was a *Publican*, although a Jew.

Thirdly, none usuall, undertook this employment, except onely, either

I. Those who were of the lowest, and basest sort of the common people. Or

II. Those who were of a corrupt life, and of unbridled liberty: wherefore they are called *Publicans, and harlots*, in the next verse, as also chap. 11.19. and *Luke* 18.13.

Fourthly, these *Publicans* carried themselves covetously, and greedily in their places, yea unjustly and cruelly, *Luke* 3.13. and 19.8. And therefore, for these regards they were justly contemned, hated, and despised of the Jews.

Answ. 3. Thirdly, it seems that there were two sorts and kindes of *Publicani*; to wit,

I. *Redemptores*; those who farmed the Customes, Tolls, Taxes, and Tribute of the Romans: now these were more noble, or of a higher rank and quality, and such a *Publican* I conceive *Zacheus* to have been, because he is called *Princeps Publicanorum, the chief of the Publicans, Luke* 19.2.

II. *Collectores, Exactores*; those who gathered this Toll, or Tribute, either up and down in Markets, or at Bridges, or the like: now these were of the lowest sort of the people, and for the most part, were greedy and unjust: and of this sort of *Publicans* I conceive this our Evangelist to have been.

§. 4. *And he saith unto him, follow me. And he* Sect. 4. *arose and followed him.*

We may from hence observe two things; to wit, { First, whom Christ cals. Secondly, what sort of people the Apostles were.

First, we may observe what manner of persons Christ cals, and converts: not Pharisees, but Publicans; to teach us, that the lowest among men, are sooner called and converted unto God, than the highest: or the poor and abject, before the rich and great ones of the world, 1 *Cor.* 1.26. *Mat.* 21.31. *Acts* 9.1. *Observ.* 1

Why are the inferiour sort of people, sooner called home unto God, than are the superiour? *Quest.* 1.

First, not onely because the judgment of man is corrupted; and therefore without cause contemns and despises Christ and Religion, as *John* 7.48. The Rulers and the Pharisees would not beleeve on Christ. *Answ.* 1.

Secondly, but rather, because the conscience being depressed, is the better prepared unto Repentance and conversion, *Luke* 18, 13. when men see nothing but their sins, and themselves to be miserable, then they are sooner perswaded to confesse their sins, and to leave them, and to repent of them, as 2 *Sam.* 12.14. On the contrary, a good opinion of our own wisdom, knowledge, and goodnesse, doth hinder us from confession, contrition, and conversion, as *Luke* 18.11. *Iohn* 9.41. Because the whole need not the Physitian, but the sick onely. *Answ.* 2.

How must we truly deject, debase, and humble our selves; that so Christ may please to call and convert us? *Quest.* 2.

First, let us confesse and acknowledge, that hitherto we have been asleep, dreaming onely of grace and goodnesse; there being indeed no such thing in us as yet, *Esa.* 29.8. The frantick man thinks not himself sick; and therfore it is a good sign, when a man feeleth and acknowledgeth his sickneſſe. *Answ.* 1.

Secondly, let us confesse, that hitherto we are full of sin, and that we cannot cease to sin, so long as we are naturall, (2 *Pet.* 2.14.) for miserable are those blinde souls who do not see their sins. *Answ.* 2.

Thirdly, let us acknowledge, how we are wholly taken up with the world; all our care being about, and all our labour for worldly things (*Psal.* 127.1, &c.) spirituall things being wholly neglected by us. *Answ.* 3.

Fourthly, let us confesse, that without in our lives, there is no good thing; the best works we do, being but like airy smoke, or idle dreams, or performed for some private ends. *Answ.* 4.

Fifthly, let us acknowledge, that within in our hearts, all is amisse: for *Answ.* 5.

I. Neither is our Repentance solid; but either

First, intentionall; *vult & non vult piger*: we resolve to repent, but resolve not when: and therefore it is procrastinated, and delaid from day to day. Or our Repentance is

Secondly,

Secondly, temporary, during for a time, and afterwards returning with the dog to his vomit, and with the ſwine to his wallow, 2 *Pet.* 2. 20. 21.

II. Neither is our faith lively; for carnal perſwaſions will not cauſe us to rejoyce, with that joy unſpeakable, and glorious; nor give us that peace of conſcience, which paſſeth all underſtanding.

III. Neither can we ſolidly deſire, and hunger after Chriſt: a naturall man may with *Balaam*, deſire to die the death of the righteous, and deſire that Chriſt may be his Saviour, but not hunger after him as his Lord, and Maſter, whom he deſires to ſerve.

Thus wee ſhould labour to confeſſe, and contemplate the deformity of our natures, and lives; and labour to goe out of our ſelves; acknowledging our ſelves to be wicked, and miſerable: And then hope that Chriſt in his due time, will mercifully raiſe us up unto joy, and comfort.

Secondly, wee may obſerve hence, what manner of perſons thoſe were, whom our Saviour
Obſerv. 2. made choiſe of, to be his Apoſtles? they were not Phariſees, nor High-prieſts, nor great Schollers; but ſimple, ignorant, and unlearned men; yea, fiſhers, and ſuch as were of no eſteem in the world, 1 *Cor.* 4. 9. *&c.* None of all the Apoſtles were learned, except only *Paul*, neither was hee made choiſe of, that hee might boaſt of his learning, but that Chriſt might bee glorified by the converſion of one, who was ſo learned, zealous, and obſtinate in a falſe way.

Queſt. 3. Why doth Chriſt make choiſe of ſuch, as theſe to be his Apoſtles?

Anſw. 1. Firſt, certainly this was done for our comfort, leſt otherwiſe we ſhould have deſpaired ever to have beene made partakers of their ſociety, and fellowſhip; yea hence the Holy Ghoſt hath recorded the Saints ſins, that we might ſee, and hope, that God hath mercy in ſtore for us, whatſoever our ſins bee, if wee will but repent. If Chriſt had choſen only wiſe, great, and learned men; then poore, ſimple, and ignorant ones, might have feared, that he would never have accepted them; but when Chriſt graciouſly accepts ſuch, to be his Apoſtles, then ſuch as they were, may hope that hee will accept of them to be his ſervants.

Anſw. 2. Secondly, this was done for the greater glory of Chriſt: For certainly the Church of Chriſt, which was built upon the Apoſtles, could never have ſtood ſo long upon ſuch weake props, and foundations, except the edification, and fabrick had been divine, yea ſupported, and upheld by a divine power. For

I. *Men* chooſe thoſe who are ſtrong, able, and every way fit for the worke they have to doe for them: Becauſe they ſtand in need of their ſtrength, and ability. But,

II. Chriſt chooſeth thoſe who are weak; and then gives ſtrength unto them, *making them able*
[g] 2 Cor. 3. 6. *Miniſters* [g], that ſo all the glory, and honour of the worke may be given unto him, unto whom al belongs.

VERS. 10. *And it came to paſſe, as Ieſus ſate at meat in the houſe, behold many Publicans and ſinners, came and ſate down with him, and his Diſciples.* 495 *Verſ.* 10.

Came and ſate downe with him.

Although undoubtedly many came unto Chriſt, who were not truly converted unto Chriſt, yet we ſee he receives all that come, without any ſtrict examination of them: Teaching us,

That Chriſt receives, and entertaines all that come unto him, *Eſay* 55. 1. *Iohn* 7. 37. For the better underſtanding hereof, obſerve three things: namely, *Obſerv.*

Firſt, there is a double Church; to wit, externall, and viſible; internall, & ſpirituall: Now *Multi intus, non de*; many are of the former, which are not of the latter: As here was a traitor, & Devil amongſt the Twelve; ſo many were received in outward ſociety by Chriſt, who inwardly were rejected.

Secondly, there is a double reward for thoſe, who are in the Church of Chriſt; namely, a reward of hypocrites, which is given to formall Profeſſors; and a reward of children, which is given to thoſe, who are ſincere.

Thirdly, theſe hypocrites which are not of the ſpirituall Church, neither ſhall be made partakers of the reward of children, are yet notwithſtanding ſuffered, and permitted to be in the viſible Church, becauſe they are profitable unto the faithfull, and members of the inviſible; although the ſtalke of the corne be hollow, yet it is ſtrong, and ſupports the corne; and although the chaffe be light, yet it keeps the corn warme, and nouriſheth, and preſerveth it. So there are many in the Church, no better then chaffe and ſtraw, and yet are profitable, and helpfull, and beneficiall, unto the children of God.

Who are here to be reproved? *Queſt.*

They who are too rigid, and auſtere, that is, *Anſw.*

Firſt, the Anabaptiſts, and Brownſts, who ſeparate themſelves from our Communion, and Church, for ſome blemiſhes (as they ſay) which are amongſt us, and in our Church.

Secondly, the Novations, who deny repentance unto thoſe, who ſin after Baptiſme.

Thirdly, thoſe who exclaime againſt other mens ſins, and reproach the ſinners: Indeed Miniſters are enjoyned *to inſtruct, and that with meekneſſe, thoſe who oppoſe themſelves* [h]: And people have
[h] 2 Tim. 2. 25. this charge given unto them by the ſame Apoſtle: *To beare one anothers burdens; and to reſtore in the ſpirit of meekneſſe, thoſe who are overtaken in a fault*, conſidering that the beſt may be ſo tempted, as that they may be overcome [i].
[i] Gal. 6. 1. 2

Fourthly, they are faulty here, who exclude from the Sacrament of the Lords Supper all ſinners; wheras onely notorious ſinners (that is, either thoſe who are hardned in ſin, or thoſe who often apoſtatize, and relapſe into ſin) are to be kept back, and debarred.

Fifthly, they alſo are to blame, who deny all communication, converſation, aſſociation, or fellowſhip with wicked men; whereas it is not unlawfull to aſſociate the wicked, with this deſire

496 fire and endeavour; that we may reclaime them from their wickednesse, and be as Physicians unto them.

Object. 1. Here it will be objected, Saint *Paul* hath forbidden us to keep company with wicked men, 1 *Cor.* 5. 11.

Answ. Hee forbids brethren to accompany sinners, but he forbids not Physicians.

Object. 2. But it may be objected againe, a Physician doth teach those who are sick, but he doth not eate with those who are sick: And this is the very thing, which Saint *Paul* in the place objected prohibits, *If a man be wicked, eat not with him.*

Answ. 1. First, Saint *Paul* in that place, speaks not of all sinners, but of those only who are excommunicated.

Answ. 2. Secondly, Saint *Paul* in that place doth not forbid them to keep company with Heathens, but only with Professors who were wicked: *If any man which is called a brother be a Fornicator, or covetous, or an Idolater, &c. keepe him not company, eat not with him.*

Answ. 3. Thirdly, it is certainly prohibited to associate with those, who are notorious sinners, and who remaine hardned in sin: Now all sinners are not such as these. I conclude therefore this Question, let all these five sorts of persons, whom we have here taxed, remember, that Christ received all that came unto him, he ate with Publicans, and Harlots, hee dismissed the woman taken in adultery, he reproved the cruell zeale of his Apostles, when they would have called for fire from heaven, telling them, they knew not what spirit they were of, and therfore let them not be so rigid, and severe against all sinners, as they are, condemning all, and despising all for some faults, or failings.

Vers. 11. VERS. 11. *And when the Pharisees saw it, they said unto his Disciples, why eateth your Master with Publicans, and sinners?*

Why doth your Master eat with sinners?

Wee may observe hence two things; namely, First, that Christ is blamed for an Adiaphorall thing. Secondly, that hee is taxed for a good thing.

First, the Pharisees blame Christ for an indifferent thing; to wit, for eating with sinners; whence we may observe,

Observ. 1 That wee must not rashly condemne our brethren for Adiaphorall things, *Rom.* 14. 3.

Quest. 1. Why may we not condemne our brethren for indifferent things, seeing they need not use them?

Answ. 1. First, an indifferent thing is not an unlawfull thing (for all things are lawfull, 1 *Cor.* 6. 12. and 10. 23.) and therfore wee must not rashly judge our brethren for the use of such.

Answ. 2. Secondly, God only is the Iudge of the heart, (*Ier.* 17. 10.) and such stand or fall to their owne Masters, *Rom.* 14. 4 And therefore wee must not judge the conscience.

Answ. 3. Thirdly, although they be indifferent in their owne nature, & may be omitted by a man, when it is left unto himselfe; yet when the lawfull Magistrate commands, they cease to be indifferent, and are to bee done by vertue of the fift Commandement.

What liberty is warranted, or allowed in adiaphorall things? or in the judging, and censuring of them? *Quest.* 2.

There is a double liberty; to wit. *Answ.*

First, from the judgement of God: this liberty I dare not proclaime; that is, free any from the judgement of God, in indifferent things; because often sin lurkes in, and under them: And therefore *Caveat quisque*, let every one take heed, with what mind and affection, or for what end he doth those things, which may be evilly interpreted, or give offence to the weake.

Secondly, there is a liberty from the judgement of men; and this I wish, and desire, that no man would be rash to judge, or censure his brother for adiaphorall things; because they are to be judged according to the intention of the heart, which man is not to meddle withall, but must leave unto God.

How many kinds of judgements are there, in indifferent things? *Quest.* 3.

In adiaphorall things there are divers sorts of judgements: namely,

Answ. First, when there outwardly appears some signes of a good intention; now to judge, and censure, here is a diabolicall practise: and yet is frequent and ordinary with too many. who will censure men for indifferent things, although it appears that they have a good intention therein: This was the fault of the Pharisees in this place, they censure Christ for eating with Publicans, and sinners, although they could not but see, that he did it, as a Physician, and that therby hee might take occasion to reprove, and instruct them.

Secondly, when outwardly appeare no signes of an ill intention: Now for a man to judge and censure his brother here, is a malicious practise, and contrary to Christian charity.

Thirdly, when outwardly appear signes of an evill intention; and here there is a double judgement, *viz.*

I. Of censure, which is true: for a man may censure his brother, for doing that which is of this nature; that is, for doing that which is indifferent for an evill intent.

II. There is a judgement of excuse; when a man goeth about to excuse his brother, although palpably there appear an evill intention in the action done: Now this judgement is both foolish, and false: But yet these foure things are further cautelously to be marked: to wit.

First, except the signes be very evident of a bad intention, in indifferent actions; it is a laudable folly to excuse those actions.

Secondly, if the signes be very evident, and apparent, that the intention is evill; yet before we judge, and censure, wee must consider our calling: for except wee have a par-

a particular calling therunto; we sin against that rule, *Iudge not another mans seruant*[k].

k Rom 14 3. and Mat. 7.1.

Thirdly though the signes be so evident, of an ill intention in the performance of an indifferent action, that it be false and foolish to excuse it; yet it is agreeable to Christian charity to cover it, or silence it, and not by judging, and censuring to blaze it abroad[l].

l 1 Pet. 4.

Fourthly, we must observe, and remember this generall rule, that our own actions are to be judged with the judgement of faith and certainty, but our brothers, with the judgement of hope, and charity; for we seldome sin by our backwardnesse in judgeing of those who are not under our care, and charge, or for whom wee must not give account: but wee soone sin by our proneness, and readinesse in judging, and censuring our brethrens actions; as the Pharisees here did.

Thus we have heard how our blessed Saviour was judged, and censured for an indifferent action: It remaines now in the next place to shew, that he was taxed for a good thing; because hee eat with Publicans and sinners for a good, yea, an excellent end; namely (as was said before) that he might take occasion to teach, convert, and heale them: whence we may learn,

Observ. 2. That wicked men will taxe the best things, or blame the righteous for good actions: Thus *Daniel* was taxed for praying unto the true God; and the three Children, because they would not worship a false God: Thus Christ himselfe was taxed for a Sabbath-breaker, and sometimes judged to be a Glutton, and a Samaritane, and a companion of sinners, as though he had been a Patron of sin.

Quest. 4. Why doe the wicked so frequently taxe, and blame the righteous, for doing that which is good?

Answ. 1. First, because the righteous are separated from the world, and wickednesse, (*Iohn* 14.) therfore the wicked are transported with hatred, and malice against them.

Answ. 2. Secondly, wicked men study to justifie themselves, which they cannot do, for the bright and shining splendor of the righteous: And therefore they strive, and study by all means to darken and eclipse their light; *Contraria iuxta se posita clarius eluceſcunt*, the righteousnesse of the righteous makes the wickednesse of the wicked so much the more apparent; and therfore the wicked by all means labour to deprave, and detract the righteous.

Answ. 3. Thirdly, wicked men blame the righteous for that which is good, because their blindnesse will not suffer them to discerne good from evill, *Bulling. s.*

Vers. 12. Vers. 12. *But when Iesus heard that, he said unto them, they that be whole need not a Physician, but they that are sick.*

§. 1. *He said unto them.* 497

Why doth Christ answer when he is not asked? for none here spake unto him. Sect. 1. *Quest.*

First, Christ answers, because these were weak and sick, with whom he did eat: and therfore needed a Physician. *Answ.* 1.

Secondly, he answers, to shew that hee is alwayes prepared to defend, both his children, and the truth, as is manifest also from these places, *Mat.* 9.15. and 12.3. & 15.3. and *Iob.* 14.18. *Answ.* 2.

Thirdly, Christ answers, because the truth was scandalized; that hee might thereby be an example unto us, not to hold our peace, when the truth is perverted, or evill spoken of. *Answ.* 3.

§. 2. *They that be whole need not a Physician.* Sect. 2.

The Pharisees were here faulty in a double regard, to wit,

First, being proud in themselves, they contemned, and despised others. And,

Secondly, they did not consider our Saviours office, who was sent to call sinners unto repentance. Now our Saviour answers to both these, (*Calvin. s.*) to the first in this section; to the second in the next.

Were the Pharisees so whole, and righteous, that they needed not Christ at all? that our Saviour saith here of them: *The whole need not the Physician?* *Quest.* 1.

Christ here speaks ironically; not that they were so indeed, but that they thought themselves so, and being puffed up, and carried away with this perswasion, thought themselves to have no need of Christ at all. From whence wee may learn, *Answ.*

That the opinion of our own righteousnesse drives us, and keeps us from Christ, *Luke* 18.11. *Iohn* 7.47. and 9.41. *Observ.*

Why doth the perswasion of our own righteousnesse hinder us from Christ? *Quest.* 2.

First, because such an opinion makes us swel, and grow proud (as we see in the Pharisee, *Luke* 18.11.) Now wee should come humbly unto Christ, as the Publican did, *Luke* 18.13. *Answ.* 1.

Secondly, because such an opinion hinders us from praying for pardon of our sins, or from begging helpe and strength against sin: as we see in the Pharisee, who puts up no petition unto God, but only in his prayer proclaimes his own negative, and affirmative righteousnesse, *Luke* 18.11. whereas we should come unto the Lord that we might become humble suters unto him for mercy, pardon, favour, and grace, as the Publican did. *Answ.* 2.

Thirdly, because such a perswasion will hinder us from taking the physick, which is prescribed by Christ: namely, Repentance, and godly contrition and compunction: For those who come unto Christ, must come with a sense of their sins, *Matt.* 11.28. But those who are opinionated of their owne righteousnesse, can find no such cause of sorrow, or need of Repentance. *Answ.* 3.

Fourthly, the last cause, why an opinion of our owne righteousnesse hinders us from coming *Answ.* 4.

498 ming unto Christ, is taken from Christs omming into the world. For,

I. Christ came not into the world to approve the righteous by his first comming; for this is the worke of his second comming, and belongs thereunto. But,

II. He came first for this end, to helpe the dead, and those who were miserable; this being the proper end of his first comming; And therfore those who desire to come unto Christ, must labour to find themselves to be sick, wounded, and miserable, or else they come not aright unto him.

Sect. 3. §. 3. *But those who are sick.*

In the literall sense wee see here, that those who are sick stand in need of physick, and the helpe, and advice of the Physician: From whence we may observe,

Observ. 1. That medicines and physick, are ordained by God against sicknesses, and diseases, *Eccles.* 38. 1, 16.

Object. 1. Against this it will be objected: 1. Physick, and going to Physicians are blamed, 2 *Chron.* 16. 12. And 2. God hinders their effect, and often will not give a blessing to the use thereof, *Ier.* 46. 11. And therfore physick is not to be used.

Answ. 1. First, *Asa* is blamed, not because he used physick, but because he trusted in it.

Answ. 2. Secondly, God sometimes indeed hinders the wished effect of physick for sin: but it follows not hence, that therfore none must use it: Good meat doth not nourish some corrupt bodies, but rather cause them more to abound with obnoxious humours; shall therfore all refuse to eat good meat?

Answ. 3. Thirdly, God no where in his word prohibits the lawfull use of physick, but commands it rather; And therfore it is arrogant, and insolent to condemne it as unlawfull; yea to neglect the ordinance of God, is to tempt his providence.

Object. 2. But it will be objected again, physick cannot of it selfe produce that good effect of health which is desired; and therfore it is to no purpose to use it.

Answ. Certainly, it is most true, that physick of it selfe cannot cure, or recover unto health, no more can bread nourish without the good blessing of God, *Deut.* 8. 3. And therfore in taking physick, these three rules must be observed, *viz.*

First, turn from thy sins, which are the cause of thy sicknesse, *Eccles.* 38. 10. Then

Secondly, use physick, the ordinary meanes which God hath appointed, for the procuring of health m.

m Eccles. 38. 12.

Thirdly, then pray unto God for a blessing upon the means; and that he would be pleased, to make them good means for the effecting of health, *Eccles.* 38. 9. *Numb.* 12. 13. *Psalme* 6. 3.

Quest. 1. How doth it appear, that it is lawfull to use physick and the Physicians aid in sicknesse?

Answ. by these particulars, *viz.*

Secondly, because God hath ordained all these for our use: As the Lord made man the Lord of *all* the creatures; so whatsoever good thing was created, was made for mans use; either that it might be good for mans food, or for apparell, or for houses, and habitations for him, or for medicines to cure, and recover him, *Psalme* 104. 14, 15.

Thirdly, because God hath given unto man the knowledge of herbs, trees, roots, plants, and the like, and all for this end, that man might use them for his good, and admire, and glorifie the great workeman of them, 1 *King.* 4. 33. *Ecclesiastes* 38. 6.

Fourthly, because the Lord himself hath used meanes: Thus the Prophet from the Lord useth meale for the healing of the deadly pottage n, and salt for the healing of the waters o, and a bunch of figs, for the breaking of *Hezekiahs* plague sore, *Esay* 38. 21. and *Moses* from God cast a tree into the waters at Marah, whereby they became sweet p.

n 2 King. 4. 41.
o 2 King. 2. 20.
p Numb. 15. 25.

But those who are sick: In the figurative sense of these words we may learne two things: to wit,

First, that by nature we are sick.

Secondly, that except Christ heale us, we cannot be healed.

First, by these words: [*Those who are sick stand in need of the Physician*] our Saviour would teach us,

That the naturall man is sick in soule by nature; we were infected by *Adam*, *Rom.* 5. 12. and by him wholly corrupted, both in soule and body. *Observ.* 2

Quest. 2. What Analogy is there between sick men, and naturall men?

Answ. 1. First, sick men have the cause of their sicknesse within in their humours; so wee in our inward bowels: for corrupt, and evill concupiscence lodgeth within.

Answ. 2. Secondly, sick men have but bad, or no stomacks to good meat: so we so long as wee are naturall, have no appetite at all unto holy duties, meanes, or exercises, which are the food of our soules.

Answ. 3. Thirdly, the longer a man is sick, the weaker he growes, and the stronger growes his infirmity within him. So the longer we continue in our naturall condition, the more habituall, naturall, and customary sin is unto us, & the more strong, powerfull, and prevalent in us.

Answ. 4. Fourthly, so long as a man is not cured, the fit will return again, although he may have a little ease for a time: and the return of his fit, or his relapse into sicknesse, is much more perillous then the first fit of sicknesse was: So with us, as long as wee are naturall, we are prone to relapse, and fall again into sin, by which apostasie we become seven-fold more the servants of Sathan, then formerly we were.

Answ. 5. Fifthly, except those who are sick, have help 1 from without, and 2 in time, they dye for it: so except naturely we be healed by Christ the Physician of the soul (as follows by and by) we must

of

of necessity perish; for we are not able to cure, recover or heal our selves.

Quest. 3. What maladies, infirmities and evils must we confesse and acknowledge to be in us by nature?

Answ. First, that our hearts are void, and empty of grace, and dark, and destitute of knowledge, without Christ.

Secondly, that a most profound, deep and deadly corruption, doth occupy and possesse our whole hearts.

Thirdly, that our best works are but like a menstruous cloath, being performed in love unto our selves, and for some end of our own.

Fourthly, that our sighs and tears for sin are but adulterous, and our repentance hypocriticall.

Fifthly, that our hearts are not truly subject, or subjugated unto God, for so long as we are naturall we are free from God, *Rom.* 6. 20.

Sixthly, that we have made a false Covenant with death, and are at a wicked agreement with Hell [q].

We must confesse these 6. sorts of evils.

[q] Esa. 28. 14.

Secondly, our Saviour by these words (*The sick have need of the Physician*) would have us learn,

Observ. 3 That neither our spirituall sicknesse (that is, our sinfulnes and corruption) is healed by Christ, or not at all: or that he is the onely true Physician of the soul. Reade *Deut.* 32. 39. *Psal.* 30. 2. and 103. 2. and 107. 20. *Mat.* 11. 28. *Esa.* 6. 10. and 57. 18, 19. *Ier.* 3. 22. Our sins are the sicknesses and sores of our souls, and these are healed onely by Christs stripes, *Esa.* 53. 5.

Quest. 4. What things are required in a good Physician?

Answ. First, he ought to be able to know our sicknesses; for that Physician that is ignorant of the grief, can never (except casually, which is no mark of a good Physician) applie fit remedies unto the grieved, for the removall of the grief. Now herein Christ is the best Physician of the soul of all, for he is *Cardiognostes*, the searcher of the heart; he seeth the very intentions, thoughts, purposes, and maladies of the heart, as well as the actions of the life, or words of the mouth.

Secondly, a good Physician ought to be able to cure the sicknesse, as well as know it, and to remove the cause of the distemper, as well as discern it. Herein also Christ is the best Physician of the soul; for none is so able to cure us, as he is, we having no other means under heaven to heal and recover us, but onely him [r].

[r] Acts 4. 12.

Thirdly, a good Physician must not only be able to finde out what the sicknesse is, wherewith his patient is afflicted, and to know how to apply fit physick for his recovery: but he must also be carefull, and diligent, in visiting and attending upon him, that so no good means may be neglected, and that all things which might be hurtfull for him, may be prevented, and kept from him: oftentimes the patient is endangered, yea dies through the negligence of the Physician; and therefore it is required in a good Physician, to be carefull and diligent. In this particular also Christ is our best Physician, for he riseth early, & sendeth unto us; yea all the day long doth he stretch forth his hand unto us; desiring that men would feel themselves sick, and come unto him that he might cure them, *Rom.* 10. 21. And therefore let us go unto Christ, as *David* did unto God, and say, *Lord, be mercifull unto me, and heal my soul, for I have sinned against thee*, Psal. 41. 4. And he will certainly cure us.

Three, all which are clearly to be seen in Christ.

[s] 2 Chro. 36. 16.

[t] Ier. 2. 13.

How may we know whether we be cured by Christ or not? *Quest.* 5.

Answ. 1. First, examine, whether ever didst thou feel thy self sick or not? none go unto the Physician, but those who stand in need of his help, and are sensible of their necessity: so the first sign whereby we may know, whether we have been healed by Christ, is this, if we have been sensible of our sins, feeling them to be painfull, and grievous unto us; for so long as we feel not the burden of sin lye heavie upon us, we will not haste to this Physician of our souls, and consequently cannot be cured.

Answ. 2. Secondly, examine, whether ever didst thou desire the counsell, advice, direction, and assistance of the Physician? for it is not enough for a man to feel himself sick, but he must also go unto the Physician: that is, examine whether ever didst thou go unto Christ, and say, *Heal me, O Lord, for my soul is wounded, and my bones be sore troubled within me*: we must not onely be sensible of our sins, and sorrowfull for them, but we must also desire Christ to remit and cure them; and remember, that he hath promised to heal those who are contrite, and humbled in spirit, *Psalm.* 147. 3.

Answ. 3. Thirdly, examine, whether dost thou attend to the counsell and direction of thy Physician? it is not enough for a man to feel himself sick, and to desire his Doctor to advise him the best he can for his health; but he must also attend to the Doctors counsell, so marking and observing all that is said, that he may remember and carry away both what he must take, and do, and in what manner and method: Thus we must examine, whether we listen to the counsell and advice of Christ, or not, in his word? and labour so to hear, that we may learn the method, and manner of repentance, and what we must do for the obtaining of mercie, grace, favour, and pardon.

Answ. 4. Fourthly, examine, whether thou followest thy Physicians counsell, or not? taking the physick which he prescribes, and observing the rules which he directs? for it is not enough for a man to feel himself sick, and to desire the Physicians advice; and to mark diligently what he prescribes; for all this is nothing except he take what is given, and observe the method and rules directed. Thus we must examine, whether we labour to know the will of Christ, that we may

500 do it? whether we attend carefully unto the word of God that we may obey it? whether we deſire earneſtly to know the means which Chriſt hath appointed for the healing of us, for this end, that we may ſubmit to a willing, and conſtant, and religious practiſe thereof? we muſt examine whether we have taken Chriſts Phyſicke, and digeſted it well in our hearts or not? whether we have received ſome new internall ſtrength from the holy Spirit, which workes a change in our lives, and by which we are enabled in ſome meaſure to obey and ſerve God.

Anſw. 5. Fiftly, examine whether thy health returne by little and little or not? A ſick man knows that he begins to amend by theſe tokens, namely,

I. If his pains abate, and are weakned.

II. If his ſtrength of body increaſe; and that he can now ſtand, or go.

III. If he have a better ſtomacke and appetite to his meat, then formerly.

IV. If his meat digeſt well with him. And

V. If he can be more jocund, and cheerefull than formerly. By theſe then let us examine our ſelves, *viz.*

Firſt, are the aſſaults of ſin and ſathan, fewer and weaker than formerly they were? doth not ſin raign in thy mortall body? this is a good ſign of ſaving health.

Secondly, doth thy ſtrength of Grace encreaſe? art thou able to walk in the waies of God, yea to run the race of his Commandments, and to work out the work of thy ſalvation with fear and trembling? this is a ſecond good ſign of health.

Thirdly, haſt thou a greater deſire, and more hungring affection after ſpirituall duties, than formerly? doth thy heart long after Chriſt, and thy ſoul delight in hearing, reading, meditating, praying, and the like? certainly this is another good ſign of ſpirituall recovery.

Fourthly, doſt thou ſuck ſome good juyce, and nouriſhment out of all the food thou takeſt? is thy faith ſtill more increaſed by the receiving of the bleſſed Sacrament of the Lords Supper; is thy joy increaſed, by thy prayers unto God; is thy ſoul daily bettered, and more inſtructed by all thy hearing and reading? undoubtedly this is an undoubted ſign of health.

Fiftly, doſt thou daily increaſe in ſpirituall peace of conſcience, and in internall joy of the holy Ghoſt, *Rom.* 14.17. then thou maiſt be certainly aſſured that Chriſt hath cured and healed thee: for fleſh and blood cannot work theſe things in thee.

Verſ. 13. VERS. 13. *But go ye, and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.*

Sect. 1. §. 1. *Go and learn* quid ſit, *what this is.*

The words alleaged here by our Saviour, are the words of the Prophet; whereby our Saviour would teach us,

That all doubts are to be ſolved by, and from the holy Scriptures, *Iob*, 5.39. *Eſa.* 8.20. *Mic.* 6.8. *Ier.* 23.28. *Obſerv.*

Why muſt all the knots of Religion be ſolved by holy writ? *Queſt.* 1.

Firſt, becauſe of all other writings, onely theſe are not ſubject to corruption; as the Papiſts themſelves with us confeſſe: *Anſw.* 1.

Secondly, becauſe theſe are given unto us for this end, that we might be taught by them, 2 *Tim.* 3.16. *Anſw.* 2.

It is uſually queſtioned, whether the breaches of the firſt Table, or of the ſecond be greateſt? *Queſt.* 2.

To this we anſwer, that if there be an equall compariſon, that is, if the greateſt breach of the firſt, be compared with the greateſt breach of the ſecond Table; then the breaches of the firſt will be greater than the breaches of the ſecond: but if we make not an equall compariſon, then the breaches of ſome of the ſecond Table, are greater than ſome of the firſt, as in this verſe, the Lord ſaith, *I will have mercie, and not ſacrifice*: where the Lord doth not prefer the duties of the ſecond Table, to the Morall worſhip of the firſt Table ſimply, for ſpirituall duties are more excellent than corporall duties; as the ſpirit is more excellent than the body: if a man be like to ſtarve for hunger, then it is better to feed him than to teach him, but ſimply it is better to teach him, than to feed him. *Anſw.*

§. 2. *I came not.* *Sect.* 2.

Chriſt by ſaying here *Veni, I came*, doth intimate, that he was not ſent for by men, but came freely of his own accord, as *Iohn* 3.19. and 10.18.

Wherefore did Chriſt come into the world? *Queſt.*

Firſt, he came to be a Phyſician, and to cure our ſouls, as in the former verſe. *Anſw.* 1.

Secondly, he came to give ſpirituall and living bread unto us, that thereby our ſouls might be nouriſhed, *Iohn* 6.51. *Anſw.* 2.

Thirdly, he came to redeem us from ſin and ſathan, *Luke* 1.74. *Anſw.* 3.

Fourthly, he came to bring us out of darkneſſe, and to give the ſpirituall light of ſaving knowledge unto us: that thereby we might ſee the way wherein we ought to walk, *Mat.* 4.16. *Iob.* 9.39. and 12.46. *Anſw.* 5.

Fiftly, he came to be a Mediatour unto us, and to reconcile us unto his Father whom we had offended, 1 *Iohn* 2.1. *Anſw.* 5.

Sixthly, he came to give life unto us, *Iohn* 10.10. And all theſe of his own free grace, love, and mercie, without any merit, yea ſeeking of ours. *Anſw.* 6.

§. 3. *To call.* *Sect.* 3.

Chriſt in ſaying here, that he *came not to call*, &c. would have us to learn, That none can be ſaved without his call, *Rom.* 8.29. *Obſerv.*

How doth it appear, that except Chriſt call us, we cannot be ſaved? *Queſt.* 1.

It ap-

Answ. First, all men naturally are under sin; and therfore they must be freed before they can be saved.

Secondly, and faith is to be given, before we can be saved; for

I. There can bee no salvation without faith. And

II. There can be no faith except it be given from above; for it is not to be acquired by any power, or strength of nature; but is the gift of God.

It appears thus, viz.

Thirdly, we are called unto faith, *Act.* 15. 9. And therefore except Christ vouchsafe to call us; wee cannot be saved.

Quest. 2. Whereunto doth Christ call us?

Answ. 1. First, we are called by Christ unto his society, and fellowship, 1 *Cor.* 1. 9.

Answ. 2. Secondly, Christ cals us unto glory, 1 *Pet.* 5. 10. whence (elsewhere) it is called a glorious calling.

Answ. 3. Thirdly, we are called unto security, safety, and peace, *Ier.* 13. 11. and 1 *Cor.* 1. 8. And hence wee are commanded to make our calling sure, because if that be certain, then have we cause of exceeding joy.

Quest. 3. How may we know, whether wee be called, or not?

Answ. 1. First, only those are effectually called, who are taught of God, *Esay* 54. *Iohn* 6. 45.

Answ. 2. Secondly, those who are called, have their hearts opened, & sanctified, *Act.* 15. 9. & 16. 14.

Answ. 3. Thirdly, those who are called are humbled, with a true sight, and sense of their sins, *Act.* 2. 38.

Answ. 4. Fourthly, they who are effectually called, are also changed, both in heart and life, 1 *Tim.* 1. 13. And therfore we must examine our selves, whether,

I. We be enlightned, and taught by God, those things that concern his glory, & our good. And

II. Whether God have opened our hearts, and sanctified our affections. And

III. Whether we be truely contrite, and broken hearted for our sins. And

IV. Whether we be truely, and totally changed, both in our affections, and actions; for these are sure signes of an effectuall vocation.

Sect. 4. §. 4. *The Righteous.*

Quest. 1. Whom did not Christ come into the world to call?

Answ. The righteous.

Quest. 2. Is righteousnesse displeasing unto Christ, that he saith, *he came not to call the righteous?*

Answ. True, and reall righteousnesse; that is, the righteousnesse of faith, by or in Christ, is not displeasing unto him, 1 *Cor.* 1. 30. *Philip.* 3. 9. But our own, false, and painted righteousnesse is

Quest. 3. odious unto him, *Luke* 18. 11. Do sinners please Christ, better then those who are righteous? or why doth he preferre them in his society? associating himselfe rather with Publicans, and sinners, then with Scribes and Pharisees? for by this it appears, that the Simonians and Gnosticks were in the right, and not erroneous.

Answ. 4. First, our Saviour no where commends any sinners, except only those who repent.

Secondly, there were many causes why Christ did rather associate himselfe with sinners, then with those who thought themselves to be righteous, namely,

Answ. 2. I. Because hereby he shewed his humility, and lowlinesse of mind.

II. Because hereby occasion was offered unto him of preaching the word, the work for which he was sent.

III. Because hereby hee shewed the power of his preaching; that it was able to convert the worst.

IV. Because sinners were more apt, and fit to hear the word, then those who were conceited of their own righteousnesse: for they were more humble in themselves, and more quickly brought to a sight, and acknowledgement of their sins.

Quest. 4. How did not Christ come to call the righteous? did not Christ call just *Iames*, and pure *Peter*, who never eat any unclean thing? did not Christ call good *Andrew*, and *Iohn*, and many other who were righteous? yea doth not the Apostle most truely say, *that those whom he predestinated, them also hee called?*

Why then doth hee here say, *I came not to call the righteous?*

Answ. 1. First, to this Saint *Ambrose* (*saith*) answers, that by the righteous, our Saviour means the Scribes and Pharisees, who presumed that they were righteous, whereas indeed they were not, but only vain, and proud: how Christ came not to call these, who were thus well conceited, and perswaded of themselves.

Answ. 2. Secondly, our Saviour here speaks of calling unto repentance; as appears plainly, both by Saint *Luke*, Chapt. 5. 32. and by Saint *Matthew* here: for in both places it is said, *I came not to call the righteous, but sinners unto repentance*: Now this *Call* belongs only unto sinners, not unto Saints, and those who are righteous, *Secundum quid et ales sunt*: Those who were sinners he called unto repentance, those who were truely righteous, hee called to follow him, that their grace might increase, and they attain unto a greater measure of perfection in a spirituall life: But the best stand in need of repentance, as followes by and by.

[a] *Carthus. s.*

Sect. 5. §. 5. *But sinners unto repentance.*

It is controverted betwixt us, and the Papists, whether the Sacrament of the Lords Supper, were properly ordained for remission of sinnes? or for the assuring of us of remission of sins? and we affirm: that although that blessed Communion, and Sacrament have other uses, yet the especiall, and principall use thereof, is to strengthen, and assure our faith of the remission of our sins. And we prove this thus,

Argum. Christ here saith, *I came not to call the righteous, but sinners unto repentance*: But Christ in the Eucharist, calleth us unto him: Therfore he calleth sinners to come to the Eucharist that thereby they may be assured of pardon, and forgivenesse.

Answ. *Bellarmine* answereth, that Christ speaketh of his

his first calling unto faith, and repentance, not of inviting unto the Eucharist, *Bellarm. lib. 4. de sacram. Cap. 17. resp. ad arg. 1.*

Reply 1. First, where Christ saith, *I came not to call the righteous, but sinners unto repentance*, wee must observe, that he calleth all, saye only such, as are so righteous, that they need no repentance; but such there are none in this life: therfore hee calleth all.

Reply 2. Secondly, Christ calleth all that thirst; *If any man thirst, let him come unto me, and drink, Iohn 7. 37.* But what man thirsteth more, then hee who desireth to be released of his sins? Neither doth Christ here speak of the first call unto faith, but even of such as did beleeve already; as followeth in the next verse; *Hee that beleeveth in me, out of his belly shall flow Rivers of water of life.*

Reply 3. Thirdly, our Saviour saith, *Come unto me, all yee that are weary, and laden, and I will ease you, Mat. 11. 28.* But these are they, which labour under the burthen of their sins: And therfore such are admitted to come to the Sacrament, to find ease thereby, *Willet. Synops. fol. 636. Argum. 2.*

Vers. 15. VERS. 15. *And Iesus said unto them, can the children of the Bride-chamber mourn, as long as the Bridegroome is with them? But the dayes will come, when the Bridegroom shall be taken from them, and then shall they fast.*

Sect. 1. §. 1. *Can the Children of the Bride-chamber mourn?*

Our Saviour in these words alludes to the custome of the Iewes in their marriages; the rites and Ceremonies whereof were performed in the assembly of ten men at the least, with blessings, and thanksgivings unto God, whence the house it selfe was called (*Beth-hillula*) the house of praise; and their mariage Song (*Hillulim*) prayses, and the Bride-groomes intimate friends which accompanied him, and sung the Epithalamium, or mariage song, were termed υἱοὶ τοῦ νυμφῶνος, *Children of the Bride-chamber*: as in this verse; The forme of the marriage Song in effect was this: The chiefe of the Bridegroomes friends takes a Cup, and blesseth it, saying; *Blessed art thou oh Lord our God, the King of the world, which createst the fruit of the vine*: After ward then he saith, *Blessed be the Lord our God, the King of the world, who hath created man after his own Image, according to the Image of his own likenesse, and hath thereby prepared unto himselfe an everlasting building, blessed bee thou oh Lord, who hast created him.* Then followeth again; *Blessed art thou oh Lord our God, who hast created joy and gladnesse, the Bride-groome, and the Bride, Charity, and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, oh Lord, let there suddenly be heard in the Cities of Iudah, and the streets of Ierusalem, the voice of joy, and gladnesse, the voice of the Bridegroome and the Bride; the voice of exultation in the Bride-chambers, to sweeter then any feast, and children sweeter then the sweetnesse of a song*: And this being ended, hee drinketh to the married couple.

§. 2. *But the Bride-groom shall be taken away, and then they shall fast.* *Sect. 2.*

Obiect: It is controverted, betwixt us and the Papists; whether the institution of Lent, be an Apostolike tradition, or not? they affirming that it is: and *Bellarmine (lib. 2. de bon. operib. Cap. 14.)* sheweth seven causes of the institution thereof; the third whereof is this; Lent by the Apostles was ordained, and instituted to be observed, to fulfill this saying of Christs: *When the Bridegroome shall be taken away, then shall they fast.*

Answ. 1. First, this saying of our Saviours, was spoken only to his Apostles, that enjoyed his carnall presence.

Answ. 2. Secondly, if the words be largely taken, then the Montanists did come neerer to the sense, then the Papists, that observed the Lenton fast straight after Christs ascension.

Answ. 3. Thirdly, if the Papists will expound the taking away of the Bridegroom, of Christs death, then by this reason they should not fast before the celebration of the Passion, but after.

Observ. Our Saviour in this place doth expresly teach us, That there shall be a time, when the children of God shall weepe, and mourn for the absence of Christ, *Iohn 13. 33. and 16. 16. &c. and 14. 3, 16. 19. 27.*

Quest. 1. Which is the fittest time for fasting, because our Saviour saith here, there shall be a time when we must fast?

Answ. The true time of fasting & mourning, is when Christ is absent, so saith our Saviour in this place; that is,

First, when wee are under some temporall scourge, and chastisement.

Secondly, when the peace is broken betweene us, and our God; when wee have offended him, and set him against us, by our sins, (*Psal. 51. 8.*) and are not sure of reconciliation.

Thirdly, when some lust, or strong temptation doth assault us, and wee are not sensible of the presence, and grace of Christ within us, sustaining us.

Fourthly, when our former light is eclipsed; that is, when the assurance we had in God, and joy in the enjoyment of Christ is departed, and gone from us: for as the clearest day hath his clouds, so the best sometimes hath his doubtings: the day hath his night, and clearest faith his eclipses: And this is the fittest time for fasting and mourning, because now the Bridegroom is taken away from us.

Quest. 2. How can Christ be taken away from us, or wee mourn for his absence, seeing he hath otherwise promised, *Mat. 28. 20. Behold I am with you unto the end of the world.*

Answ. 1. First, *Augustine* distinguisheth generally of the presence of Christ, that there is *presentia Deitatis, & Humanitatis*, a presence of his humanity, and this they were deprived of, and a presence of his deitie, and thus Christ was alwayes with them.

Answ. 2. Secondly, there is a presence of Christs Deitie, in a generall providence, and presence of sight: thus Christ is never absent, either from good, or bad, but alwayes, and every where present with all.

Third-

Answ. 3. Thirdly, there is a presence of Christs Deitie, in a particular providence; and this is two-fold, *viz.* either,

I. Spirituall; and thus Christ

First, directs, and disposes of the Ministery of the word. And

Secondly, annoints with the Spirit, and fits with gifts, those whom hee cals to the works of the Ministery. And

Thirdly, wounds, and weakens Sathans power in that manner that hee cannot prevaile against his Church, *Mat.* 18. Or,

II. Temporall, and thus Christ

First, sometimes hides, and preserves his children from evill, and danger, *Psal.* 31.20. and 91. And

Secondly, sometimes lets them fall into danger, and then freeth and delivereth them. And

Thirdly, sometimes neither preserveth them from evils, nor delivereth them out of evils, but only comforteth them in, and under evils; and so as that the evill of the evill is taken away, *Psal.* 30.7.

Answ. 4. Fourthly, there is a presence of Christs flesh, or humanity; *Sic absens, cum passionis tempus advenerit, Hieron. ſ.* And this the Apostles were deprived of after Christs suffering: for now the heavens containe him, *Act.* 3.21. and 1.11. and 2 *Cor.* 5.16.

Answ. 5. Fifthly, there is a presence of temporal prosperity; and this our Saviour speaks of here according to the letter: For as the Nurse leadeth, and carefully cherisheth the Infant while it is young and weak, so doth Christ, who will not suffer his Apostles to weep, and mourn, and be afflicted as yet, because they were not able to endure it.

Answ. 6. Sixthly, there is a spirituall absence of Christ in the heart; and that in a double regard; to wit,

I. In respect of internall strength, when the children of God are assaulted, and tempted by Sathan, and overcome by sin; as was *David*, 2 *Sam.* 11. and *Peter*, *Mat.* 27. For

First, wee grieve the Spirit of God, *Ephes.* 4. 30. and quench the good motions of the Spirit: And

1 Thes. 5.19. Secondly, then God leaves us unto our selves, and takes away his hand, and we fall unto the ground [b].

b Psal. 104.29. 2 Chron. 32.31. II. In respect of peace of conscience, and joy of the Holy Ghost: For

First, sometimes there is a veile over the heart, and an insensibility of joy, and comfort; we not feeling the presence of the blessed Spirit in our hearts, nor sensible of the fruits, and effects of his presence.

Secondly, sometimes the children of God are sensible of his wrath, and ire, *Psalm.* 27.9. *Deut.* 32.20. *Esay* 57.17. Now the cause of this is sin, and that either,

I. Some sin committed already, which is indeed haynous; as was *Davids*, *Psal.* 51.2. 7. 9. 14. Or,

II. Some inherent corruption, or lust, which is not subdued; and this certainly is the most grievous condition, *Psal.* 120.5. *Rom.* 7.23. when internall corruptions violently prevaile against us, and lead us captive to the law of sinne. And thus we may learn, when and how, Christ is absent from, and present with his children on earth. 503

Vers. 16, 17. *No man putteth a piece of new cloath unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new wine into old vessels; else the bottles breake, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.* Vers. 16. 17.

S. 1. *No man putteth new wine into old bottles.* Sect. 1.

What is the nature of wine? or what is observeable in wine? Quest. 1.

Many observe many things, which I onely name, and passe by, *viz.* Answ.

First, some say, that if wine be degenerated, and sowre, it is unwholsome, and of corrupt spirits.

Secondly, if wine be removed, or shaken, then it is unwholsome, by reason of its mixture with the lees therof.

Thirdly, some say, that Rhenish wine quickly passeth thorow a man, and affords no nourishment at all unto him.

Fourthly, some say, that white wine is an enemy unto the head. And,

Fifthly, that red wine doth enflame the blood. And

Sixthly, that wine in generall makes men oftentimes drunk, *Ephes.* 5.18.

How manifold is wine? Quest. 2.

There is a double wine, namely, Answ.

First, old wine; this men love, *Luke* 5.39. So naturally men love that best, which savours most of the old man: but the Lord knows, that the old man is corrupted, and therfore he would have us to put it off, and to lay it aside.

Secondly, there is new wine; and this is that which the text in hand speaks of, and it hath a double propertie: namely,

I. It revives, quickens, and refreshes the spirits. And

II. Nourisheth, and makes men able for labour: So the children of God by his grace are enabled to worke his worke, or to performe good workes.

What workes are required of those vessels, into whom the wine of grace is powred? Quest. 3.

First, in generall, they must labour to abound in three sorts of works: namely, Answ. 1.

I. In the workes of the heart; as in zeal, patience, humility, love, frequent meditation, and the like.

II. In the workes of the mouth; as in profession, lauding of God, and words fit for edification, *Coloss.* 4.6.

III. In the works of the life, and in these we must be rich, 1 *Tim.* 6.18.

Secondly, more particularly, what are the works which God requires of those, whose hearts he hath sanctified with grace; as for example, Answ. 2.

504

ample, to instance upon some of the most ordinary, and usuall.

I. They must give themselves wholly up into God, confessing, & acknowledging themselves to be his Servants, (*Rom.* 6. 19. & 1 *Cor.* 6. 19.) offering up themselves, and theirs, wholly unto his service; and learning in humility of soule, to deny their own wils. And,

II. They must labour to hate, and deny all things which would draw them from Christ, *Luke* 14. 26. They must cleave so close unto the Lord, that neither pleasures, profit, the world, nor any thing else may separate them. And

III. They must depend wholly upon God, adhering unto him, and relying upon him in all their necessities, and upon all their occasions, *Psalme* 73. 28. *Iob* 13. 15. This is hard, but needfull, *Iohn* 6. 29. And

IV. They must wraßle, and fight, against all carnall lusts, and inbred corruptions, *Gal.* 5. 17. and 1 *Pet.* 2. 11. And,

V. They must labour to walke in love, towards all the faithfull; loving the brethren, and servants of Christ, *Iohn* 13. 35. *Rom.* 12. 18. &c. *Ephes.* 5. 2. And

VI. They must walke in sanctity, humility, and simplicity, *Iohn* 1. 45. And

VII. They must be liberall, & charitable, ready to doe good unto all, *Gal.* 5. 22. And

VIII. They must delight themselves in the law of the Lord, *Rom.* 7. 22. that is,

First, delight to meditate therein, as *David* did, *Psal.* 119. And

Secondly, delight in the observance, and practice therof. And

IX. They must undauntedly confesse, and acknowledg Christ to be their Lord, and boldly professe his name before men, 1 *Tim.* 6. 12. This is *Vinum odorum: I beleeved, therefore I spake,* 2 *Cor.* 4. 13.

X. They must remain, and persevere in all these unto the end, *Matt.* 24. 13. *Iohn* 8. 31.

Observ. Our Saviour by these words, *Men put new wine into new bottles,* would teach us,

That the grace of the Holy Spirit is unto the heart, as wine is unto the body, *Esay* 55. 1. *Prov.* 9. 2. *Ephes.* 5. 18.

Quest. 3. What Analogy, or resemblance is there, between *Wine* and *Grace?* or wherein is *Wine* like unto *Grace?*

Answ. 1. First, *Wine* is reputed one of the best creatures, ordained for the comfort of man; hence *Abraham* offers it to *Melchisedech, Gen.* 14. 18. and *Isaac* thus blesseth *Iacob*; *The Lord cause thee to abound with plenty of corne, and wine, Gen.* 27. 28. yea, hence Wine is reckoned amongst the chiefest delicates, *Cantic.* 5. 1. and *Psalme* 4. 7. Thus Grace is the principall thing which belongs unto the soule, and which is most necessary, and of most use, and benefit, and comfort unto it.

Answ. 2. Secondly, in time the Vine growes to bee a Tree, of which hath beene made columns, and statues, *Boubolenens* from *Pliny* tels us, that in Populonia (a Citie of Hetruria, neer Pisa, that is now called *Plumbinum*) there was a statue of *Iupiter*, made of a vine stocke: and almost all Writers agree, that of all Trees, the wood of a Vine is most durable: *Durat in perpetuum.* We need not doubt (however Vines are with us) but that they come sometimes to be great Trees, if we do but consider, how Sir *Walter Raleigh* (and he hath it from *Strabo*) tels us, that there have been Clusters of Grapes, two cubits long: and that we may credit this the better, let us remember that bunch which was brought by the two Spies, *Numb.* 13. 24. Thus, as the wood of the Vine dures long, so doth the Grace of God: for, *whom God loves, he loves unto the end, Iohn* 13. 1. And *his gifts and graces are without repentance.* A man cannot loose Grace, except God take it from him: now he hath promised, that he will never repent him of giving Grace unto any, *Rom.* 11. 29

Thirdly, Wine taken inwardly, that is, drunk, is wonderfull profitable, and that in many regards. *Answ.* 3.

I. It is profitable for the stomack, and that in these respects, *viz.*

First, it helps to digest other meat; so the Spirit of Grace, doth digest and concoct all our cogitations and actions, and like salt seasoneth both prosperity and adversity unto us.

Secondly, wine quencheth and allayeth the thirst, so Grace restraineth the heat of carnall appetites, and desires, and subdueth the affections.

Thirdly, Wine helpeth, and strengthneth the appetite, and whetteth the stomack: so Grace increaseth our desires after Grace, and strengthneth our appetites after a greater measure of sanctification; for he in whom Grace is, will desire and endeavour to be more and more holy.

Fourthly, wine breeds the best blood, and gives the best nourishment to the body: so Grace affords the best nourishment unto the soul, and thereby onely do we grow up, and become strong men in Christ.

II. Wine is profitable for man in the veins, as well as in the stomack: for

First, it opens stopped veins, and is good for obstructions: so Grace doth facilitate the way unto spirituall duties, and takes away the obstacles. We are naturally backward unto every good work, but by Grace we rejoyce in that which is good.

Secondly, wine doth dry up crudid humours in the veins, and qualifies them: so Grace doth ripen, corroborate, and perfect all weak and infirm cogitations: at first we are not able to do what we desire, but with Saint *Paul* complain, *The good which I would do, I cannot, Rom.* 7. 14. but by Grace, at length we are enabled in some measure, to perform the will of our heavenly Father.

Thirdly, wine doth expell evill humours out of the veins, because it strengthens the expulsive faculty: so Grace doth expell all evill desires, thoughts, and lusts, out of the heart.

Fourthly, wine doth fill the veins with good humours, yea the best moisture: so by Grace we are filled with the Spirit of God, (*Ephes.* 5. 19.) and all holy desires.

III. Wine is good for the body, and that in a double regard, namely,

First,

First, it cures some diseases, and inward griefs: so by Grace all our wounds are cured, and diseases healed, *Psal.* 103. 2.

Secondly, wine increaseth the strength of the body, *Psal.* 78. 65. so by Grace we grow up from children to men, and increase daily in spirituall strength.

IV. Wine is profitable for the spirits, and that in many respects: to wit,

First, it penetrates into the most inward parts of a man: so the word of Grace, *Heb.* 4. 12, 13. pierceth to the heart; and the God of Grace searcheth the heart, and trieth the reins, *Psal.* 7. 9. And Grace it self diveth, and taketh root in the inward man.

Secondly, wine expels sorrow and pensiveness; whence the kingly Preacher exhorts us, *to give wine to those who are of heavie hearts*, *Prov.* 31. 6. So the comforts we have by the Grace of God, doth refresh our hearts in our greatest sorrows, whether temporall or spirituall: for if outward afflictions presse us, we are assured that they shall be rewarded, and changed into an eternall weight of glory, *Rom.* 8. 18. And if we be dejected for our sins, the spirit of Grace will assure us of pardon, and reconciliation through Christ, 1 *John* 2. 1, 2.

Thirdly, wine expels fears, and makes men bold: so Grace overcomes all legall, and desperate fears and terrours, and passions of the heart, and makes us confidently to relye upon the mercie, love, power, and promises of Christ, 1 *John* 4. 18.

Fourthly, wine cheers, and makes glad the heart [f], both of God and men [g]; *vitis dicitur quasi vita, vel quia vivificat. Isidor.* So by Grace we have that peace of conscience, which passeth all understanding, yea that joy of the holy Ghost, which is unspeakable and glorious, *Zach.* 9. 17. and 10. 7. *Philip.* 4. 7. *Rom.* 14. 17. and 1 *Pet.* 1. 8.

[f] Psal. 104 15.
[g] Iudg. 9. 13.

Fifthly, wine begets good spirits, and increaseth the radicall heat: so by Grace our zeal unto Gods glory, and good works, is daily increased, *Ephes.* 5. 19.

V. Wine is profitable also for the minde; and that in these two regards, *viz.*

First, it sharpens the understanding, *Psal.* 73. 18. *Vinum moderatè sumptum acuit ingenium*: so by Grace our intellectuals are bettered, and we thereby enabled to understand those things which concern our peace, and the welfare of our souls [h].

[h] 1 Cor. 10 2. and 13. 11.

Secondly, wine betters the minde, and makes the coward strong, and bold, and resolute, and the covetous man bountifull. *Barthol. & Alex. ab Al.* 5. 21. so Grace works a true change in our natures, and makes us unlike our selves, *Ephes.* 4. 23, 24.

Answ. 4. Fourthly, wine is good, outwardly used: for

I. Inwardly taken, it warms, but outwardly apposed, it cools: so Grace doth increase all inward spirituall gifts, but doth diminish all carnall desires.

II. Wine cures wounds: whence the Samaritan powres wine and oyl; because as oyl doth purge, cleanse, and close up a wound, so wine doth assuage the pain, and comforts the wound. Here we must observe these two things; namely,

First, that there are three sorts of wounds: to wit,

I. Painfull and smarting wounds: these are the accusations, and worm of conscience.

II. Itching wounds, which allure men to scratch, although scratching causeth smarting: these are temptations, and allurements unto sin, the end whereof (if we give way unto them) will be the gauls and accusations of our consciences.

III. Insensible wounds, in which are much mortified, and dead flesh: these are blinde and hard hearts. Now Grace cures all these wounds; for thereby we are assured of the pardon of our sins which are past, and of preservation against sin, and of knowledge, and mollified, and softned hearts, *Ezech.* 36. 26, 27.

Secondly, there are three sorts of Ulcers; namely,

I. Swelling, these must be broken, although it be painfull: this is internall concupiscence, which makes men often break forth first into sin, as in *David*, 2 *Sam.* 11. and 12. and afterwards into bitter sighs, tears, and groans, as the same kingly Prophet did.

II. Matterish, and running Ulcers, which must be dried up: this is the custome of sin, which is very hardly left.

III. *Cacoethes*, a Bile ill to be cured, by reason of the long continuance thereof, and the dead flesh therein: and here there is need of Corrosives; by this is meant such a trade, and hardnesse in evill, that a man cannot cease to sin, 2 *Pet.* 2. 14. *Rom.* 7. 14, 19. And this is most frequently cured by sharp afflictions, as we see in *Manasses*. Thus by the Grace of the Spirit, we are brought unto the confession of sin, and unto contrition for sin, yea to the leaving of sin, though it have been customary unto us, and we long continued therein.

Fifthly, wine was used in sacrifices, and divine things, *Exod.* 29. 40. so the sacrifices, and oblations of our prayers must be mixed, and offered up with the grace of Faith, or otherwise they will not be pleasing and acceptable unto God, *Ephes.* 6. 18. *Iude* 20. *Answ.* 5.

And thus we have seen how in some things the Grace of Gods Spirit resembles wine, and that as wine is unto the body, so Grace is unto the soul.

Our Saviour saying here, that *men put new wine into new Bottles*, may occasion this question,

Whether the W[illegible] the Bottles be all one, or not? *Quæst.* 4

Some think they [illegible] me thinks without truth or reason; for [illegible]ation differs from the agent, and the conta[illegible]om the contained, so doth the wine from the vessell: for the better understanding of this, observe a three-fold difference, namely, *Answ.*

First, some say the wine and the vessell differ in degree; because the new man is perfected *simul & semel*, at once, by the revelation of Faith: but the new wine (which is the strength of Grace) doth grow and increase daily, we not being perfect in grace so long as we live, *Philippians* 3. 10, &c.

506 3.10, &c. I dare not subscribe to this difference, because as Grace, so also Faith groweth, and increaseth daily, 2 *Cor.* 4. 16. and 3. 18. and 2 *Peter* 3. 18.

Secondly, some say the wine and the vessell differ in *Re*, even in the very things themselves, because the one Grace is a quality in God, and is onely revealed, and by illumination communicated unto us: but the other Grace is a quality imprinted in us, whereby we are sanctified, I dare not subscribe to this difference neither, because the communication of divine Grace, doth remain and abide imprinted in us, as well as the other.

Thirdly, the wine and the vessell differ in nature, in regard of the action: for the one is once onely imprinted, the other daily augmented. Now these two, to beget and nourish, to live, and to execute the actions and functions of life, differ cleerly enough. And these were foreshewed in the Types, namely, in Circumcision, and the Passeover, in Baptisme, and the Lords Supper; the one prefiguring our new Birth, the other our growth and increase. And therefore as the Tree differs from the fruit, so doth the vessell from the Wine. Unto the work of God there is required a preparation and a disposition; as the Priests did first wash, and then sacrifice. And we are

I. Planted, and admitted into Gods house. And then

II. We work his work; for, *if we live in the Spirit, we must walk in the Spirit* [i]. And thus, as the Lord first makes us good Trees, and then enables us to bring forth good fruit; so we are first made good Bottles, and then enabled to hold and shew forth good Wine; for, *new Wine is put into new Bottles.*

i Gal. 5. 25

Observ. Whence we may learn, That those who are born anew by Grace, ought in their lives to bring forth new works, *Colos.* 2. 6. *Rom.* 6. 4. and 7. 6. and 1 *Pet* 4. 2.

Quest. 5. Whether were those who relapse, and bring forth evill fruits, ever truly born anew, and made new bottles?

Answ. No, for it is impossible that those who have been once truly dead unto sin, should ever live therein, *Rom.* 6. 2. and 8, 10, 11.

Quest. 6. Do not new bottles, those who are born again, sin at all?

Answ. 1. First, certainly the best sin, and that often, *Rom.* 7. 23. and 1 *John* 1. 8. from whence we are taught daily to pray, *Forgive us our Trespasses, Mat.* 6. 12.

Answ. 2. Secondly, but they do not walk in sin, neither make that their trade of life, nor yeeld unto sin, but strive, and struggle, and wrastle against it, *Gal.* 5. 17.

Quest. 7. Cannot those who are illuminated, and renewed, relapse, and fall away?

Answ. 1. First, those who are truly regenerated, cannot finally relapse, *John* 13. 1. and 10. 28. *Rom.* 14. 4. 1 *Cor.* 1. 8. *Phil.* 1. 6.

Answ. 2. Secondly, but there is a degree of illumination and common Grace, from which a man may finally fully, and totally fall, *Heb.* 6. 4. and 10. 26 and 2 *Pet.* 1. 9. and 2. 20.

VERS. 20. *And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hemme of his garment.* *Vers.* 20.

Quest. 1. Whether was this woman the same, which Saint *Marke*, and Saint *Luke* make mention of? *Marke* 5. 26. *Luke* 8. 43.

Answ. The woman whom Saint *Marke*, and Saint *Luke* make mention of, was not divers from this woman, spoken of by Saint *Matthew* in this place (as some thinke) but is all one, and the same: for they all set downe the same terme of the continuance of her disease; namely, twelve years, and the manner of her healing, by touching the hemme of Christs garment: onely the other two make mention of some other circumstances, as *that she had spent all among the Physicians, and was nothing the better.*

Quest. 2. What woman was this which was healed?

Answ. This woman was not *Martha*, the sister of *Mary Magdalene*, as *Ambrose* seemeth to think (*de Sacram. Cap.* 5.) nor healed in *Jerusalem* (as *Tostatus, qu.* 9. in *Mat.* 4. 85.) for Christ was then in Galilee, whither hee was returned from the countrey of the Gadarenes, and shee seemeth to have been a stranger, because Christ sendeth her not to the Priest, to present the offering prescribed, *Levit.* 15. 26. &c. as he did the Lepers. Some thinke that this womans name should bee *Veronica*, in whose vail Christ left an impression of his Image: or Bernice, who by *Herods* license set up a brazen Image of Christ at Paveas, in memory of this fact, under the which grew an herbe, which as soone as it touched the skirts of the Image, had a vertue to cure all diseases, but these I leave as uncertainly true, or rather as certainly false, though confidently reported by divers Authors, cited by *Lorinus*. Indeed *Eusebius* writeth, that this woman was of Cæsarea, called before Paveas, and placed in memory of this her deliverance, two brazen Images at her door, one representing Christ, the other a woman touching his garments, but without any adoration of them: for the same *Eusebius*, Bishop of Cæsarea, surnamed *Pamphilus*, being written unto by *Constantia* the Empresse, to send her the Image of Christ, returned this answer; *Quis gloriæ, & dignitatis humanis splendores, & fulgorantes effigiare mortuis & inanimatis coloribus posset?* (*Nicen.* 2. *Action.* 6. *tom* 4.) who can with dead, and unlively colours, set forth the bright, and shining splendor of his glory, and dignity? And so he refused therein to satisfie her demand. But to thinke that the touching of an Image did give such vertue to an herbe, to heale all diseases, is an idle conceit, for when this woman was healed by the touching of the hemme of Christs garment, the Text saith, *Vertue went out of him*: whereby it is evident, that the presence of his blessed body gave vertue to the garment, and that it had it not of it selfe; much lesse then must wee think, that an Image, which never touched Christs body, should have any such miraculous power, and vertue in it.

Quest. 3. Was not Christ polluted by the touch of this woman?

All

Answ. All other persons by the Law, were judged unclean by touching of such as had these issues of blood; but our blessed Saviour, as hee was without sin in his soule, so hee was free from all uncleanesse, and contagion in his body: hee came to take away all uncleanesse, and therfore could not himselfe be defiled therwith: for hee was undefiled, and separated from sinners.

Vers. 22. VERS. 22. *But Iesus turned him about, and when hee saw her, he said, Daughter be of good comfort, thy faith hath made thee whole: And the woman was made whole from that houre.*

Sect. 1. §. 1. *But Iesus turned him about, &c.*

Quest. Why will not our Saviour have this miracle kept secret, as well as divers others? he forbids the blind man afterwards, *vers.* 30. to tell none what he had done unto them; and here by his turning him about, and speaking unto the woman, he would have all to take notice, how miraculously she was cured?

Answ. 1. First, negatively, Christ did not this through ambition, or desire of vaine glory. But

Answ. 2. Secondly, that he might free, and deliver the woman from all fear, who might afterwards otherwise have beene troubled in conscience, as though she had stolne health from Christ:

Answ. 3. Thirdly, Christ did this, that hee might correct her faith, who thought, that if shee could but touch him, she should be whole, and yet that she could touch him, and not be perceived by him; therefore hereby our Saviour would have her know, that he knowes all things.

Answ. 4. Fourthly, Christ would have this miracle knowne, that her faith might be thereby more manifested, and that for the imitation of others.

Answ. 5. Fifthly, Christ did this, that the Ruler of the Synagogue (who is mentioned before *vers.* 18.) might be the better confirmed, and strengthned in this faith, that Christ was able by his word to cure his daughter.

Answ. 6. Sixthly, Christ did this, that the true cause and Author of the miracle might bee made known: to wit, that it was not by any vertue inherent in the garment, but that it was wrought willingly, and wittingly by himselfe; and therfore he doth not say, *Vertue is gone out of my garment*, but *vertue is gone out of me*; that is, by my divine power, and vertue, this woman is healed, not because with her hand she touched my garment, but with her faith my selfe.

Sect. 2. §. 2. *Woman be of good cheer, thy faith hath made thee whole.*

Argum. It is controverted, between us and the Papists; whether there be any certainty of faith here on earth, or not? Amongst other Arguments whereby the affirmative part may be proved, wee may produce this: That certainty of faith is praised, and commended in Scripture, and weakenesse, and doubting reprehended. Now this certainty of faith, which we say is praised, doth consist in a particular application, whereby a man promiseth unto himselfe, that that thing which he hopes for, shall certainly be fulfilled unto him: Many are the examples which may be brought to prove this Argument, that certainty of faith is commended.

First of all, this woman with the bloody issue, unto whom Christ here saith, *Be of good cheer*, (or *Confide*, be confident) *thy faith hath made thee whole*. Now what manner of faith was this? Saint *Matthew* here tels us, *The woman said within her selfe, if I may but touch the hemme of his garment*, Servabor, *I shall be whole*: And this certain confidence of hers we see Christ commends, and praises.

Secondly, it is said of *Abraham*, that *he beleeved God, and it was counted unto him for righteousnesse*, *Rom.* 4.3. Now what manner of beleeving was this? Saint *Paul* afterwards most clearly explicates thus (*vers.* 18, 19, 20, 21.) *For Abraham against hope beleeved in hope, that he might become the Father of many nations: according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his owne body now dead, when he was about an hundred years old, neither yet the deadnesse of Sarahs wombe. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: And being fully perswaded, that what he had promised, he was able also to performe.* In these words is described an extraordinary confidence in the divine promises of God, which *Abraham* beleeved should altogether be fulfilled; yea fulfilled in him, although (if hee had consulted with flesh and blood) he might have opposed, & objected many things; and therfore there was not onely *Confidentia objecti*, but also *subjecti propter veritatem divinam*.

Thirdly, of Saint *Paul*, who writing unto *Timothy* saith: *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have beleeved, and I am perswaded that he is able to keepe that which I have committed unto him against that day* k; the meaning of the words is plaine; for the Apostle herein doth describe the hope that he hath for the time to come, by which hope he is sustained, and upheld in the midst of so many, and so great afflictions, and calamities as lye upon him: Here he saith, *he is not ashamed*, and *Rom.* 5.4. he saith, *Hope maketh not ashamed*; and therefore hee is certaine of the event. Whence comes this certainty? *I know* (saith he) *whom I have beleeved, and that he is able to keepe that which I have committed unto him*; that is, I am certain, that at the last day he will render, and restore unto me what I have committed unto him to keepe. And thus from these examples we may (according to the truth) hold and maintain a certainty of faith, and a particular application of the divine promises unto our selves.

k 2 Tim. 1.12.

Vers. 23, 24. VERS. 23, 24. *And when Iesus came into the Rulers house, and saw the Minstrels, and the people making a noise, hee said unto them give place, for the Maid is not dead, but sleepeth: And they laughed him to scorne.*

508

v. 1. *And when Iesus saw the Minstrels.*

Sect. 1. How manifold is the use of musick?

Quest. 1. Two-fold: namely, lawfull, and heathnish.

Answ. Wherein is, or hath Musicke been lawfully

Quest. 2. used?

Answ. 1. First, it hath been used by the godly, sometimes in their joy, and mirth; as *David* ever and anone testifieth in the Psalmes, and as our Saviour intimates, when he saith, we have piped unto you, but you have not danced, *Matt.* 11. 17.

Answ 2. Secondly, Musick hath been used lawfully, *in sacris*, in holy duties, and divine worship; as appears plainly by these places, 2 *Sam.* 6. 5. and 1 *Chron.* 5. 12. and *Psalme* 71. 22.

Quest. 3. Whether was the use of Musick at funerals a Jewish, or Heathenish custome?

Answ. Although it was sometimes used by the Jewes, yet they borrowed it from the Gentiles: for the understanding whereof observe, that the Jewes at the burials of their friends used two sorts of Ceremonies; namely,

First, some to testifie their sorrow; of which in another place, because the present text speaks not of these. And

Secondly, some to augment their grief; these were

I. Minstrels, who with their sad tunes inclined the affections of the people to mourning. Now of these there were two sorts; namely,

First, some playing on pipes. And

Secondly, others sounding Trumpets.

At the Funerall of Noble-men, or old men, they used a Trumpet, at the Funerall of the common people, or children, they used a Pipe: In this respect it is said here, that *Iesus* when he raised *Iairus* daughter, cast out the Minstrels.

II. Women there were which were hired at burials, to sing for the same purpose, *viz.* to augment their mourning, and to incline the affections of the people to sorrow: Now these women besides singing, did likewise use some outward significations, and expressions of sorrow, to move the company, and more strongly to affect them: *Call* (saith the Prophet) *for the mourning women, and send for the skilfull women, Ier.* 9. 17. These women the Romans called *Praefiae, quasi in hoc ipsum praefectae*; Chiefe, or skilfull Mourners. Now these customes we reade no where commanded by God unto his people; but were only borrowed from the practises of others.

Quest. 4. How manifold was the use of Musick at funerals, amongst the Gentiles?

Answ. The Heathens had a four-fold use of Musick in their burials: namely,

First, Civill, to honour and adorne Funerals; whence also they used sometimes great pomp, and did sing songs of the praises of the deceased persons, as wee see in *Tabitha*, *Act.* 9. 39. Now this *Canus* in generall, was two-fold: namely, *Encomiasticus*, and *Threneticus*, *Rhod.* 27. 26.

Secondly, Philosophicall, to shew that when any is taken out of this miserable world, there is cause of joy. Let the Reader reade *Alex. ab Alex.* 1. 28. 129. where hee shall see this confirmed by the example, both of the Grecians, and Thracians. Whence we may learn,

That in the death of those who are good, we must rejoyce rather then mourn. Observ.

Quest. 5. Why must we rejoyce in the death of our good friends, or allies?

Answ. First, because death is better to such, then life, *Eccles.* 4. 2. &c.

Secondly, because death is best of all unto such; as appears thus;

I. This world is an evill world in it selfe, *Gal.* 1. 4. and evill unto the righteous, 1 *Cor.* 15. 19.

II. So long as wee are here wee are strangers from the Lord; that is, absent from him, 2 *Cor.* 5. 2. &c. but when by death wee are dissolved, we shall possesse, and enjoy him, *Philip.* 1. 23.

Thirdly, *Solaminis*, their next use of musick was, that thereby the minds of those who mourned, might be lightned, and comforted; because we are prone to exceed our bounds in all things, whether in joy, or sorrow.

Fourthly, *Idolatricus*, they had an Idolatrous use of Musick at their funerals; and this was either,

I. Cruell, and bloody, that the sound or yels of those whom they sacrificed might not bee heard; and for this end the Jewes had all sorts of lowd instruments (in a manner) which sounded when they offered up their children unto *Moloch*; that so the cries of the babes might not pierce the Parents eares. Or

II. Their custome was superstitious, *viz.* for the pacifying, and appeasing of their gods; this was most usuall with the Gentiles, and is most dangerous to be imitated by Christians.

v. 2. *And the people making a noise.* Sect. 2.

Quest. 1. Whether was this action of these in making clamours and out-cries, lawfull or not?

Answ. 1. First, in generall it is lawfull to mourn for the dead; As might be proved,

I. From the practise of the Fathers, *Zach.* 12. 11. *Gen.* 23. 2. and 1 *Sam.* 25. 1. and 2 *Sam.* 1. 24. and 11. 26.

II. From the approbation of our heavenly Father, 1 *Kings* 14. 13.

III. From the Apostles warrant, 1 *Thess.* 4. 13. &c. *Philip* 2. 27.

IV. From the making of the booke of *Lamentations*, 2 *Chron.* 35. 25.

V. From our blessed Saviours example, who wept for *Lazarus*, *John* 11. 35.

Answ. 2. Secondly, these here transgressed, and sinned in what they did, as also did divers others in their mourning, and that in a three-fold regard; namely,

I. Because they did not observe a mean, or moderation in their mourning; but mourned as they do who are without hope: from whence we may learn,

That we must not mourne immoderately for the dead, 1 *Thess.* 4. 13.

Quest. 2. Why may we not exceed in our lamentations for the losse of dear friends,

Answ. 1. First, because they and we at the last shall rise againe: *David* weeps not when the child is dead,

dead, because he shall goe to him, 2 *Sam.* 12.

Answ. 2. Secondly, wee must not mourn immoderately for the dead, because death to the godly is happy, and therfore excessive teares bewrayes onely selfe-love, and not true love at all, *Revel.* 14. 13. *Jer.* 22. 10. *Non deflentur pueri, nec senes quinquagenarij. Alex. ab Al.* 132. *b.*

II. This sort of mourning was evill, because a multitude, or great many wept and mourned, *Multitudo tumultuans*: Now it is good to weepe with those who weep, &c. *Rom.* 12. 14. if it bee cordiall; but if (as here) only for a forme, or fashion sake, without any true sense of sorrow, then it is blame-worthy.

III. There was another fault in this mourning; namely, that they hired, procured, and brought together others to mourne for those who were dead. *Alexandriæ conducti Threnodes. Rhod.* 17. 21.

Sect. 3. §. 3. *And hee said unto them, give place, or depart.*

Quest. Why doth Christ drive away, and cause to depart these Minstrels, and Mourners?

Answ. 1. First, because they made a foolish, and tumultuous noise.

Answ. 2. Secondly, because hee will not have the mysterie he is about, communicated to such as these: where we may observe two things; namely,

I: That Christ separates, and cals whom hee pleases: And,

II. That these were unworthy to stay with him, because they were only led with sense; and that either,

First, externall, regarding only their vanities, and accustomed superstitious solemnities: Or

Secondly, internall; being carried away, and transported through sorrow, for the death of the Damosell: Now the way unto Christ is to estrange the eyes from the world, and to lift them up unto heaven.

Answ. 3. Thirdly, our Saviour causeth these to depart, because the Maid was not finally dead; and therfore although mourning be lawfull in measure, yet now there was no need of it.

Answ. 4. Fourthly, our Saviour dismisseth these, because they were Mockers; as followeth §. 5.

Sect. 4. §. 4. *The Maid is not dead, but sleepeth.*

Object. The Papists object this place for the proofe of their equivocation, and mentall reservation; our Saviour saith here; *The Maid is not dead, but sleepeth*: now the Damosel was naturally dead, and therfore the words must be understood with this mentall reservation; *In respect of my power and will.*

Parsons. Mitig. Pag. 365

Answ. 1. First, in this example, there can neither bee shewed any secret confession, or any interrogation put against, or besides equity, and truth, nor any injury offered unto Christ; nor any cause compelling Christ to use any equivocation, by a mentall reservation; but his speech was such as he usually used in his conversation with men. And therefore this example is unfitly brought for the confirming of the doctrine of equivocation [m].

[m] *Amesius, lib.* 5. *Conscid., pag.* 832.

Secondly, the sense of our Saviours words is clear, and manifest enough by the circumstances thereof, without any mentall reservation at all; for he spake this to those, who with mourning and weeping, prepared to celebrate the exequies of the dead Damosell; and by these words would have them know, that presently hee will raise her up, as though shee were but awakened out of a sleepe: Now how could our Saviour expresse this unto them in more fit, and pregnant words, then he here useth [n]?

[n] *Amesius, ibid.*

Answ. 3. Thirdly, the Papists exposition is true, that in respect of Christs divine power, they that are dead, are said to be but asleep; which is a most frequent, and ordinary phrase of Scripture, (Reade *Tolet in hunc locum.*) So that this speech is not equivocall, but Metaphoricall; and the Metaphor of calling *Death a Sleep*, was most familiar with the Hebrewes, and is most aptly used by our Saviour, in this verse, seeing that the raising of a dead woman to life, was no more difficult unto him, then the awakening her out of sleepe, which he intended presently to do: And therfore, both his denying her to be dead, and his affirming that she was but asleepe, were but verball Amphibologies, which all they might have understood, who were not scornfull, and incredulous contemners of his sayings.

Answ. 4. Fourthly, the Popish Priests equivocation, as this; *I am no Priest*, meaning, *as ordained to kill a Calfe*, or such like, is so farre beyond the horizon, and sight of any mans capacity, that he may sooner claspe hold of the man in the Moon, then by any intimation of words, or circumstance of speech, reach unto such a reserved conceit [o].

[o] *Mort. encount. l.* 2. *cap.* 10. *p.* 144

Quest. 1. For the further clearing of this Objection, I propound this question,

What is the true sense, and meaning of these words; *The Maid is not dead, but sleepeth?*

Answ. 1. First, some understand them *literally*, as though she were not dead indeed naturally, by a separation of the soule from the body; but only shee seemed to them, as though she were dead: Here observe, that many times sick persons appear to the living to bee dead, and that one of these wayes; to wit, either,

I. By swounding, and fainting. *Lipothymia* Or,

II. By some deep, and dead sleep, wherby all the senses are bound; arising either from drunkennesse, or much watching, or extraordinary labour, and wearinesse. Or,

III. By some invincible Lethargy. Or,

IV. By the suffocation of the Matrix. Or

V. By some beginning Apoplexie. But none of these had place in this Maid, she being truly dead.

Answ. 2. Secondly, some understand these words *Miraculously*: as if our Saviour would say; As yet after the course of nature she is dead; but I will restore her unto life: Thus the Prophet from the Lord saith, *Morieris*, to *Hezekiah*, *thou shalt die*, *Esay* 38. 1. and afterwards *vives*, *thou shalt live*, 2 *King.* 8. 10. But these words imply something more; for they doe not belong only to this Damosell, but also unto us, *Miscel. f. Offendit natura mortis piorum, Gualt. f.*

510 Thirdly, some understand these words *Philosophically*, in regard of the soul which dieth not, & therfore neither the Maid, because *Mens cujusq; est quisq;*. And therfore death is called a dissolution, because the soul dieth not, but returneth unto God that gave it, *Eccles.* 12 7. And therfore *David* commends his soul unto God, *Psal* 31.5. as doth also Christ, *Luke* 23. 46. and *Stephen*, *Acts* 7.59. But these words imply something more than this, because this opinion neither affirmeth, nor proveth any thing concerning the Resurrection, and therefore may be maintained by a Sadduce.

Answ. 3.

Answ. 4. Fourthly, these words, *The Maid is not dead, but sleepeth*, may be expounded *Theologically*, because the whole man shall live again hereafter in the Resurrection: and that either

I. Generally; because at the last day, the body of every one shall be raised, and united again to the soul. Or

II. κατ' ἐξοχήν. Because onely the godly shall live for ever a life of felicity and glory. *Ergo docet quæ conditio mortis-- & spem resuscitationis. Gualt. f.* In these words our Saviour teacheth us the condition of death; namely,

Observ. That death is not a finall dissolution, but only as it were a sleep for a time.

Quest. 2. How doth the truth of this appear?

Answ. The truth hereof appears by these particulars, *viz.*

First, because death is common unto all, and hath ceazed upon all; and therefore is not a finall dissolution, nor totall destruction of soul and body.

Secondly, because those who dye are said to sleep; as appears

I. By the godly, before the Law, *Gen.* 47. 30. And

II. By the godly, under the Law, as 2 *Sam.*7 12. and 1 *King.*2.10. and 11.43. And

III. By the wicked, under the Law, as 1 *King* 14.20, &c. and verse 31. and 15. 8. *Esa.*14.18. And

IV. By the Saints under the Gospel, *John* 11. 11. *Acts* 7. 60. and 1 *Cor.* 11. 30. and 15. 18.

Thirdly, because sleep is like to death; for so it binds all the senses, that it makes the body seem to be liveleſſe; because in sleep the body moves not, perceives not, regards not, either wife, or children, or possessions, or employments, or affairs, or pleasure, or beauty, or health, *Psal.* 76. 5. And hence Sepulchers are called κοιμητήρια, *Dormitories*, or sleeping houses.

Fourthly, because death is like unto sleep; for we sleep for a time, and then awake and rise. So we shall all arise from the grave of death. Reade *Iob* 19.25. *Psal.*16.9.&c. *Daniel* 12.2. and *Mat.*25,32,&c. *John* 5. 28. and 2 *Cor.*5.10.

Quest. 3. What happinesse do they enjoy, that sleep in the Lord?

Answ. 1. First, now they enjoy the sight of God, that beatificall vision, *Mat.*5.8. and that in fulnesse, *Beza, ex Psal* 34.8.

Answ. 2. Secondly, now they are free from all mutation, change, danger, and fear.

Answ. 3. Thirdly, and their very bodies at the last day shall awake unto glory, 1 *Cor.* 15.

Quest. 4. What is required of us in regard of this sleep, death?

Answ. Let us prepare our hearts for a happy Resurrection, (*Psal.* 57.7.) doing as men do, who are ready to lay themselves down to sleep; namely,

First, before they sleep, they shut, bolt, and lock the doors for fear of Thieves: so let us bolt, and lock the doors of our hearts, that sathan do not enter; let us seek to be secure from him by Christ, that is, let us labour that we may be certainly assured, that Christ is our Mediatour, Intercessour, and Advocate, who will obtain for us at Gods hands, remission, and pardon of all our sins.

Secondly, before men sleep, they hide, lock up, or make sure their purses, and money; so we must be carefull to lay up our treasure in heaven, *Matthew* 6.

Thirdly, before men sleep, they provide and prepare something to cover them, lest they should take cold: so we must labour, that we may be cloathed with the covering of Christs righteousnesse, *Rom.*13. 12,13.

Fourthly, men, before they sleep, dispose, and lay ready in order their garments, that they may finde them, and cloath themselves with them when they awake, lest they be found naked: so we must labour, that we may have the garments of sanctity and sincerity, otherwise we shall be found naked, and like him without a wedding garment, cast into everlasting fire.

And thus, if we desire, that death may be a happy sleep, and our Resurrection a happy awakening, we must be watchfull against sathan, and carefull to adorn our selves with sanctity and piety, but principally carefull, that Christ may be our Mediatour, and we cloathed with his righteousnesse, and then death shall be but like a sweet sleep, and the last Trump like a joyfull sound, summoning us to our Coronation, and everlasting inheritance.

Sect. 5. *v.* 5. *And they laughed him to scorn.*

Christ we see here both speaks and does; promiseth and performeth, and yet is derided: for which they are justly excluded, and caused to depart; to teach us,

Observ. That deriders, mockers, and scoffers, shall be shut out from Christs presence, *Gen.* 21.9. *Gal.*4. 29, &c.

Quest. 1. Why shall these be put out from Christ?

Answ. 1. First, because on their part it argues pride, and insolencie, that they will not hear Christ, *Prov.* 13. 1.

Answ 2. Secondly, because this scoffing, and derision is terminated in God, whether it be

I. Against God himself, as *Gal.*6.7. Or

II. Against Christ, as *Luke* 22.63. and 23.11. Or

III. Against Gods word, as *Act.* 2. 13. and 2 *Pet.*3.3. Or

IV. Against his Messengers, as 2 *Chron.* 30.10. *Lam.*3.14,15. Or

V. Against the godly, or the true Church, as *Psal.*22.7. and 35.15. and 119.51. *Esa.*37.23. Or

VI. Against the poor and weak, who hath no helper, 1 *Sam.* 17. 42. Now against which soever of

of these derision be directed, yet it is terminated in God: and therefore no scoffers shall come, or be suffered to abide in Christs presence.

Quest. 2. Who is here blame-worthy?

Answ. 1. First, those who deride the dejected: Here observe that there are two sorts of evils; namely, { *Culpæ*, *Pœnæ*.

Now wicked men sometimes deride their brethren for evils; either { First, Active, of sin: thus the Ammonites laughed, because the Sanctuary of the Lord was prophaned, *Ezech.* 25.3. Now Charity covers a multitude of sins [n], and therefore Christians should deride none for this kinde of evill.

Secondly, Passive, of punishment: thus *Iob* complains, that base persons disdained him, when Gods hand was upon him [o]. Now the difference between these two derisions, is this; the latter is *Dog-like*, but the former *Devill-like*.

[n] 1 Pet. 4.8.

[o] Iob 30. 1.

Answ. 2. Secondly, they are here to blame, who deride good men: Here four sorts are justly taxed; *viz.*

I. They who mock and scoffe at those who reprove them, *Ier.* 20.7,8. *Heb.* 13.22.

II. They who laugh at those who exhort, admonish, counsell, and advise them.

III. They who deride the professours of the Gospel, as *Michol*, 2 *Sam.* 6.16. And

IV. They who laugh at the faithfull, because they trust in the Lord, *Mat.* 27.43. *Psal.* 14.6.

Quest. 3. But why do these Minstrels, & Mourners laugh at Christ?

Answ. Men laugh at Christ, either from { Affection, because being glued unto sin, and not being able to cease from sin, they deride whatsoever is good, though spoken, or commanded by Christ. Or

Understanding, because in their judgment, the things spoken by Christ, appear to be *ἄτοπα & ἄδυνατα*, fooliish, absurd, and impossible: and this was the cause of the derision here mentioned; they laughed at Christ, who said, she was but asleep; for they knew that she was dead, *Luke* 8. 53.

Vers. 25. Vers. 25. *But when the people were put forth, he went in, and took her by the hand, and the Maid arose.*

Sect. 1. 5. *When the people were put forth.*

Quest. 1. Who were permitted to abide, or admitted to enter into the room with Christ?

Answ. 1. First, some say all his Disciples went in with him, verse 19. But this is not so, for all his Disciples entred not into the house, much lesse into the Chamber where the Maid lay: yea all did not follow him to the house, *Mark* 5.37. And of those which did, onely three entred in with him [p].

[p] Luke 8. 51.

Secondly, some say, onely the companions of *Iairus*, and himselfe, and wife entred in with Christ (*Calvin. ſ.*) The truth of this appeares not; because the Relative (*with him*) doth rather appertain to Christ, then unto *Iairus*; The words are these, as recorded by Saint *Marke*, *Chap.* 5.40. *When he had put them all out, who laughed him to scorn: He taketh the Father, and the Mother of the Damosell, and them that were with him, and entreth in where the Damosell was lying.* *Erasmus*, and the vulgar translation reads, *Cum illo, id est, Patre Puellæ: Them that were with him*; that is, *with the Father of the Damosell*; and thus *Calvin* seems to understand it: but I rather think, that by *Him* is meant *Christ*, and it seems to be plain from *Mark* 5.40. 511 *Answ.* 2.

Thirdly, it is most certain that these were permitted, and admitted to goe in with Christ. *viz.* to wit. 1. Three Apostles. 2. The Father, and the Mother of the Maid. And 3. Besides these none at all; as Saint *Luke* doth plainly expresse. *And when he came into the house, he suffered no man to go in, save Peter, and Iames, and Iohn, and the Father, and the Mother of the Maiden, Luke* 8.51. *Answ.* 3.

Quest. 2. Why did our Saviour permit the Maids Father, and Mother to enter in with him?

Answ. 1. First, that they might be eye-witnesses of the grace, and power of Christ. And

Answ. 2. Secondly, that seeing what Christ did unto, and for their daughter, they might be more carefull to preserve her, and to tender her, in thankfulnesse unto Christ. For,

I. It was a joy unto them to see her restored from death unto life. And,

II. It was they who desired this of Christ. And,

III. It belongs unto Parents to take care of and for their children: And therfore they seeing that to be done by Christ, which they desired, were more obliged in thankfulnesse unto him, to have the greater care of her, to educate, and instruct her in the feare of God, and knowledge of Christ.

From this action of *Iairus* we may learn,

Observ. That it is the Parents part to bring their children unto Christ, and to procure that by him they may be raised, and restored from death unto life: for they are the Lords substitutes, and therfore al Magistrates (which else-where are called gods) in the fift Commandement are stiled by the name of Parents.

Quest. 3. What is the dutie of Parents towards their children?

Answ. 1. First, they must bring them unto Christ in Baptisme: The Canons forbid that Fathers should be God-fathers, or witnesses unto their own children; but none forbids Parents to be present at the baptizing of their children.

Answ. 2. Secondly, Parents must earnestly endeavour, that their children may be raised unto life: all men naturally are dead in sinnes and trespasses, *Ephes.* 2.1. And therfore Parents must labour as much as in them lies, that their children may be raised from the spirituall death of sin, unto the life of righteousnesse.

Answ. 3. Thirdly, Parents must rejoyce, when their

512 children are revived by Christ, as undoubtedly the Father and Mother of this Maid did; that is, when Parents see good beginnings, and hopefull blooms, and religious fruits to shew themselves in their children, they should rejoyce, and be thankfull, and blesse God.

Because in the second answer it was said, that, Parents are bound in dutie to labour, and endeavour that their children may be raised up from the grave of sin, to the life of grace.

Quest. 4. It may be enquired, what they can, or ought to doe, for the obtaining hereof?

Answ. 1. First, they must pray daily unto God for them: and therfore Parents should here examine themselves, whether they pray daily for the regeneration, and sanctification of their little ones, or not? for if they be negligent herein, they are negligent in a main part, and branch of their dutie, and are left without excuse: this being a thing which every Father may doe for his child, namely, to sanctifie them daily by the sacrifice of prayer, *Iob* 1.5.

Answ. 2. Secondly, Parents must counsell, and advise their children, as well as pray for them; yea teach and instruct them, according to the precepts and presidents laid down in these places, *Exod.* 13.8. *Deuter.* 6.7. and 11.19. and 32.46. *Psalme* 78.6,7. *Gen.* 18.19. and 1 *Chron.* 28.9.

Answ. 3. Thirdly, Parents must accustome their children to pious duties, and holy exercises; namely,

I. To the hearing, reading, meditating, and observing of the word of God.

II. To ordinary, and publike prayers; Parents must both teach their children reverently to pray in the house of God, with the holy Congregation, & also privately at home, as soone as they arise, and before they sleep. This is too much neglected by Parents, yea some with faire seeming reasons can dispute against it.

III. To the practise of vertue, Parents must accustome their children to the love of truth, both in word and deed, to the honouring of Religion, to the sanctifying of the Sabbath, to bee carefull to avoid all filthy, and blasphemous speeches; and to labour that their words may be gracious, and seasoned with salt.

Answ. 4. Fourthly, Parents must give a good example unto their children, in their lives and conversations: they should be mirrours unto their children, because the President, and Pattern of a Father is very prevalent: And therefore they are more like fiends, then Fathers, that shew unto their children examples of drunkennesse, uncleannesse, swearing, prophaneness, lying, covetousnesse, and the like.

Answ. 5. Fifthly, Parents should nourish, cherish, and encourage those who are good, but bridle the rebellious, and stubborn children, with the rod of correction, and gentle chastisement. Now al these may be understood, both of Parents and Masters, and Magistrates; because they all belong unto them all.

Sect. 2 V. 2. *And he took her by the hand.*

Observe. The means wherby our Saviour raiseth this Damosell, are his word, and hand, (*Marke* 5.41. *Luke* 8.54.) to teach us therby the manner of the conversion of a sinner; or that the strength of our conversion doth consist in the voice, & hand of Christ; wherby only those who are spiritually dead, are restored to life.

Quest. 1. How doth it appear that wee are converted, and quickned only by his word, and hand?

Answ. It appears thus. First, because his word is strong, and powerfull, as thus appears.

I. It created the world, and all that therein is, *Gen.* 1. and *Iohn* 1.1.2.

II. The word shall raise us up at the last, *Iohn* 5.25.

III. The word overcomes Sathan, *Mat.* 4. and makes the Souldiers fall to the ground.

IV. The word converts us, *Iohn* 5.25. *Rom.* 1.16. *Iames* 1.18.

Secondly, because the hand of God signifies his power and providence.

Quest. 2. What method doth Christ use in the conversion of a sinner?

Answ. 1. First, wee are dead by nature, *Ephes.* 2.1. and can do nothing that is good, *Rom.* 7.14,18. and 2 *Cor.* 3.5.

Answ. 2. Secondly, Christ speaks unto us in his word; that is, by his word speaks unto our hearts, or with his words, gives his Spirit, whereby our hearts burne within us (*Luke* 24.) and our consciences are awakened, *Act* 2.37.

Answ. 3. Thirdly, then he takes us by the hand; and drawes us unto him by the coards of love (*Cantic.* 1.3.) bending, and enclining our wils to consent unto his;

Answ. 4. Fourthly, then we rise from sin to grace, and with this Damosell, from death to life.

Sect. 3. §. 3. *And the Maid arose.*

It is controverted between us, and the Church of Rome; whether the prayers of the living, or any other works of theirs doe profit the dead? And they hold, that the soules who are tormented in Purgatory, doe find great ease by the prayers of the living, and therfore wee ought to pray for them (*Bellarm. lib.* 2. *de Purg. Cap.* 15. 18.) Now they undertake to prove this (because wee deny it) from this verse, thus.

Object. Christ while he lived profited the dead, for he raised to life the Rulers daughter, in this verse, and the Widowes sonne, *Luke* 7. and *Lazarus*, which were dead: Therefore even so the members of Christ ought one to helpe another, the living the dead. *Bellarm. ibid.*

Answ. 1. First, they must prove these to have been in Purgatory, or they prove nothing to the purpose.

Answ. 2. Secondly, if they were able (which indeed is impossible for them) to prove this, yet it were but a fresh mans Argument; Christ raised *Lazarus*, and some others from death unto life; Therfore we ought to pray for the dead: Or thus, Christ by his divine power did recall the soule againe

againe unto the body, either from heaven, or Purgatory: Therefore the prayers of the living will helpe the soules of the dead, which are in Purgatory torments, and afford them some ease. These are strong Arguments, and follow faire and farre off.

Answ. 3. Thirdly, Christs miraculous actions were not done for our imitation: And therfore it followeth not, that upon the miraculous works of Christ, wee should build the ordinary duties of Christians: yea, Saint *Augustine* telleth us, that Christ is not to bee imitated in such workes as these: *Non hoc tibi dicis, non eris Discipulus meus, nisi ambulaveris supra mare, aut nisi suscitaveris quatriduanum mortuum, &c.* He saith not unto thee, thou shalt not be my Disciple, unlesse thou canst walke upon the sea, and raise one unto life, who hath been dead foure dayes: But *learne of me, for I am humble and meek.*

Answ. 4. Fourthly, if prayer for the dead be unto us, as the raising of the dead was unto Christ; then as all the dead, who are in Purgatory should bee prayed for, so Christ should have raised againe all that went then to Purgatory: or else by the Iesuits conclusion, he failed in charity, as we doe now, if we pray not for the dead, as he bears us in hand.

Answ. 5. Fifthly, though the Saints departed, and the faithfull living are members of the same body, and so are bound in love one to the other; yet it followeth not, that one should pray for the other. They with us, and we with them, do wish, and long to see the redemption of the sons of God accomplished: But charity bindeth us not to pray one for another, because we know not one the particular needs of another.

Answ. 6. Sixthly, to pray for any deceased, is against the rule of charity; for love believeth all things, and hopeth all things (1 *Cor.* 13. 7.) And wee ought to hope the best of the dead; to wit, that they are at rest: but in praying for them, wee presuppose they are in misery, and so need our prayers: And therfore in so doing we hope not the best of them, as charitie willeth.

Vers. 26. VERS. 26. *And the fame hereof went abroad into all that land.*

Quest. Why did Christ prohibite this miracle to be divulged, as is plain he did? *Marke* 5.43. *Luke* 8.56.

Answ. 1. First he did it, lest he should seeme desirous of vaine glory, *Musculus. s.* Or,

Answ. 2. Secondly, he did it, lest it should either provoke the Pharisees, or excite the people to conferre some vaine worldly honours upon him, as elsewhere they did, when they would have made him a King, *Musc. s.*

Answ. 3. Thirdly, this prohibition was but temporary, (*Gualt. & Calvin. s.*) that is, they were for a time enjoyned to conceale it, and afterwards to publish it. Or,

Answ. 4. Fourthly, this prohibition was given only to the Parents, lest they should be proud of their daughter, who was raised unto life, *Gualt. s.* Or, 513

Answ. 5. Fifthly, our Saviour did rather forbid them to divulge the manner of her raising, then the thing it selfe, *Calvin. s.* Or,

Answ. 6. Sixthly, some thought (*teste Calv.*) that our Saviour forbad them, that thereby they might be the more carefull in the publishing of it: because *Nitimur in vetitum.* But this I would have none to believe.

Answ. 7. Seventhly, Christ prohibits the publication hereof, that the power of God might the more appear in the spreading it abroad.

Vers. 27. VERS. 27. *And when Iesus departed thence, two blind men followed him, crying, and saying, Thou sonne of David, have mercy upon us.*

§. 1. *And when Iesus departed thence.* *Sect.* 1.

Quest. Whether is this the same History which is mentioned by this same Evangelist, *Chap.* 20.30.

Answ. The time when this was done, doth shew that they are two severall Historie: Now it hinders not at all, that here are two, and there also are two blind men, who were healed; for there were many blind men healed by him; as for example.

First, these two mentioned in this place.

Secondly, many when Christ speaks of *Iohn Baptist*, *Luke* 7.18.

Thirdly, a possessed man, who was blind, and dumbe, *Mat.* 12.22. *Luke* 11.14.

Fourthly, many in the Mount of Galilee, *Mat.* 15.30.

Fifthly, one neer to *Bethesda*, *Marke* 8.22.

Sixthly, two neer to Iericho, *Mat.* 20.30. *viz. Bartimeus*, *Marke* 10.46. *Luke* 18.35.

Seventhly, many in the Temple, *Mat.* 21.14.

Eighthly, one that was born blind, *Iohn* 9.1. *&c.*

Ninthly, Saint *Paul*, *Act.* 9.17.

Tenthly, *Elimas*, who was restored to his sight, *Act.* 13.11.

§. 2. *Two blind men cried.* *Sect.* 2.

Wee see here the manner of their desiring mercy, *Clamant*, *they cryed unto him*; whence wee might learn,

Observ. That I. Prayer is necessary; and II. That Prayer ought to be fervent: but I conjoyn them thus; that vehemencie, and fervour of prayer is the best means for the obtaining of grace, and mercy. Reade *Rom.* 12.11. *Iames* 5.16. *Iude* 20. and 1 *Cor.* 14.15. *Ephes.* 6.18.

Quest. How doth it appear, that prayer is such a prevalent means to obtaine mercy?

Answ. It appears thus; First, vehemencie in prayer argues the power of the heart: and hence the Saints have beene said to poure forth their soules unto God, when they prayed fervently. See *Psalme* 42.4. and 1 *Sam.* 1.10. *16.* & 2 *King.* 20.19. and 20.3. and 2 *Sam.* 12.23

Second-

514

Secondly, Prayer ought to arise from these three roots; namely,

I. From a sight of danger. And,

II. From feare of the danger which is seene. And,

III. From a vehement desire, and endeavour of praying. Reade *Ezra* 9. 5. unto 10. 1. & *Neh.* 1. 4. & *Psal.* 6. 6. & 55. 2. 17. *Mark.* 9. 24.

Thirdly, because prayer hath his fruit; that is, God will hear (*Psalm.* 6. 8. and 42. 3.) And will be bent, and mollified with prayers, *Osc.* 12. 4. And therefore he that poures forth his heart in hearty praiers unto God, out of a true sense of his sins, and a sincere desire of mercy, shall never be sent from the Lord empty away.

Sect. 2. *Quest.* 1. *Answ.*

§. 2. *Have mercy upon us.*

What is meant by mercy in this place?

This word Mercy doth intimate three things; namely,

I. *Animum benevolum.* II. *Impertire cum effectu.* III. *Impertire liberè sine merito.*

First, Mercy implies *Animum benevolum*, a willing mind, or a mind ready to doe good; as if these blind men would say, *Oh Lord, we know that thou art mercifull, and gentle, willing, and ready to give, and therfore open the door of mercy, and be mercifull unto us:* Hence wee might observe,

Observ. 1. That our prayers should be built upon the trust, and confidence of that (φιλανθρωπίαν) love of God, and Christ unto Mankind: that is, wee must remember that God and Christ are φιλάνθρωποι, lovers of man-kind; and therefore when wee pray unto them, wee must pray confidently, *Ierem.* 31. 20. *Luke* 1. 78.

Secondly, Mercy intimates *Impertire cum effectu*, the effects of mercy; as if these blind men would say; *Oh Lord wee know thou art mercifull in thy owne nature; and therefore wee beseech thee shew the effects thereof unto us:* Hence we might learn,

Observ. 2. That true mercy is never unprofitable; or, unto whomsoever God shewes mercy, unto them also he doth good. (Reade *Matt.* 14. 14. and 15. 32. and 18. 27. and 20. 34. *Luke* 7. 14. *John* 11. 36.) For the true nature of compassion, or mercy consisteth in these four things: to wit,

First, *simul sentire*, wee must remember them that are in bonds, as bound with them, *Heb.* 13. 3.

Secondly, *simul dolere*, as wee must bee touched with a sense of our brethrens miseries: so wee must also sorrow with them, and for them; *weeping with those that weepe, Rom.* 12. 15.

Thirdly, *Malum ablatum cupere*; as we must be sensible of our brethrens burdens, and sorrowful for them, so we must also desire, that their evill and griefe were removed from them.

Fourthly, *pro virili conari*, wee must not onely desire this, but endeavour it also with the utmost of our strength: And therefore this being the true nature of Mercy, we may boldly conclude, that upon whomsoever the Lord takes compassion, he will also helpe, and deliver them out of all their misery, and evill.

Thirdly, Mercy implies *Impertire liberè*, to bestow a thing freely, without any merit, or desert at all: This also these blind men acknowledge: for by their prayer they shew, that they are unworthy, that Christ should remove their blindnesse from them. Hence then we may learn,

Observ. 3. That the grace of Christ is given unto us, without any merit of ours at all. *Author Christus, medium fides, status gratia*: Grace is given unto us by faith, from Christ, *Rom.* 5. 2. 17. 20. *Ephesians* 2. 5. 8. *Gal.* 2. 16. 21. *Rom.* 3. 20. unto 28. and 4. 14. &c.

Quest. 2. How doth it appear, that grace is given undeservedly on our parts?

Answ. First, the creature cannot deserve any thing at the hand of the Creator, by reason of that great disproportion, which is betwixt them, both in regard of their essence, substance, nature, and power: yea every way.

Secondly, there is no proportion betwixt any work we do, yea all our workes, and the reward of eternall glory.

Thirdly, our workes are debts, and therfore cannot merit, *Luke* 17. 10. Now whereas the Papists say, that our works merit not, (*Naturâ suâ, sed de compacto*) of their owne nature, but in regard of the Covenant, and Contract which is betwixt us and God: we answer, that this very Covenant, and Contract is of meer grace, favour, and mercy.

Fourthly, our workes are imperfect, and therefore they can merit nothing at Gods hands. To this the Papists answer, that it is true, our workes merit not in themselves, but onely as they are sprinkled with the blood of Christ: But the vertue of Christs blood is to give life eternall unto us: yea, the blood of Christ, is *Ipsum λυτρον*, the price, and satisfaction it selfe: and therefore there is no projection therof (as they p *Opera* say r) which makes our works meritorious. *mereantur*

Fifthly, the good works we doe are not ours: and therefore thereby wee can merit nothing. The strength wherby wee are able to performe any good worke well, is given unto us from God, 1 *Cor.* 4. 7. And therfore what merit can there be in fraile, and weak man? *quatenus fit projectio sanguinis Christi.*

Sixthly, our good workes do not goe before, but follow after our Iustification: and therfore no work of ours doth merit grace, or is the cause, but only the effect thereof: For,

I. The Author Christ, gives grace unto us.

II. Then followes faith, and then wee are justified.

III. Lastly followes love, the fruit of faith, 1 *Tim.* 1. 14. *Gal.* 5. 6.

It appears most evidently by these Arguments, to wit,

Quest. 3. *Answ.* Who are here to be blamed?

In generall, all Merchants of Merit, or Meritmongers; whereof there are divers sorts, namely,

First, some who are grosly erroneous, and will tell God he owes them such and such things, because

cause for his sake they forsook such things: these we spake something of in the fift Chapter, verse 7. and now as palpable, passe by.

Secondly, some weave a garment of Linsey-wolsey, and hope that God will approve of them, yea fall in love with them for it: these are they who tell us of a first Justification wrought by God, and of a second wrought by our selves. But these two Justifications are like the Ark and Dagon, who will not stand together; or the feet of *Daniels* Image, which were part of Iron, and part of Clay, and would not solder together, *Dan.* 2. 42. yea this distinction is directly denied by Saint *Paul*, (*Rom.* 11. 6.) and therfore must not be admitted by us.

Thirdly, some tell us that our good works merit, by the sprinkling of the blood of Christ upon them, or by some extending or stretching of his merits unto them. But (as was said before) the merit, and blood of Christ, is the τὸ λυτρον it self: for by his death and bloodshed, we are saved.

Fourthly, they have another merit, which frees from temporall punishment: whence comes Purgatorie and pardons; but God pardons all together, and reserves no anger when he remits, but forgives and forgets at once.

Certainly, all merit of man derogates from Christ: for if we could by our works have purchased salvation, then Christ died in vain, *Romans* 4. 13, 14.

Quest. 4. Must wee not then work, and labour at all?

Answ. We must, and that with our utmost endevour, (Reade *Philippians* 2. 12, 13. *Hebrews* 12. 4. *Ephesians* 5. 14. and 2 *Peter* 1. 5. &c. and 1 *John* 5. 18.) But of this, largely before, chapter 5.

Vers. 28. Vers. 28. *And when he was come into the house, the blinde men came to him: And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea Lord.*

Object: The Papists produce this place for the proof of a generall faith, and for the overthrowing of a particular application of the promises unto our selves: Arguing thus,

That faith which Christ required, and confirmed by Miracles, was a justifying faith.

But that was no particular perswasion, or assurance of speciall mercie; but onely a generall belief in the power and omnipotencie of Christ.

Therefore a justifying faith requireth no such particular perswasion, or confidence of speciall mercie.

The Assumption *Bellarmine* proves from this place (*lib.* 1. *de Justific. cap.* 8.) where Christ saith to the blinde men, *Believe ye that I am able to do this? They answer, Yea Lord:* whereupon Christ addes, *According to your Faith, so be it unto you.*

First, I answer to the Major, that it is not universally true: for a temporary faith may suffice for the receiving of a temporall benefit. 515 *Answ.* 1.

Secondly, to the Minor, we say, that many things (in a justifying faith) are to be beleeved, besides speciall mercie: and that none can apprehend speciall mercie, except he beleeve God to be in Christ, reconciling the World unto himself. If the learned Reader desire to see this answer prosecuted, and how grosly the Cardinall sophisticates, not concluding according to the Rules of Art, let him reade *Chamier. Tom.* 3. *f.* 408, 409. *lib.* 13. *de fide. cap* 4. §. 1. *ad.* 8. *Answ.* 2.

Thirdly, to the receiving of a temporall benefit, in recovering of their sight, a temporary faith (which we call the faith of Miracles) might have sufficed these blinde men. *Answ.* 3.

Fourthly, these blinde men beleeved not onely that Christ was able to help them, but were also perswaded of his mercie, in saying, *Oh Son of David, have mercie upon us.* *Answ.* 4.

Vers. 29. *Then touched he their eyes, saying, According to your faith, be it unto you.* *Vers.* 29.

§. 1. *Then touched he their eyes.* *Sect.* 1.

Why did Christ touch their eyes? *Quest.* 1.

First, certainly it was not by reason of any necessity; for he could have healed them without touching, if he had so pleased, having done many greater works onely by his word. *Answ.* 1.

Secondly, neither was this an idle action, or a thing done without any speciall end, for Christ did nothing, but that which was of speciall use, in one regard, or another. *Answ.* 2.

Thirdly, I conceive therefore, that he touched their eyes for these causes, namely, *Answ.* 3

I. Perhaps, that he might shew, that he himself was the Author and Actour of this Miracle: for

First, neither can man restore sight unto the blinde, *John* 9. 30, 31. Neither

Secondly, can a Devill open the eyes of the blinde, *John* 10. 21.

II. Christ touched their eyes, to shew, that he stood not in need of second causes, or medicines, but that his touch was sufficient for the effecting of what he desired, or curing of what malady soever: As with his word, at other times hee stills the raging of the waves.

III. Christ touched their eyes, that by the use of a visible, or sensible means, he might help, and strengthen their faith; for certainly this was of great power, as we see in *Naaman*, *I thought* (saith he) *the Prophet would have laid his hand upon the sore, and have stricken it over the place, and called upon his God, and so have cured my leprosie*, 2 *Kings* 5. 11. As if he would have said, If he had thus touched me, I should have beleeved that he would have cured me, but now

516 now I have no hope of help from him. And thus I say, Christ teacheth these, that thereby their faith and confidence may bee the greater.

IV. Christ toucheth them, that he may teach both them and us the excellencie, and utility of the means: or, That the use of the means is not to be neglected: because that is a tempting of God, the means being ordained by God for the obtaining of such and such wished ends; As for example,

Observ. 1.

God hath ordained
- First, meat and apparell for the preservation of life.
- Secondly, medicines, for the preventing of sickness, or procuring of health.
- Thirdly, repentance, sorrow, and hearty contrition, for the breaking of the power of sin.
- Fourthly, the preaching of the Word, for the illuminating of the heart, and the begetting of faith.
- Fiftly, prayer for the procuring of good things, or as a generall Antidote against all evils.

Quest. 2. Who are faulty in this particular?

Answ. 1. First, those who neglect the means in temporall things, undoing themselves and theirs, by idleness, gaming, prodigality, pride, drunkenesse, or the like.

Answ. 2. Secondly, those who in sickness despise and sleight Physick, although Witchcraft and Enchantments are not altogether contemned by them.

Answ. 3. Thirdly, those who hope for, and desire the pardon of their sins, but in the mean time neglect godly sorrow, and wave that spirituall and bloody combat against sinne and Sathan, *Hebrews* 12. 4.

Answ. 4. Fourthly, those who desire internall light, and reconciliation, and the new Covenant, but neglect the hearing, reading, and meditating of the Word of God.

Answ. 5. Fifthly, those who desire to be blessed by the enjoyment of good things, and freedome from evill, but sleight, and forget prayer, 1 *Thessalonians* 5. 17.

Answ. 6. Sixthly, those who desire that they were assured of Regeneration, Adoption, Justification, and sanctification; but are remisse, and carelesse in trying and examining themselves, 2 *Corinthians* 13. 5.

Quest. 3. How are these speciall means to be used?

Answ. 1. First, wee must use them wisely, as God himself prescribes, and directs, *Ephesians* 5. 15.

Answ. 2. Secondly, we must use them diligently, and industriously, 2 *Pet.* 1. 5.

Answ. 3. Thirdly, we must use them perpetually and constantly; because we alwaies have need both to increase in faith and grace, (2 *Peter* 3. 18.) striving to the measure of perfect men, *Eph.* 4. 13.

V. Christ touched their eyes, to teach us, That the touch of Christ opens the eyes of our hearts: or, That our hearts are enlightned by the touch of Christ. Reade for the proof hereof, these places; 1 *Samuel* 10. 26. and 1 *Kings* 19. 5. *Esa.* 6. 6. *Ieremiah* 1. 9. *Daniel* 8. 18. *Acts* 16. 14. And besides, consider these two things, namely, *Observ.* 2.

First, that Christ is the light of the world, *Esa.* 42. 6. and 49. 6. *Psalm* 146. 8. *Iohn* 1. 4. 5. 9. and 8. 12. and *Iohn* 9. 5. and *Luke* 1. 79.

Secondly, as Christ is the light of the world, so he gives light unto us by touching: And hence touching hath been alwaies of great consequence; to wit,

I. The very touch of a man; for, if he touch but any thing that is unclean, he is made unclean thereby: Reade *Exod.* 19. 13. and 29. 37. *Numb.* 19. 11. *Agg.* 2. 16.

II. Much more then is the touch of God of great respect, and worth, as appears by these places, *Psalm* 104. 32. and 144. 5. *Iob* 19. 21. *Iudg.* 6. 21. Hence it was, that the Lord ordained, that *Aaron* should have his ear, and thumb, and great Toe touched, *Leviticus* 8. 23. And hence our Saviour sometimes touched the ears, sometimes the tongue, sometimes Infants, sometimes the dead body, sometimes the eyes, as here: because there was great vertue therein.

How manifold is the touch of Christ now in the Ministery of the Word? *Quest.* 4.

Three-fold; *viz.*
- First, either improfitable, and ineffectuall; as *Hebrews* 6. 6. or profitable, and efficacious, *Canticles* 5. 5. *Answ.*
- Secondly, either weak, as the smoking flax; or strong, when we come to the measure of perfect men, *Ephes.* 4. 13.
- Thirdly, either unto humiliation, or consolation, *Can.* 4. 16. For, there is the spirit of bondage and Adoption.

We have heard why Christ *Touched* them: It may now be demanded, Why he touched their eyes, seeing they did not name their blindnesse unto him, neither desired the opening of their eyes, but onely that he would be mercifull unto them. *Quest.* 5.

Although they did not expresse particularly their desires, yet their present case and condition did sufficiently speak for them, and was well enough known unto Christ: and therefore they onely crave mercie of him in generall: to teach us, *Answ.*

That Christ needeth not much to be taught, because he is both infinite in knowledge, love, and mercie, *Hebrews* 2. 17. and 4. 15. and 5. 2. *Observ.* 3

If it be thus, that Christ knows all our wants before we name them, then what need we pray? *Quest.* 6

The

Anſw. The cauſe why we doe, and muſt pray unto God, is not,

First, to teach God, for hee knows what wee ſtand in need of, *Luke* 12. 30. Nor,

Secondly, to move, or change the mind, or decree of God; for he is unchangeable, *Iames* 1. 17. But,

I. Partly, in reſpect of God; we pray, leſt we ſhould tempt his providence, by neglecting the meanes, which himſelfe preſcribes; now hee hath ordained prayer, as a part of his worſhip, and as a meanes for the obtaining of whatſoever we want. And,

II. Partly, in regard of our ſelves, wee pray unto God in our neceſſities, and diſtreſſes:

First, to demonſtrate with a proſtrate mind, the ſenſe of that evill which lies upon us; and hence comes loud clamours, and bitter complaints: For if we ſhould not pray againſt evil, we ſhould ſeeme not to be ſenſible of any evill. And,

Secondly, we pray, to ſhew our earneſt deſire of deliverance and freedome; and hence comes zealous, and fervent requeſts: for if we did not pray againſt our evils, or for a removall of them, wee would ſeeme not to care to be freed from them.

Queſt. 7. If it be thus, that Chriſt knows our wants and neceſſities without naming, then why doth he not by and by in mercy remove them; that is, either helpe us, as ſoon as he takes notice of our miſeries, or as ſoone as wee make them knowne unto him by prayer?

Anſw. The cauſe hereof is in us: namely, either

First, becauſe our ſins, and impenitency, or hardneſſe of heart hinders him from doing us good. Or,

Secondly, becauſe we are either negligent in praying, or cold in our prayers: for ſacrifices were to be offered up with fire, and prayer is to be offered up with zeale, otherwiſe it is not acceptable unto God. Or,

Thirdly, becauſe faith is wanting; for want of faith hinders us from bleſſings, as followes in the next §. And therfore if we be in miſery, and are not preſently helped, or delivered, let us not thinke that the cauſe is in God, but that it is in us, either becauſe wee are not children; that is, are without juſtifying faith, or becauſe wee are wicked, and diſobedient, or becauſe the thing which we deſire is not good for us, or becauſe we are careleſſe, or cold in praying for it.

Queſt. 8. Who are happy in miſery and evill?

Anſw. They who know that the Lord,

First, knows their wants and neceſſities: And

Secondly, that he is able to helpe, deliver, or relieve them. And,

Thirdly, that he is as willing to helpe them, as he is able. And,

Fourthly, that he is their Father; for he that knowes theſe, knowes enough to raiſe him up to comfort in the greateſt evills, and wants.

Sect. 2. §. 3. *Saying, according to your faith, be it unto you.*

In theſe words our Saviour ſhewes the reaſon, why theſe blind mens prayer was heard; namely, becauſe they beleaved; whence we may learne, 517

Obſerv. That the meaſure of bleſſings is according to the proportion of our faith: for God gives good things unto us, according to our faith, and confidence in him, *Mat.* 21. 21. *Iames* 1. 6.

Queſt. 1. Why doth God meaſure his mercy by our faith?

Anſw. 1. First, becauſe without faith we cannot pray: And therfore, as where there is no faith in God, there is no true invocation of him; ſo where there is no prayer, there is no aſſurance of any bleſſing, *Rom.* 10. 14.

Anſw. 2. Secondly, becauſe a weak faith is able to doe leſſe: for as the want of faith hinders us from prayer, ſo the weakneſſe of faith hinders us from the true performance of many duties. Reade *Mat.* 8. 26. and 14. 30. and 17. 20. And therefore if we be deſtitute of any bleſſings, let us remember that the reaſon hereof is, either want, or weakneſſe of faith. For,

I. To unbeleevers nothing is given, at leaſt in love; becauſe faith is the key of Gods treaſorie, and the veſſell of the Fountain, whereby water is conveyed unto us: And therfore if faith be cold, carnall, idle, empty, and ſleepy, no wonder then if the reward be ſuch. And,

II. To children, is given according to the proportion of their faith, more or leſſe.

Queſt. 2. How is it elſe-where then ſaid, that God gives abundantly to all his children?

Anſw. It is true, that God gives to them all abundantly, but yet it is according to their capacity: All that are invited to a rich banquet, or well furniſhed table, eate, but yet not all equally, but according to their owne proper appetites, or ſtrength: And ſo in heaven all veſſels are full, but yet all are not of the ſame capacity.

Queſt. 3 What is required of us about, or concerning faith?

Anſw. First, wee muſt labour that our faith be a true, living, and juſtifying faith: for it is a moſt perillous thing for a man here to be deceived.

Anſw. 2. Secondly, wee muſt labour that our faith may daily increaſe, and grow in ſtrength; becauſe a weake, and ſickly faith, affords but ſmall, or no comfort.

Anſw. 3. Thirdly, we muſt labour that our faith may be an exerciſed faith; that is, that it may be employed, and extended unto all the actions, and occurrences of our life; that wee may live by faith, and walke in faith, 2 *Cor.* 5. 7. By faith we muſt expect Chriſt, and the Holy Ghoſt; and exerciſe our faith by a daily dependance upon God.

VERS. 30. *And their eyes were opened; and Ieſus ſtraitly charged them, ſaying: See that no man know it.* *Vers.* 30.

Sect. 1. *And their eyes were opened.* *Sect.* 1.

The blind men deſire mercy, & Chriſt touch-

eth

518 on their eyes, whereupon their requests were perfectly granted, & their eyes opened: whence we may learn,

Observ 1. That Christ cures none imperfectly, but all perfectly.

Quest. 1. How is this to be understood?

Answ. 1. First, it is true in the cure of the body: for no man can adde unto God, and therefore when he takes the cure in hand, he heals it thorowly.

Answ. 2. Secondly, this is true also in the cure of the soule; for he restores men spiritually blind unto their sight, opening the eyes of the mind, and taking the veil off from their hearts; 2 *Cor.* 3. 15. 16. Yea renewing them in knowledge more and more; *Colos.* 3. 10.

Quest. 2. What knowledge is this which wee have by Christ?

Answ. 1. First, some say that by Christ we have a manifold knowledge: to wit, the knowledge of our selves, the knowledge of the word, the knowledge of God, and Christ, the knowledge of hope, and the like: But there is no need of distinguishing these thus; For,

I. The word of God is rather the Booke which teacheth knowledge: All spiritual wisdome being contained therein. And,

II. Hope, and expectation (*Ephes.* 1. 8.) are included in the knowledge of God. And therefore there remains only the knowledge of God, and of our selves.

III. But we must acknowledge a difference, betwixt the seeing scene, & the power of seeing, between knowledge, and the things known; and therfore we must yet go further.

Answ. 2. Secondly, some distinguish this knowledge which we have by Christ, according to the manner of knowing. Here,

I. I passe by the distinction of a spirituall, and naturall knowledge: because we speak only of the spirituall.

II. There are two parts of knowledge: namely,

To apprehend.
To judge betweene things that differ.

First, to approve things which are more excellent (*Philip.* 1. 10.) I here take rather to be an effect following knowledge, then a part of it; and therfore I here passe this by.

Secondly, concerning Apprehension, it is demanded, whether wee can apprehend, and know God, and Christ? And we answer, that certainly there is a double knowledge, *viz.*

I. *Quod est*, τὸ ὅτι, that there is a God: This is approved, and given, *Rom.* 1. That is,

First, God hath so revealed himselfe, that hee may be known.

Secondly, the light of nature is not so darkened, but it hath the faculties of seeing, and understanding. But

Thirdly, although a man have the faculty of seeing, yet he cannot see in the darke, but it is necessary first, that the aire should be enlightned, and that there should be light, before he can take up an obj & t: So besides our naturall knowledge, or faculties, it is necessary unto the true knowledge of the true God, that wee should be enlightned by the Word, and Spirit.

II. *Quid est*, τὸ τί ἐστι; what this God is? now this knowledge hath two degrees, *viz.*

First, γνῶσις, and this knowledge of God is revealed in the Scriptures.

Secondly, ἐπίγνωσις (*Zach.*) to know Christ to be our Redeemer, and to rejoyce therein, *Ephes.* 1. 18. &c. And this is life eternall, to know God to be our Father, and Christ to be our Saviour, *John* 17. 3. *Ephes.* 3. 18 &c.

Quest. 3. How may we know, that our spiritual blindnesse is expelled, and removed, and the eyes of our mind opened as were the bodily eyes of these two men?

Answ. First, whether canst thou see, or not? art thou enlightned by the word? canst thou perceive, understand, and take up spirituall things? *Colos.* 3. 16. for the carnall man cannot, 1 *Cor.* 2. 14. It is a sure signe, that a man is not in a sound, and haile constitution of body, when meat is loathsome to his taste, and stomack, when flowers are not sweet to his smell, nor sugar to his pallat; Thus when men find no sweetnesse in spirituall things, but rather abhorre them, it may justly be feared, that they doe not understand them. Now to the true understanding of spirituall, and heavenly things, it is necessary that the midst, the aire should be enlightned by the word; but the word doth not produce this effect, except it be mixed with faith, *Heb.* 4. 2.

Secondly, whether canst thou discern or not? is not only thy understanding enlightned, but also thy judgement informed, so that now thou canst approve of things, which are more excellent? Children are faulty in a double regard; namely,

I. They see too much; that is, they approve, like, and allow best of toyes, and childish vanities.

II. They have no desire unto the greater, and better things; a child hath a greater longing after an apple, then a talent of gold; and had rather have some fair seeming Picture, then leases, or deeds, or charters of some faire Lardship: Thus we, so long as we are naturall, and carnall, over-value earthly things, and under-value heavenly: and desire more temporall blessings, then spirituall graces. But the spirituall man, whose understanding is enlightned, and judgement enformed, doth

First, relish best spirituall things; his appetite being now amended, and rectified. And,

Secondly, hence doth contemne, and despise childish things, & all created delights.

Thirdly, whether is Christ made thine or not? canst thou truely say, *I am my beloveds, and my beloved is mine*, *Cantic.* 2. 16. And with *Paul*, *I was a stranger from Christ, but I found mercy?* 1 *Tim.* 1. 13. Art thou so assured of this, that no danger, or distresse can cause thee to distrust thy Christ? *Iob* 13. 15. Certainly where this sweet and bright light is within,

We must examine carefully these foure particulars: namely,

within, there is a certain neglect of all temporall things; for the sweet taste they have of Christ, doth wean them from the world.

Fourthly, whether dost thou apprehend, and see the recompense of reward, being so certainly assured therof, that thou livest by hope, and weepest so long as thou art in the flesh, and absent therefrom, desiring to bee dissolved, and to be with Christ?

Sect. 2. §. 2. *See that no man know it.*

Quest. Why doth Christ prohibite them to divulge the mercy shewed unto them?

Answ. For answer hereunto looke back to *verse 26.* where this same question is propounded; & answered: I only here adde three short particulars; to wit,

First, that Christ did seriously prohibite the publication of this miracle; as appears by the very phrase; *Hee straitly charged them, saying: See that no man know it.*

Secondly, but seeing the reason of this prohibition is not expressed wee should not too curiously enquire after it, *Mus. & Gual. f.*

Thirdly, that these blind men, of their owne judgements, should not have taken liberty to do that which was forbidden them.

Vers 31. Vers. 31. *But they, when they were departed, spread abroad his fame in all that country.*

Quest. 1. Whether is the revealed will of God in all things to be obeyed, or not?

Answ. Certainly, it is our dutie to obey the whole will of God, and that alwayes; as the Israelites promised to doe, when they said, *Whatsoever the Lord commands, we will doe, Exod. 24.* For the will of God in all things is just, and holy, and all his commandements are pure, and good; and therfore none are to be disobeyed by man.

Object. Some have disobeyed, and done contrary to the will of God, and yet seeme not worthy therein of reprehension: as wee see in these blind men, who although they were forbidden by Christ to publish what was done unto them, yet they doe it, and seeme not worthy of blame in the doing of it.

Answ. 1. First, some I know affirme, that these blind men did well in what they did; and for their assertion produce these reasons, viz.

I. They did it with a good intention; therfore it was well done.

Answer. It followes not, for *Vzzah* had a good intent in staying the Arke, but hee died for the doing of it: yea many shall thinke they do God good service, when they kil his own servants, *Ioh. 16.* and therfore a good intention is not enough to make a good action.

II. They did it to zeale unto Christ: therefore it was well done.

Answer. This followes not neither, because there is a zeale which is not according to knowledge.

III. Christ did not punish them for it; and therfore he did approve of it; and if it were approved of by him, then it is good. 519

Answer. It followes not, Christ did not punish it, therfore Christ did approve of it; for he did not punish that we reade of, the nine Lepers, *Luke 17.* neither did he approve of them: Christ healed a man at the poole of *Bethesda*, who after he was healed, went and told the Scribes, and Pharisees u: that it was Iesus that healed him; undoubtedly, out of an evill, and treacherous intent; and yet Christ doth not punish him for it. u Ioh. 5. 15

IV. This was thankfulnesse in them (*Chrys. s.*) And therfore is praise-worthy.

Answer. This is true, if Christ had not prohibited it: for we must not serve God with will worship: And therfore Christ forbidding it, they should not have done it; but have shewed their thankfulnesse by love, obedience, and internall duties.

V. Else-where Christ commands this: for having dispossessed a man, he saith, *Returne to thine own house, and shew how great things God hath done for thee, Luke 8. 39.* And therfore these blind men are not to be discommended for thus doing.

Answer. If they had had a direct precept enjoyning, or no direct prohibition forbidding, then they might have done it: But hee being commanded the affirmative, and they the Negative (*Non est par ratio*) the case is altered, and the reason not alike.

VI. Those things which belong unto the praise of our { Selves, are to be suppressed. / God, are to bee divulged. } *Chrysost.*

Answ. This is generally true, if no contrary command from God doth crosse it, but we must not seeme to be wiser then God; but submit unto his will in all things.

VII. If Christ had not had a desire, or (at least) would not have had his works, and miracles to have been published: then certainly,

First, he would have enjoyned all to have kept secret what was done. And

Secondly, hee would have done nothing in publike.

Answ. wee must not (as was said in the former verse, §. 2.) too curiously demand of a reason of Christs actions, seeing he may doe, and command, or forbid man what he pleaseth.

VIII. It was profitable, and necessary, that the Gospel should be published, both for the redemption of men, and glory of the Redeemer. And therefore they did well.

Answ. 1. We must never doe evill, that good may come of it: we must never disobey God for some good consequence, or effect which is likely to be therby produced.

II. It was not simply necessary, that the Gospell should be published by them, for Christ had other men, and meanes to do it by: and therfore they should not have disobeyed Christ.

520 III. *Nathan* thought it a good work for *David* to build God a house, and bade him do all that was in his heart, (1 *Chronicles* 17. 2.) but presently after told him, verse 4, that although the intent were good, and the work good, yet he must not do it, but it must be done by *Solomon* his son. And therefore every good work is not to be done by every one: for if so, then every man might preach (it being a good work) whereas indeed none must, but those who are called as *Aaron* was.

Answ. 2. Secondly, I answer, we must never distinguish against the Law; but remember, that obedience is better than sacrifice. *Quod de duobus cæcis affertur, non urget: pessimè enim à Deo, id est, Christi præcepto discesserunt, & non earent peccato, etsi sit veluti. Damas. etsic. Christ. lib. 2. cap. 1. pag. 127. b.* Although these blinde men spred abroad the fame of Christ, out of zeal, yet they did amisse, yea sinned, in swerving from Christs precept, or positive, and strict prohibition. Whence I might observe,

Observ. That Humane Wisdom causeth us often to stray from the commandement of God: And the reason hereof is, because Humane Wisdom is the Devils instrument, *Romans* 8. 6, &c. *Matthew* 16. 23.

Answ. 3. Thirdly, others consider the thing done here by the blinde men, abstracted from Christs prohibition, and deduce hence these two propositions; namely,

First, from their thankfull minde: That a thankfull minde, or man, or thankfull minded man, will alwaies respect and reverence him, by whom he was helped.

Secondly; from their profession of Christ: That those who are truly converted and enlightned, will not fear to professe Christ: as we see in the bold blinde man, *John* 9. and in the Apostles, *Acts* 4. and 5. and in the three Children, *Daniel* 3. and in *Daniel* himself, chapter 6.

Quest. 2. Whence comes it, that those who are converted, dare so confidently professe Christ?

Answ. 1. First, it proceeds from the love of God: for the minde being filled with God, and his love, doth strive by all means to promote, advance, and set forward the glory of God; and to expresse its love unto God by all means possibly.

Answ. 2. Secondly, this comes from the profit that they know is in the profession of Christ and Religion. Here observe, That the profession of Christ, and Religion, or Christian Religion, is profitable in a three fold regard; namely,

First, for Gods glory; because he is honoured thereby, *Mat.* 5. 16. *Philip.* 2. 15.

Secondly, for the example of our brethren; because they are edified thereby.

Thirdly, for the confirming of the truth of our own faith, *Gal.* 1. 10.

Vers. 33. Vers. 33. *And when the Devill was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.*

§. 1. *And when the Devill was cast out.* *Sect.* 1.

We see here that untill Satan was cast out, his mouth was not opened, nor his tongue unloosed: whence in the Allegory we may learn, That the best remedy against sin, is to be freed from Satan: so long as we are his slaves, we remain in his obedience, *Luke* 11. 20. and 2 *Timothy* 2. 26. And untill we are freed from him, we cannot serve the Lord, *Luke* 1. 75. *Observ.*

How doth this appear? *Quest.* 1.

Answ. First, because it was the cause of Christs coming into the World, to destroy the works of Satan, 1 *John* 3. 8. And therefore, untill we be free from him, we cannot be free from sin.

Secondly, because this was the end of the preaching of the Gospel, *Acts* 26. 18. And therefore untill we be delivered from Satan, we cannot serve God.

Thirdly, because all sin comes from Satan: and therefore the best way to be freed from sin, is to be delivered from Satan. The Schoolmen make the devill to be but onely *Causa procatarctica, non procatumena*; the impulsive cause of sin from without, not from within; and that

I. Because by the corrupting, and conquering of *Adam*, he hath begot and bred in all men a proneness, and inclination unto sin. And

II. Because sin often proceeds from the motion of the free will. *Satan cogitationum malarum non emittit, sed incendit. Beda.* Satan is not the sender, but the Incendiary of evill thoughts. Indeed the Devill is three manner of waies the Author of sin; namely,

First, because the beginning of sin was from him, (*John* 8. 44.) for he onely tempted *Adam*. And

Secondly, because he alwaies urges, prepares, fits, and objects allurements unto us: for the world and the flesh, are but his instruments, whereby he works. And

Thirdly, because he further Instigates our concupiscence. *Si non insanis satis instigo.* If he see that our own concupiscence do not carry us headlong fast enough unto evill, then he will spur it forward. Hence he is said *to walk to and fro*, (1 *Peter* 5. 8.) and hence he is called the *Tempter*, 1 *Thessalonians* 3. 5. and 2 *Corinthians* 2. 11. and 11. 3. *Malorum dæmonum causa (inquam) malorum Dæmon est. Dæm. de divin. mun.* The multitude of devils in the ayr, is the cause of the multitude of evills in the earth. *Omnis malitia, [illegible] à Diabolo originem Damas. lib. 2.*

It appears by the consideration of these three particulars, viz.

Vnto what evils doth Satan tempt and allure? *Quest.* 2.

Answ. In generall, he tempts unto all sin, but more particularly

particularly to these: to wit, 1 to pride, 1 Timothy 3. 6. and 2 to uncleanneſſe, and 3 to anger, Ephes. 4. 27. and 4 hinders us from every good work, 1 Thess. 2. 18.

Sect. 2. §. 2. *The dumb man spake.*

Quest. 1. If this man were dumb, how then could he speak? and if he speak, then how is he dumb? because the Text saith, *The dumb spake?*

Answ. He retains his former name he had when he was dumb, viz. *The dumb man*, and this was very frequent in those places and times, to retain the same name, although there were some change wrought in the person: Hence mention is made of *Matthew* the Publican (when he was none) and *Simon* the Leper (when he was cured) and harlots and sinners, when they were converted.

Quest. 2. Why did these retain their old names, when they were changed into new men, and indeed were not such?

Answ. 1. First, this was done for the amplification of the miracle, or to shew the power of Christ, who could make men contrary to what they were by nature: who could make a covetous man liberall, and a persecutor a professor.

Answ. 2. Secondly, this was done, because none are perfectly freed from evill, but the reliques of sin remain in all: and therefore they should labour, and strive to grow and increase.

We see here, that *assoon as the Devill is cast out, the dumb man speaks*, to teach us,

Observ. That being once free from Satan, we must be mute no longer, but our mouths must be open, to set forth the praises of the Lord, 2 Cor. 4. 13.

Quest. 3. How doth it appear, that those who are freed from Satan, will, or ought to have their mouths full of good words?

Answ. It appears thus, namely,

I. By that opposition, or contrariety of nature, which is betwixt Christ and Satan: for

I. Satan, *linguam vel compescere, vel corrumpere.* (*Musculus.*) he will either corrupt the tongue, by corrupt and evill words, or he will endeavour to curb the tongue from good and gracious words: So long as the devill is in the heart, so long the tongue is fruitfull in wicked, but barren in good and holy words. But

II. Christ doth first open the mouth, and untie the tongue: And then

Secondly, doth sanctifie the tongue, and make it a special instrument of Gods glory, filling it with holy and heavenly speeches.

Secondly, by the benefit of speech: we have ellwhere to speak of the utility of the tongue, and therefore I here onely name two special ends, and uses thereof, namely,

I. Therewith praise, and worship we God, *Iames* 3. And

II. Thereby we communicate both our selves, and our counsels unto our brethren.

Quest. 4. How may we know whether we be freed from Satan, or not?

Answ. 1. First, examine if thou have no tongue, that is,

I. If thou have no tongue to praise God. And

II. If thou have no tongue to professe Religion. And

III. If thou have no tongue to pray unto God, *Iames* 2. 4.

IV. If thou have no tongue to explain thy minde, or to communicate counsell unto thy brother; but art dumb in all these, then it is a sign that Satan is not cast out; for if he were, then (as here) *the dumb would speak.*

Secondly, examine if thou have not a filthy, impure, and corrupt tongue, who continually belcherh our polluted words, either against God or man, or thy own soul? Certainly this argues a corrupt and carnall heart, *Matt.* 15. 19. Answ. 2.

Quest. 5. How must we so speak, that thereby we may approve our selves to be freed from Satan?

Answ. 1. First, let us praise, and honour God with our tongues, and that

I. For all his works of mercie shewed towards us, whether spirituall or temporall; whether concerning our election, creation, redemption, vocation, justification, or sanctification.

II. We must praise and honour God, by acknowledging him onely to be the true, and ever-living, and everlasting God, who is most worthy to be praised and feared.

III. We must praise, and honour God, by professing his name and truth before men, and that in the most perilous times and places, *Dan.* 3. *Acts* 4. and 5. *Psal.* 69. 30.

IV. We must praise and honour God with our tongues, by holy exercises, delighting to sing Psalms, and to confer, and to speak of God.

Answ. 2. Secondly, let us pray unto God with our tongues: he is not worthy of a tongue, or of any mercie, who is negligent in this duty; yea, in fitting place, the lips are not to be neglected in prayer, because the tongue doth restrain straggling thoughts; that is, although a man may pray internally with the heart without the tongue, yet when conveniently, and without any hypocriticall ostentation, we can use the tongue to expresse the desires of the heart, we should; because it is a means to stay the heart, and to preserve it from wandring cogitations. Although *Hanna* spake not aloud, yet she spake when she prayed, as appears by the moving of her lips, 1 *Sam.* 1.

Answ. 3. Thirdly, let us reconcile our selves unto our brethren with our tongues, *Matt.* 5. let us pacifie their anger with our soft answers, *Prov.* 15.

Answ. 4. Fourthly, let us comfort our brethren with our tongues: for this is the most sweet and comfortable use of the tongue, in regard of our brethren, both in temporall and spirituall distresses.

Answ. 5. Fifthly, let us counsell and advise our brethren with our tongues, and that

I. *Amanter*, lovingly, not in anger or hatred, but in love. And

II. *Prudenter*, wisely, from our hearts, and out of good understanding. And

III. *Confidenter*, boldly, not fearing their anger, or hatred, if we have any warrant, or call so to do.

528. Sixtly, we must speak purely, and gravely, that so our words may adde grace unto the hearers, *Ephes.* 4. 29. and *Col.* 4. 6. For by thus using our tongues, we shall approve our selves to be free from Satan.

Answ. 6.

Sect. 3. §. 3. *And the multitudes marvelled.*

The phrase here used (*the people marvelled*) doth mean, that they admired the thing, and wondred at it, knew not what to say, but some thought one thing, some another: From whence in generall we may observe,

Observ. That one and the same action, by divers men, may be diversly censured and judged: as we see cleerly in the cure of the blinde man, *John* 9. 16. and in the cloven tongues, *Acts* 2. 12, 13.

Quest. 1. Whence is it, that the same action is diversly, by divers, interpreted?

Answ. 1. First, it comes from hence, because unto a right judgement in divine things, is required the help of the Spirit, both for our illumination, direction, yea and humiliation, for otherwise we shall be subject to a blinde zeal, and with the Apostles often be ready to call for fire from heaven. Now all have not the Spirit of God, and therefore all cannot judge righteous judgment, but some judge dexterously, and some amisse.

Answ. 2. Secondly, it proceeds hence, that some judge one thing, and some another, of one and the same action, because unto the perfecting of the judgement, there is required, not onely the evidence of the action, but also the ability, aptitude, fitnesse and rectitude of the minde: and therefore if the minde be evilly, or finisterly disposed, the judgement must needs be corrupted; that is,

I. If the minde be weak, then the judgment will be foolish: for, *the fools mouth utters folly*, *Prov.* 15. 14. and 16. 22. and 24. 7. and 26. 7. Thus when Christ in his agony and passion, cryed *Elai, Elai, &c.* The ignorant Roman souldiers said, *He calleth for Elias*, *Matth.* 27. 47. yea, hence it is that we say *Cæci non judicant de coloribus*, *Blinde men cannot judge of colours*; and ignorant men cannot judge aright of that whereof they are ignorant. And therefore unto right judgement is required an understanding heart, and enlightned minde.

II. If the minde be rash, the judgment will be uncharitable: as we see in good old *Eli*, who through rashnesse censureth an holy woman to be drunk, (1 *Sam.* 1. 14.) And those of *Melita*, holy *Paul* to be a Murderer [b]. And therefore our Saviour saith, *Judge not according to the appearance, but judge righteous judgement*, *Joh.* 7. 24. Whence we may see, that unto right judgment is required a staid and charitable minde.

[b] Acts 28. 4. and 2 King. 4. and Joh. 11. 37.

III. If the minde be unjust or unequall, then must the judgment needs be most corrupt. Now the minde is said to be unequall or unjust three manner of wales; to wit, either

First, through partiality: thus the Papists dislike and condemn many things in us, and *Stapleton* in *Calvin*, which they like, and approve of in men of their own Religion. Or

Secondly, by reason of covetousnesse, or corruption: and thus *Felix* did with *Paul*. Or

Thirdly, through Envie: thus the Jews said, that *John Baptist* had a devill [c]. And that Christ came not from God, because he did not keep the Sabbath, *Joh.* 9. 16: When choller flows in the eyes, it makes all things look yellow, and when in the Pallate, nothing tastes sweet: when the humours are corrupted in the ventricle, they corrupt the best meat, and a red or yellow glasse makes all things seem of that colour. And therefore unto a right judgment, it is required, that the minde be free from partiality, covetousnesse, love of bribes, and envie.

[c] Luke 7. 33.

Quest. 2. How must we, or may we judge?

Answ. We must judge warily, wisely, considerately, simply, (that is, impartially) and piously, alwaies having an eye upon God, meditating, and remembring his will, power, love unto his children, providence, and the unsearchableness of his judgments.

Quest. 3. Why did the multitude marvell?

Answ. Because of that great and extraordinary change, which was so suddenly wrought in this poor man: for

First, the devill did possesse him.	The devill is cast out.
Secondly, his judgment was extinct.	His judgment is restored.
Thirdly, his voice was suppressed.	His voice heard.
Fourthly, his tongue could not speak.	And His tongue untied.

Vers. 35. *And Jesus went about all the Cities, and Villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every sickness, and every disease among the people.*

Sect. 1. §. 1. *Teaching in their Synagogues.*

Quest. 1. What is meant by this word *Synagogue*?

Answ. 1. First, the word is a Greek word, but yet frequently used by the old, and vulgar Interpreter, in the old Testament: It comes from the verb *συνάγω*, which signifies

I. *Congero*, to gather together, or to assemble. And

II. *Compoto*, to drink, or banquet together: from the custome of so doing, which was amongst them, (*Rhoding.*) Hence the place of publike meeting for the exercises of Religion, and worship, was called by the Gentiles, *Synagogium*; and by the Jews, *Synagoga*; and by the Christians, *Synaxis*.

Answ. 2. Secondly, this word *Synagoga*, sometimes was taken for the place where they convened, and met together, sometimes for the assembly it self, and the men that were gathered together, *Acts* 13. 43.

Answ. 3. Thirdly, some distinguish between a *Synagoga*, and the *Synedrion*, or *Sanhedrim*, by the *former* understanding a place for religious worship, and by the *latter*, a place for Courts, and the dispatch of politick and civill affairs: But this distinction is not generally true, because they are sometimes united

united and joyned together in the Scripture, and the Jews did both judge, and punish in them both. *They will* (saith Christ) *deliver you up to the Councels, and will scourge you in their Synagogues, Mat.* 10.17. *Mark* 13.9.

Quest. 2. Why did Christ teach in their Synagogues?

Answ. 1. First, this was done, lest he should seem to have condemned the publike assemblies, and meetings of the Jews: But this was touched upon, chap. 4. 23.

Answ. 2. Secondly, Christ taught in the Synagogue, that that which he taught might be divulged; according to that charge given by him to his Apostles, *What I tell you in secret, publish you upon the house top, Mat.* 10. and 28. 20. Now this was in respect of the Gospel, and that in a double regard; *viz.*

I. That it might equally be communicated unto all, *Mark* 14.9.

II. Lest he should have been calumniated, and slandered, if he had taught in corners, *Joh.* 18.20.

Observ. We may learn hence, That the preaching of the Gospel is to be published unto all. *Acts* 5.20. *Mark* 16.15. and 2 *Tim.* 2.9. *Acts* 9. 20. and 13. 14, 44. and therefore we must pray, that it may be freely permitted, 2 *Thess.* 3.1.

Quest. 3. Why is the preaching of the Gospel to be published to all?

Answ. 1. First, because the effects thereof belong unto all; redemption, life, peace, and the like, which are effects of preaching, are offered unto all in the Gospel.

Answ. 2. Secondly, because it is the power of God unto salvation, (*Rom.* 1. 16.) and the ordinary means of begetting faith, and of bringing us unto salvation, *Rom.* 10.14. and 1 *Cor.* 1. 18, &c.

Answ. 3. Thirdly, because it is ordained by God, and propounded unto men, to be the sweet savour of life unto life, 2 *Cor.* 2.16.

Object. 1. But it will be objected, we must not cast Pearls before Swine, *Mat.* 7.6. Now the preaching of the word is a Pearl: And therefore it is not to be published to all.

Answ. 1. First, certainly it is forbidden to preach the word unto some, *Acts* 16. 6. and 23. 22. and hence *Paul* would not stay to preach to them who were obstinate, *Act.* 18.6. and 19.9.

Answ. 2. Secondly, but where there is no such direct and particular prohibition, there the Gospel is to be preached unto all; it being the nature thereof, and herein differing from the Law, that it neither respects Jew nor Gentile, bond nor free.

Quest. 4. Who are here to be blamed?

Answ. Those who preach and teach in corners, secretly, creeping into mens houses, 2 *Pet.* 2. *Jude* 4. Here observe, that I do not speak

First, of private reading, or conferring together of what hath been publikely taught. Nor

Secondly, of teaching, exhorting, and instructing of mens own families. Nor

Thirdly, of doctrines which bear, or at least give the light, as the Publicans, who hide themselves and conceal their faith, because they should give an account of their faith to every one that shall demand a reason thereof, 1 *Pet.* 3. Certainly great and heavie is the calumny that ariseth by unlawfull Conventicles, and therefore woe be to such as are justly guilty hereof; for they will be found to be of that number, who do evill, and therefore hate the light, *John* 3. 20. Christ we see, teacheth in the Synagogues, and the Apostles in the Temple, *Acts* 14 and 15 and 16 and 17 chapters. 533

Object. 2. That is not by and by, or alwaies true, which is publikely taught: therefore private preaching may be as good as publike.

Answ. 1. First, it is a suspitious thing, for a man to be a turn-coat: and therefore they who forsake our assemblies which they have frequented, and meet onely secretly, may justly be suspected.

Answ. 2. Secondly, that which is publikely preached, may be proved and tried, but not that which is taught in obscurity.

Answ. 3. Thirdly, they who meet in corners, and sleight the publike assemblies of the Saints, out of the times, and places of persecution, either

I. Teach that which is false, and erroneous, and then do wickedly: Or

II. Teach that which is true, and orthodox, and then they are either malitious and envious, in desiring to conceal the truth, or cowardly and timerous, in fearing to professe, and justifie, and own the truth; yea if men do no evill, then why need they conceal and hide themselves?

Sect. 2. *§. 2. Healing every sickness, and every disease.*

Quest. 1. What is the sense and meaning of these words?

Answ. 1. First, θεραπεύειν signifies healing, or curing.

Object. Against this it may be objected, θεραπεύειν doth not here properly signifie to cure or heal, because it signifies to cure by means, and to heal by medicines, (which Christ did not) whence a part of Physick is called θεραπευτικὴ.

Answ. According to the Physitians, it is true, that some distinction of words is observed: as for example,

I. To give Physick, is called ἰατρεύειν, and this may be without effect: for many Physitians use the means, when they do not restore unto health.

II. To give Physick with good successe, is called ἰᾶσθαι or ἰάσασθαι.

III. θεραπεύειν signifies to cure, though without second causes. And

IV. ὑγιάζειν signifies also to heal, whether by means, or without means. And

V. A man is most properly said to heal, when effectually he cures or recovers, whether by Physick, as earthly Physitians do, or by a word, as our heavenly Physician here doth: And therefore he is truly said to heal.

Answ. 2. Secondly, νόσος and μαλακία (the words here used) *sickness* and *disease* thus differ: νόσος is such a sickness as casts men down; μαλακία such a one as onely weakens a man, and therefore is not so great as the former. Now νόσοι, *sicknesses* are of three sorts, namely,

I. Some are more easily cured, and healed.

II. Some are more hardly cured, & healed. And

III. Some are incurable, and impossible by men to be healed; but Christ cures all diseases.

524

Thirdly, *All* (*healing All sicknesses*) is thus to be understood; namely,

Answ. 3. I. Not that he healed *singula generum*, all that were sick of all sicknesses; for there were many blinde, and deaf, and dumb, who were not cured. Nor

II. That he healed *genera singulorum*, some of all kinds of sicknesses; because there was not at that time in the whole world (much lesse in the places where Christ came) some sick of all sicknesses, or all kinde of sicknesses which are now: for I conceive that the world then knew neither the sweating sickneſse, which was once rife and brief here in *England*; nor the Neapolitan, or French disease.

III. It may be that Christ did not heal some of all kinde of sicknesses which the world then knew. But

IV. That he healed every sicknes, and every disease, of all those who either came unto him, or were brought unto him, or in whose behalf he was sent unto. Whence we may see,

First, that nothing is impossible, nothing is difficult unto Christ. And

Secondly, that Christ sends none away uncured, that comes unto him; not those nine unthankfull Lepers, or that most ingratefull and treacherous man, who being cured of his eight and thirty yeers disease, did afterwards discover Christ unto the Jews.

Quest. 2. Why did Christ cure all sicknesses, and all diseases?

Answ. 1. First, to shew his Omnipotencie, and the presence of God with him, in all things, and at all times: whence we may learn, That Christ is accompanied with the strength and power of God his Father. (Reade 2 *Cor.* 5. 19. *Act.* 10. 38. *John* 5. 36.) For otherwise he could not have been a Redeemer.

Observ. 1.

Answ. 2. Secondly, Christ healed all sicknesses, to shew his *mansuetudo*, and how his mercy is extended towards all (*Tit.* 3. 5.) and he is no respecter of persons, *Rom.* 2. 11.

Answ. 3. Thirdly, Christ healed all who were brought unto him, that he might spend the whole time of his being upon earth, in doing good: Thereby teaching us, That as we have opportunity, we must do good unto all, (*Gal.* 6. 10.) and not be unfruitfull in good works; remembring that we were created unto labour, and to be helpfull unto others: And therefore we must neither be hard-hearted, nor close-fisted unto those who stand in need; but to our ability and strength, helpfull to them in all things.

Observ. 2

Answ. 4. Fourthly, Christ healed all, to shew that it was only he who took away our infirmities, (*Matth.* 8. 17.) and cured all the maladies of our souls, *Psal.* 103. 2. For as there is no infirmity so great, but he can cure it; so there is none so small, but he will take care of it, and succour it: Grace was given unto him out of measure, that he might be able to heal all our infirmities.

Observ. 3

Vers. 36. Vers. 36. *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

Sect. 1. §. 1. *He was moved with compassion on them.*

Quest. 1. Why was Christ moved with mercie towards these?

Answ. *Observ.* The Text saith, *Because they were as sheep without a shepherd:* whence we may see, that it is a great misery to be deprived of Preachers, and a great mercy to be made partakers of preaching: Or, the preaching of the word is the great mercie of God, being given for this end, that scattered sheep might be gathered to the chief shepherd of their souls, *Rom.* 1. 16. and 1 *Cor.* 1. 18, 21.

Quest. 2. How doth it appear, that the preaching of the word is a great mercie of God?

By these dependent particulars, *viz.*

Answ. First, man by nature is in the state of death, *Rom.* 5. 12.

Secondly, man by nature cannot free himself from this estate, nor avoid death.

Thirdly, naturally we are so blinde, that we cannot truly see, and know the danger wherein we are.

Fourthly, as we cannot perceive our danger, so naturally we cannot understand the remedy against it, 1 *Cor.* 2. 14.

Fiftly, but the word of God is a light unto our feet, and a lanthern unto our paths, *Psal.* 119. 105. And therfore Christ hath given a charge to the Ministers, to preach, (*Mat.* 28. 19.) and Saint *Paul* denounceth a woe against him that shall neglect it, (1 *Cor.* 9. 15.) because indeed their feet are happy, who bring the glad tidings of peace, (*Rom.* 10. 15.) and reconciliation, 2 *Corinth.* 5. 19. Wherefore undoubtedly it is a great mercie of God, for any people to enjoy the preaching of the word.

Quest. 3. How must we hear aright the preaching of the word?

Answ. 1. First, we must hear it with love, and delight, and without all wearinesse.

Answ. 2. Secondly, we must hear it diligently, and attentively, listening thereto as we would unto a Physician, or Lawyer.

Answ. 3. Thirdly, we must hear it so, that we may correct our waies, and errours thereby, *Psal.* 119. 9. And this is the sum of all.

Sect. 2. §. 2. *Because they fainted, and were scattered abroad.*

Quest. 1. What is the meaning of these words?

Answ. 1. First, sometimes this phrase of *being scattered abroad*, is understood of the Civill government; when people are without a politike head, or Governour, as 1 *King.* 22. 17. *Judg.* 17. 6 and 18. 1. and 19. 1. and 21. 25.

Answ. 2. Secondly, sometimes this phrase is understood of the Ecclesiasticall government: when people are destitute of spirituall Pastours. And thus the phrase is taken in this place. But

Answ. 3. Thirdly, the Text is diversly read. For

I. Some Copies have ἐσκυλμένοι, *erant*, They were vexed, grieved and pained, *Chrysost. & Hier.* But they were not vexed or grieved, but wearied with daily labour, and travell; *Vers.* 2. Because they were without a Shepherd to leade and teach them. Whence we may observe,

Observ. 1 That a man may be wearied in seeking of Christ, and yet not finde him, *Isa.* 57. 10. *Luke* 13.

Luke 13. 24. *Matthew* 7. 22. and 25. 11.

Quest. 2. Why do many seek Christ, who finde him not?

Answ. 1. First, because many seek him in a wrong way: it is no wonder if a man cannot finde a thing, when he seeketh where it is not; and it is no marvell, if men who seek Christ in self-love, or by the works of the Law, finde him not, *Rom.* 10. 1, 2, 3. and *Philip.* 3. 9.

Answ. 2. Secondly, because many seek him too late, they do not enquire after him maturely, and early, and therefore they finde him not, *Prov.* 8. 17. *Esa.* 55. 6.

Answ. 3. Thirdly, many seek Christ, and finde him not, because they are not rightly prepared; that is, they are not freed from the chains of sin, or weaned from the world, but would gladly joyn the Ark and Dagon together; and desire to *retain* their *sins*, and to *gain* their *Saviour*. And therefore no wonder if they never finde him; for he will not be found of such as will not leave their sins for his sake.

Quest. 3. How must we so seek Christ, that we may finde him?

Answ. 1. First, we must not seek him merely for our own sakes, but chiefly for himself.

Answ. 2. Secondly, we must not seek him by our own works, but by faith in his merits, *Philip.* 3 8, 9.

Answ. 3. Thirdly, we must not seek him in the way of pleasure, but of affliction, *Heb.* 12. 8. *Mat.* 16. 24

Answ. 4. Fourthly, we must not seek him in the way of sin; but of righteousnesse, and true holinesse.

Answ. 5. Fiftly, we must not seek him in the way of new or strange opinions, but in the way of truth; submitting, and subjecting both our selves, and our opinions to the word of truth, *Esa.* 8. 20.

Answ. 6. Sixtly, we must not seek him idlely, and sluggishly, in our beds, *Cant.* 3 1. but diligently, and industriously, *Prov.* 8. 33.

II. Other Copies reade, and that more truly, ἐκλελυμένοι, looſed, untied, or scattered abroad; because things being untied, must needs be dissipated: the meaning therefore is, the people were without a Shepherd; therefore they went astray, and were scattered to and fro, hither and thither.

Observ. 2. To teach us, That except people be tied by Pastorall bonds, and ligaments, they must needs erre; or except people be restrained by preaching, and attended carefully by Preachers, they will erre, and go astray. Reade *Ier.* 2. 5. 8. and 10. 20, &c. and 50. 6. *Zach.* 10. 2. and 11. 10, 15, &c.

Quest. 4. Why do people stray, when Pastours are a wanting?

Answ. 1. First, because it is the office of a Shepherd, to go in and out before his flock, *Numb.* 27. 17. And therefore, where there is none to take that care, or to discharge that calling, there the people must needs erre: For I take it for granted, that man by the light of nature, or by the power of any naturall goodnesse that is in him, cannot finde out, or walk in the way of truth.

Answ. 2. Secondly, because those who break Pastorall bonds, will be held by none, that is, those who will not be restrained from sin, by the honour of God, Religion, his word, and Ministers: those will be subject to no cure at all, but like mad, or possessed men, will break all bonds. Reade *Act.* 20. 28. and *Heb.* 13. 17.

III. Others reade *Disjecti*. And expound it thus, *viz.* 525

First, *Errantes*, they wandred to and fro, scattered here and there, out of order and rank.

Secondly, *Fluctuantes*, they wavered, not knowing what to hold, nor what to do, (*Ephes.* 4. 14.) but were like the Waves of the sea, tossed to and fro.

Thirdly, *Incertes, stertentes, dormitantes, securi*, they were secure, and fast asleep: to teach us,

That those who are looſed from the Ministery of Preachers, become secure; or none are so secure or presumptuous, as those who are destitute, and deprived of preaching. *Observ.* 3 This appears thus;

First, the Ministers are Watchmen, set over people, to keep them from sleeping in sin, *Ezech.* 3. and 33.

Secondly, there is in people a naturall proneneſse unto peace, and quiet, and carnall security. And therfore when those are gone which should keep them awake, they must needs sleep.

Vers. 38. *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* *Vers.* 38.

S. 1. *Pray ye.* *Sect.* 1.

We see here, that although it be a good and necessary work, to send forth labourers into the harvest, yea a work pleasing unto God, and profitable unto men, yet we must not expect it without prayer. To teach us,

That prayer is the onely way to obtain blessings, and good things at Gods hands, *Mat.* 7 7. *Luke* 18. 1. *Act.* 6. 4. and *Ephes.* 6. 18. and 1 *Thess.* 5. 17. and 1 *Pet.* 4. 7. and 5. 9. *Observ.*

How doth it appear, that we cannot truly hope to enjoy any blessings without prayer? *Quest.* 1.

It appears thus, *viz.*

First, because prayer is the ordinance of God, and therefore *Elias*, without it, could not obtain rain, 1 *King.* 18. *Answ.*

Secondly, because prayer is the approbation of our faith; if with a strong confidence and assurance, we make our requests known unto God, it argues faith in us.

Thirdly, because by praying unto God for good things, we shew that

I. He is the Authour and fountain of every good gift, and every perfect being, *Jam.* 1. 17. And

II. That we depend upon him onely for those good things which we lack. And therefore, as without prayer we cannot be assured of any good thing, so by prayer we obtain whatsoever is good for us.

What need is there of prayer, seeing God hath decreed what he will give us? *Quest.*

As he hath decreed the end so he hath decreed the means: he who sowes not, cannot reap; and he who casts not, cannot live. And therefore he that desires any blessing, must submit himself to the use of those means which God hath appointed for the obtaining of it. *Answ.*

God knows what we want, and therfore what need we pray? *Quest.* 2.

We

526 *Answ.* We pray, *Non ut doceam, sed ut desiderium augeam* (*August. de orando Deum*) not that we might instruct God, but that we might by prayer, set a more sharp and keen edge upon our own desires, after those good things which we want.

Object. But we are commanded to cast our care upon God: And therefore prayer is needlesse.

Answ. It follows not: for we must first pray, and beg, and be instant with God for what we want; and then cast our care upon him, concluding, *Father, not as I will, but as thou wilt.*

Quest. 4. Why must we pray?

Answ. 1. First, because it is the most certain remedy; God having promised to hear when we call, *Iob.* 16. 23. &c.

Answ. 2. Secondly, because it is *Pharmacum generale*, the most generall means: for

I. Prayer pierceth, and penetrateth the heavens. And

II. Is a means to obtain victory in the day of battell, *Exod.* 17. And

III. Thereby rain may be procured in the time of drought, 1 *King.* 19. And

IV. It is a means to make the barren Womb bear, 1 *Sam.* 1. 10. And

V. By prayer we may obtain pardon of our sins, *Luke* 18 11. Yea

VI. It changeth a revealed threatning, *Ion.* 3. 10. For *Ionah* had proclaimed, Yet forty daies, and *Nineveh* shall be destroyed: But the King proclaiming a Fast, and commanding prayer, changeth the Commination and sentence, into mercie. And

VII. It worketh miracles; for by prayer *Iosua* obtained, that the Sun should stand still; and *Elias*, that the dead should be raised unto life. And

VIII. It takes away evils, and delivereth out of prison, *Acts* 12. 5. 12. And

IX. It expels, and drives away Sathan, *Luke* 18. And

X. It ties Gods hands, that he cannot punish, *Exod.* 32. 10. *Let me alone, saith the Lord, that I may destroy this people. Ligatum habens sanctis Dominum ut non puniat, nisi vota permiserint ipsi Bern.* The Saints have the Lords hands, by prayer, so fast manacled, that he cannot punish the wicked except they will give him leave. And therefore these things considered, there is great reason, that we should pray for whatsoever good blessing we stand in need of, whether temporall or spirituall.

Answ. 3. Thirdly, it is necessary that we should pray, because it increaseth our spirits, and enflameth our zeal.

Answ. 4. Fourthly, because thereby we worship and please God, *Acts* 6. 4.

Quest. 5. How must we pray?

Rules. The Rules for prayer, are either Generall, or Particular.

Generall Rules.

Rule 1. First, the generall Rules to be observed in prayer, are these, namely,

First, we must pray with the Understanding, that is,

I. Not in an unknown language, as the Papists do, who pray in Latine.

II. Not without attention; *Quomodo Deus audiet quem ipsum non attendis? Cyprian.* How can a man hope to be heard of God, that doth not himself mark what he utters? The Papists here give a double distinction; to wit,

First, betwixt a perfect and a weak attention: and this distinction, as true, we admit; because we are imperfect in all services, and weak in the best performances: And therefore at best, our Attention in prayer is but weak and imperfect, yet we must strive unto perfection, and labour that our mindes in prayer may be wholly taken up with heaven, and heavenly things.

Secondly, they distinguish betwixt an Initial, & perpetuated Attention; that is, Men (they say) must have an Intention to pray, and an Attention to what they pray, when they begin their prayers; but there is no necessity of continuing this attention, unto the period of their prayers. This distinction, as foolish and false, I reject, because their aim and meaning herein seems to be this, That men must be attentive at first, when they pray unto God, that so they may procure the Lords attention to their prayers; and when once God attends to what we pray, then we need attend no more unto that which we powre out: because God will hear it, though we do not mark it.

Rule 2. Secondly, we must pray only for good things, & such as are agreeable to the good will of God, 1 *Iohn* 5. carefully avoiding all petitions, which tend to the hurt either of our selves, or our neighbour, or our God, or our Religion. For if God hear from us, and grant unto us such requests, it is in anger: according to the fiction of *Midas* his golden prayer, or wish.

Rule 3. Thirdly, we must pray in faith, (*Mark* 11. 24. *Iames* 1. 6.) being assured that God loves us, that God hears us, that God is able to help us, yea that he will help us, in as much as may stand with his glory, and our good.

Rule 4. Fourthly, we must pray with the Spirit, 1 *Cor.* 14. *Iude* 20. *Rom.* 8. 26. For if our requests be the sighs and groans of the Spirit, or dictated, and suggested unto us by the Spirit, then they shall be both pleasant unto, and prevalent with our heavenly Father.

Rule 5. Fifthly, we must pray in humility, *Luke* 18, 13. *Latrones, & Errones docent me orare. Hier. in vitas patrum*: As Beggars pray for an Alms, and Theeves for a Pardon, so must we for those things which we stand in need of.

Rule 6. Sixthly, we must pray penitently: How can we comfortably, or confidently pray unto God, untill we are assured that we are reconciled unto him, and our sins pardoned? *Non prodest medicamentum dum ferrum in vulnere. Isidor.* In vain is the plaister applied to the sore, so long as the Bullet or iron is in the wound: In vain do we pray for mercie, or any blessing from God, so long as sin is not forsaken, hated, and repented of.

Rule 7. Seventhly, we must pray perseverantly, *Rom.* 12. 12. Continuing untill God have heard our prayers, or granted our requests.

Rule 8. Eighthly, we must pray in the name and mediation of Christ, *Iohn* 16. *Acts* 4. 12. And that

I. Because he is the onely beloved Son of God, with whom God is well pleased, and in whom he is pleased with us, *Iohn* 14. 13.

II. Because Christ by his office is our Advocate, 1 *Ioh.* 2. 1.

III. Because he onely merited pardon and redemption for us.

particular Rules. Secondly, the more particular Rules to be observed in prayer, are these, *viz.*

Rule 1. First, we must pray daily, and ordinarily; remembring, that God is daily to be worshipped, but prayer is a part of his worship: wherefore we must daily pray, *Luke* 18. 1. and 1 *Thess.* 5. 17.

Rule 2. Secondly, we must pray fervently, sending forth loud clamours, and strong cries unto God, *Psalm* 55.

Rule 3. Thirdly, we must pray for particular blessings; for health, *Iames* 5. 15. for victory, rain, and the like, as was afore said: and that

I. By an acknowledgment of thy duty; that thou oughtest to pray unto God, and thou wert unworthy to receive any good thing from him, if thou shouldst be negligent herein. And

II. We must pray particularly, upon a sure hope that we shall obtain what we want, if it be good for us, and the rather, because we pray for it, which is the Lords own ordinance, appointed for the obtaining of what is awanting unto us.

Doct. 2. §. 3. *Hear the Lord of the harvest.*

We see here, that our prayers must be made unto God: for

First, Christ is the Lord of the harvest, as appears by his sending forth of Apostles and Disciples? Yea

[Mat. 10. 1 and Luke 10. 1.] Secondly, he names not himself, but *the Lord*, that he may shew that labourers come from him.

Observ. 1 Hence we may learn; That we must pray unto none, but unto the Lord, *Psalm* 50. 16.

Quest. 1. Why must we pray onely unto the Lord?

Answ. 1. First, because he onely can give unto us what we want; salvation being onely in his hand.

Answ. 2. Secondly, because he onely can attend unto the prayers of all, every where, at once.

Answ. 3. Thirdly, because he onely knows the heart, and discerns whether we dissemble with him, or pray in sincerity.

Answ. 4. Fourthly, because he loves us above all others; or none loveth us so much as he doth, *Ioh.* 3. 16.

Obiect. It will here be objected, we pray unto men for divers things: *Paul* prays the brethren, and men daily pray and petition Kings, and great, and rich men, and that lawfully, how then do we say, that we must pray onely unto God?

Answ. To pray, may be two manner of wayes understood, namely,

First, in generall, for every petition and request; and thus indeed it is true, that we may petition, sue, and make requests unto men: but it must be for some temporall, not for spirituall things: and these requests must be made unto living and mortall men, not unto the dead and glorified Saints.

Secondly, prayer sometimes is understood, καὶ ἐξοχὴν, for prayer for spirituall graces, and eternall glory, and thus understood, we must pray onely unto God.

Quest. 2. Why is God called the Lord of the harvest?

Answ. 1. First, because the harvest is his possession & right.

Secondly, because the harvest is gathered in by him. Whence we may learn; 527

Answ. 2. Observ. 2 That the collection, and gathering together of men unto the faith, and profession of Religion, is the work of God; as evidently appears thus:

First, *Election* is his Decree, and the calling of men unto the truth, first came from him.

Secondly, as it came from God, so it ends in him; for he calleth men to the profession of Religion for his own glory. Reade *Ephes.* 1. 4, 5, 6.

Thirdly, all things which serve hereunto, are but Gods instruments; whether the word, or Spirit, or Ministers, or Day (the Sabbath) or Temple (the Church) yea, or Christ himself: All these are the instruments of God, for the gathering together of men unto the faith. And therefore our Saviour here commandeth us to pray unto the Lord of the harvest.

§. 3. *That he would send forth labourers.* *Sect. 3.*

How manifold is the sending of Ministers? *Quest. 1.*

Answ.

- First, Extraordinary, as was frequent in the old Testament; when sometimes men, sometimes women were suddenly inspired with the Spirit of Prophesie.
- Secondly, Ordinary, and this is two-fold, *viz.*
  - I. An internall vocation, and call from God: and this hath in it these two things; namely,
    - First, God excites, and stirs up such to have compassion upon the Church, and Children of God; and to desire, that they were able to serve God in this great work of gathering in his harvest.
    - Secondly, then God makes them able Ministers, not of the Letter, but of the Spirit, 2 *Corinth.* 3. 6.
  - II. An externall calling from men, appointed for this end: For the gatherers of this harvest, must be both *missi*, and *permissi*; sent by God, and allowed by men.

By the name of Labourers, which our Saviour here gives to Ministers, we may observe,

That the Ministers of the word are ordained unto labour. *Observ.*

How doth it appear, that the calling of a Minister requires so much labour and pains? *Quest. 2.*

First, it appears by the names given unto them; they are called *Fishers*, *Matt.* 4. 19. *Luke* 10. 2. and commanded to be painfull & faithfull Shepherds, *Ioh.* 21. 15, &c. *Act.* 20. 28. and 2 *Tim.* 4. 2, 5. They are called *Souldiers*; and *Planters*, and *Builders*, and the like, 1 *Cor.* 9. and 3. 7. and 16. 10, 16. and 2 *Cor.* 6. 1, 5, &c. and 11. 23. *Philip.* 4. 3. and 1 *Thess.* 5. 12. and 1 *Tim.* 3. 1. and 2 *Tim.* 4. 5. *Answ. 1.*

Secondly, by the work of the Ministers, it appears that their calling requires much labour and pains: For their work is to attend unto the Church of Christ, which is no small work, containing therein these four things: namely, *Answ. 2.*

I. To preach the word publikely, *Mark* 16. 16. and

528 16. and 1 *Timoth.* 5. 17. and 2 *Timoth.* 4. 2.

II. To labour, by preaching, to make their people perfect men in Christ Jesus, 2 *Cor.* 11. 2. *Colos.* 1. 28.

III. To love their people with their hearts, and inwardly to be carefull of them, and to pray for them, *Gal.* 4. 11.

IV. To suffer affliction, and persecution (if need require) for the good of their flocks. Reade 1 *Cor.* 4. 11. &c. and 2 *Cor.* 4. 8. &c. and 11. 23. and 2 *Tim.* 2. 3. &c.

Quest. 3. How may a good Minister, and painfull labourer be known?

Answ. 1. First, a good labourer gains more by his working, than he spends upon himself in his diet: so, a good Minister doth not spend all his labour and study upon his flock, but still saves and gains something for himself, being himself bettered by his preaching and study.

Answ. 2. Secondly, a good labourer spends (in a manner) the whole day in labour, and but a small part of it in eating: so, a good Minister spends both day and night, (1 *Thess.* 2. 12. 9.) in care, labour, and study, and in comparison of the time therein spent, spends but little in refreshing of himself.

Answ. 3. Thirdly, a good workman works as painfully when his Master is absent, as when he is present: so we, though absent in body, should yet notwithstanding, be present in spirit; and as carefull privately to pray for those who are under us, as publikely to preach unto them.

Answ. 4. Fourthly, a good labourer is ashamed to come into his Masters sight, that day that he hath been idle: so, a faithfull Minister will cry *Perdidimus diem*, and grieve for the mis-spending of any one day, wherein he hath not brought some glory to God, or good to his Church, or benefit or comfort to some of his children.

Answ. 5. Fiftly, if a good labourer labour all day, and gain nothing, then he grieves for his bad successe: so the good Ministers of God grieve and mourn when they labour all night and catch nothing. Reade *Luke* 5. 5. and *Heb.* 13. 17.

Sect. 4. *Into his harvest.*

Observ. We may observe hence, That the end of a Ministers labour is to gather in Gods harvest. Here we must take notice of two things, to wit;

First, in every age of the world, there is a double labour of Ministers; namely, first, Sowing-time; then secondly, Harvest-time: first they must sow, then they must reap, *Rom.* 15. 20. and 1 *Pet.* 2. 25.

Secondly, as in *America* there is a perpetuall harvest, there being something ripe every moneth in the year, in some part or other of it: so is it with the Ministers of God in all ages so long as the world lasts, there will be a perpetuall harvest, some still ready to be gathered to the faith, and the profession of Religion.

Quest. What are the works which God requires of these labourers?

Answ. First, to sow the soil, that is, to preach the Word. And

Secondly, to water it, that is, to nourish and cherish what begins to take root, or to labour daily that the Word may be the more cleer to the understanding of the hearers; and that they may grow up, and increase in knowledge, *Ego plantavi, Apollos rigavit, sed Deus incrementum dedit. Ille primus operis dator fuit. Iste vero rigandi gratiam habuit. Ille posuit fundamentum doctrinæ Christianæ, hic ædificavit.* g. Aretius in 1 Cor. 3. 6.

Thirdly, to hedge in the corn, that it be not trampled down, that is, labour to fence them about with Commination & Threatnings, and legall feares, that thereby they may be kept from sin: and to hedge them in with sound Doctrine, that the viperous brood of Heretikes may not devour them.

Fourthly, to labour to ripen the corn, that is, to strive, that they may be the more setled, and rooted in faith, and built up in all holyness and spirituall knowledge, *Coloss.* 1. 28.

Fiftly, to harrow the field, and to break the clods, that is, to labour to break and humble the obdurate, and obstinate hearts of hardned sinners, by the hammer of the Word.

Sixtly, to gather in the Wheat, that is, to gather men unto the Communion of the Saints: for there is a double gathering of the righteous, namely,

I. By the Ministery of earthly Ministers, the Preachers of the Word, when they are gathered unto the faith, and profession of Religion and the true Church.

II. By the Ministery of heavenly Ministers, the Angels, whose by them they are gathered into Gods garner; that is, the Triumphant Church in heaven.

Seventhly, to cast the Tares into the fire, that is, to give over unto Satan those who will not repent. This we do unwillingly, and alwaies but hypothetically, because we are commanded to be mercifull and charitable, and to hope the best,

Observ. The chiefe works of the Ministers of Christ are these divers and severall works as

CHAP.

TO THE CHRISTIAN READER.

CHristian Reader, *If thou knoweſt me, I know thou ſtandeſt amazed (and no wonder) to ſee the inſolencie of this our Age; and how truly the Poet propheſied, when he ſaid,* Scribimus indocti, doctique poemata paſſim.

That with the Cripple *in the Acts, we are running, and leaping, aſſoon as ever we have found our legs: yea, undertaking to teach others, when we have need our ſelves to be taught. Indeed, great may their boldneſs be thought, that ſeek without fear to ſet forth their* knowledge, *(or rather, as I have done, their* ignorance) *and ſuffer their doings to be ſeen, they care not of whom. For, not onely thereby do they bring men to think, that they ſtand much in their own conceit; but alſo they ſeem to aſſure themſelves, that all men will like whatſoever they write, which is a great folly to imagine. Now the beſt way for an Offender (in this kinde) to finde favour, is to pretend a good intent, and if a good intention happen to produce an evill action, then to accuſe himſelf, and not to ſtand upon his own juſtification. And therfore (having by this Book both betrayed my own folly, and given great occaſion unto others to talk largely of me) that thy cenſure may be the lighter, I will Article againſt my ſelf: My intention in the publication of this imperfect Peece, was ſincere; namely, that by theſe my weak endeavours, God might gain ſome Glory, and his people (my Country-men) ſome profit; and theſe were a pair of ſuch ſharp Spurs, and prevalent Motives in, and unto me, that I fear many will either ſay, or think,* that (*according to the Proverb*) I made more haſte than good ſpeed.

Acts 3.8. Hebr. 5.12

Skilfull Muſicians are hardly induced to play, but unskilfull Fidlers will ſcrape before they be entreated, verifying the old Proverb, None ſo bold, as blinde Bayard. *Our great and learned Schollers (when they write) excuſe themſelves in their* Epiſtles Dedicatory, *or to the Reader, that they were unwilling to be ſeen in print, and were induced to write, being overcome with the importunity of their friends, who would take no* Nay: *But I cannot thus* excuſe *my ſelf (and therefore am ſo much the more* inexcuſable) *for I was not provoked, nor perſwaded to make my ſelf a publike Spectacle to all Engliſh eyes, by any friends, but willingly put my ſelf upon it, deſerving therefore the whole blame for it. Indeed the firſt Movers of this work, was Gods glory, and the Churches good; and therefore (whatſoever I deſerve) let me intreat thee* (Chriſtian Reader) *not to take that with the* left hand, *which was given with the* right; *nor* ſiniſterly *to cenſure what was* dexterouſly *meant, but to accept it in good part. The Lord commanded, that thoſe who could not bring gold, or ſilver, or purple, or ſcarlet, or fine linnen, for the making of the Tabernacle, ſhould bring Goats hair, or Rams skins, or Badgers skins; and promiſed, that their offerings ſhould be accepted, not according to the worth of the thing offered, but according to the ability, and eſtate of the offerer. Yea, God is graciouſly pleaſed to accept of a* Mite, *at a poor womans hands, and of two Talents encreaſe, where he gave no more: Wherefore do thou imitate thy Father herein, taking thankfully, and bleſſing God for a weak work, from a weak workman: And as Charity covers a multitude of ſins, ſo ſhew thou thy ſelf to be endowed with this Chriſtian vertue, by being more ready to* cover, *than* diſcover a fault, *more ready to* excuſe, *than* accuſe *the guilty.*

Exod. 25. 3. 1.

I will entreat thee breifly to take notice of two or three particulars, and ſo I will commend thee to the Lords gracious protection, and this Book to thy Chriſtian conſideration.

Firſt, I do not propound in this work, to teach Teachers, or to inſtruct thoſe from whom I might receive inſtruction; for both the language, and method, and matter, and ſtile thereof ſhew, that it was written ad vulgus, onely for the help, and benefit of the unlearned, although perhaps the wiſe may learn ſomething therein.

Secondly, I do not profeſſe my ſelf to be an Interpreter; and therefore I do omit ſome Verſes wholly, and ſome in part; picking and chuſing what I underſtand beſt my ſelf, and what I conceive may be moſt profitable and uſefull for thee.

Thirdly, a Gentlewoman having wrought in ſilk a curious Rainbow, another viewing of it, thus carped at it, that the Rainbow ſhould have all colours in it, and this was defective, not having ſuch or ſuch: To whom the skilfull Sempſter thus ſubtilely anſwers, That ſhe ſaw but one ſide of the Bow, and therefore thoſe colours ſhe could not ſee, ſhe muſt ſuppoſe them to be on the back-ſide. *Let me entreat thee (courteous Reader) to do thus, and if thou meeteſt with any Queſtion, or Objection ſleightly anſwered,*

to suppose that it is either more fully answered in some other place of this Tractate, or is to be handled more amply in the ensuing Evangelists.

Fourthly, some places I have handled herein something largely, either because I have publikely treated of them, and so my Meditations have been enlarged, or because my helps have been more therein. Now if in those places some necessary things (as thou conceivest) be omitted; Remember, I saw onely with my own dim eyes, and conceived with my own dull heart; and if I had had the eyes, fancies, and understanding of all, the work certainly would have been by much better than it is.

Fifthly, if thou meetest with any thing which thou canst not understand at once reading over, then reade it twice, that thou maist understand what thou readest; for otherwise thou wilt not benefit thy self by thy reading: Legere & non intelligere negligere est; *A man reades no more to purpose, than he understands. And if thou canst not reade the divisions, and subdivisions which ever and anon thou shalt meet withall, then repair to any Minister, or Scholler, and they will easily teach thee.*

Sixtly, if thou findest any thing which dislikes thee, either in the Method, or Matter; Remember, this is not the work of any of our Antistites, or mighty men, or Worthies of our Church; but of one who is no old man in yeers, and but a childe in Understanding. And therefore (I say) if thou spiest any faults in this untimely and imperfect Booke (as many will be spied by seeing eyes) then doe with them as Appelles did who covered Venus *mole with her finger that it might not be spied. Where the beare cannot find Origanum to heal his grief, he basteth all other leaves with his breath: So many reject whatsoever they reade, if their expectation be not fully answered in every thing: But this is no pious practise, and therefore I entreat thee not to imitate it; but make use of that which is good, and labour to hide and conceal what is amisse.*

Epistle to the Reader.

Seventhly, refuse not to buy this Book because the Author is alive; for thou needst not fear any additions at all. Master Wilson *having set out the Art of Rhetorique and in* Rome *being in danger of his life for it, was entreated when he came home, to* amend *it, that it might be re-printed: Whereunto he answered, That his Book should* mend *it self, if it would, and make him* amends *for the danger he was brought into by reason of it; for, for his part he would own it no more. So say I, take this as it is, for I assure thee, having exposed it to the wide world, I will never receive it, nor intertain it any more; but as Beggars do with their Brats, let it shift for it self. Artificers are sometimes enamoured of their own works, as* Archidamus *of his woodden Dove,* Pigmalion *of his Ivory Image, and* Atachne *of his wooden Swan: resembling herein* Narcissus, *who doated upon his own shadow. Believe me, I am none of these, for I am so sensible of my own inabilities, that none can dislike what comes from me, more than I do in my self; neither have a lower conceit of me, than I have of my self. When I call to minde, how the Arabians, being stuffed with perfumes, burn Hemlocks; and in* Hybla, *being cloyed with honey, they think it dainty to feed on Wax; and how the Eagle, fearing to surfet on spices, stoopeth to bite on wormwood: Then I confesse I have some hope that this Book will please some pallat; for we do so surfit, and are so cloyed with rare, learned, and Scholler-like Books, that plain ones, and unlearned perhaps will relish with us.*

Eighthly, although there be many defects which may occur unto thee in this Miscellany, *yet excuse them and me, thus; That as the Vine is more regarded, that beareth Grapes, than the Ash that hath nothing but leaves; and the Deer that encreaseth the Park, more than the barren Doe; and the Orchard that is fraught with fruit, than that which hath nothing but Blooms: So it is better for a man to have but a little Learning, and to employ it wholly to the good of others, than to have much buried in him, and learned onely unto himself: for* Bonum quo communius eo est melius.

Ninthly, some scapes thou wilt meet withall, which were committed through the negligence and oversight of the Printer: but they are rectified and amended in the end of the Book, in the Errata, whereunto I intreat thee to turn, when thou findest any fault, and having found the correction, to amend it with thy Pen.

Tenthly, and lastly, thou hast a profitable Index at the end of the Book, wherein thou maist see what is contained in the whole Work, and how readily to finde out any of the things contained. Thus intreating the Lord to enlighten thy understanding, that thou maist understand what thou readest; and to sanctifie thy affections, that thou mayst put in practise what good duties thou understandest; I bid thee in the Lord,

Farewell.

Thine in CHRIST JESU,

R. W.

CHAPTER X.

Verse 1. VERS. 1. *And when he had called unto him his twelve Disciples, he gave them power against uncleane spirits, to cast them out, and to heale all manner of sicknesse, and all manner of disease.*

Sect. 1. §. 1. HE called unto him his twelve Disciples.

Observ. Our Saviour heere calleth these twelve by their old name, *Disciples*, not by their new, *Apostles*; that he might teach us, That *Apostles* are not chosen, but onely out of *Disciples*: or, that we must first be *Disciples*, before we can be *Apostles*.

Quest. 1. How often were these twelve called, and sent?

Answ. Four severall times: viz.

First, when they were called into the family and society of Christ; to follow him, and to be his Disciples, *Mat.* 4. 18, &c. *Mar.* 1. 16. *Luke* 5. 10.

Secondly, when the twelve were separated from the other Disciples, unto the future Apostleship, and were called Apostles, *Mar.* 3. 13. *Luke* 6. 13. *John* 15. 16. *Mat.* 19. 28, &c.

Thirdly, when they were initiated into a particular office, and sent onely unto the Jewes: and of this the Text speaks, as also doth *Mark* 6. 7. and *Luke* 9. 1.

Fourthly, when they were fully sent, by a perpetuall ordination unto the Gentiles; as *Matth.* 28. 19. and *Mark* 16. 15. and *Luke* 22. 36. and *Acts* 13. 46. And thus we see how they were called, and sent by degrees.

Quest. 2. Why must Ministers be *Disciples*, before they be *Apostles*? the servants of Christ, before they teach others?

Answ. 1. First, because Piety is the greatest helpe unto the work of the Ministery: and therefore is first to be learnt, and laboured for.

Answ. 2. Secondly, because ability is not given by Miracle; but God blesseth our indeavours: And therefore it is necessary that learning should goe before the undertaking of the Ministery. To this purpose, mention is made of the Schoole of the Prophets, 1 *Sam.* 19. 20. and 2 *Kings* 2. 3, 5. And *Paul* telleth us how he was brought up under *Gamaliel*, and how himselfe taught *Timothy*, *Aquila* and *Apollo*: yea, hence it was that Universities were founded in those places where Christianity was embraced. And therefore, those who despise Learning and Literature, are unfit for the Ministery; neither savour of the Spirit of God.

Sect. 2. §. 2. *And gave them power.*

Observ. 1. We learne hence, That all power is from God; and every good thing in Man, is from divine strength.

Quest. 1. How doth this appeare?

Answ. 1. First, most cleerly from these Texts of Scripture, 1 *Chron.* 29. 12. *James* 1. 17. *John* 19. 11. *Mat.* 6. 14. and 1 *Tim.* 6. 16.

Answ. 2. Secondly, we have lost that power which was given us by nature, (*Rom.* 3. 23.) being now so impotent, that we cannot so much as thinke a good thought, 2 *Corin.* 3. 5. And therefore it is evident that all power comes from God: and the true way unto God, is,

First, to goe out of our selves, and to confesse and acknowledge that we have no power nor ability at all unto any thing that is good: we should confesse our owne naughtinesse, and nothingnesse, and cast our selves at the feet of God, as good *Origen* did, confessing that we are but unsavoury Salt. Then

Secondly, let us beg, and intreat new strength from God; praying with *David*, *Teach (Oh Lord) my hands to warre, and my fingers to fight.*

Answ. 3. Thirdly, it is evident that all strength is from the Lord, in the worke of the Ministery: for

I. Preaching is unprofitable, without a calling, and sending from God, *Rom.* 10. 14. How can he preach (that is, profitably; or by his preaching beget faith in you) except he be sent? And therefore except God shine in us, we cannot enlighten, 2 *Cor.* 4. 6.

II. Hearing is unprofitable, except God imprint, and infuse Faith in the Hearers: for if the Word be not mixed with Faith, it cannot profit, *Heb.* 4. 2. Now it is God that both opens the heart, (*Act.* 16. 14.) and gives a blessing to the Word, 1 *Cor.* 3. 7. *Paul* may plant, and *Apollo* may water, but God gives the increase.

Answ. 4. Fourthly, it is apparent that all power is from God; and that in regard of him all things are passive, if we looke upon Miracles, which are wrought onely by the finger of God: but of this elsewhere.

Quest. 2. To whom did Christ here give power?

Answ. To his Apostles, and in them to the Church.

Quest. 3. What power did Christ give to the Church?

Answ. 1. First, he gave a limited power, not absolute: this being so undeniable, that it is not questioned. I enlarge it not.

Answ. 2. Secondly, he gave ἐξουσίαν, authority unto them, and also δύναμιν, power, *Luke* 9. 1. Men can give the former unto Men, but not the latter; that is, Authority, but not Power; but God gives both.

I. He gives ἐξουσίαν, authority over every hurtfull thing, *Luke* 10. 19.

II. He gives δύναμιν, Power: he promised it when he was ready to ascend up into heaven, *Act.* 1. 8. And he performed presently after; reade *Act.* 3. 12. and 4. 33. and 6. 8. *Rom.* 15. 19. and 1 *Thes.* 1. 5.

Answ. 3. Thirdly, he gave a miraculous power, or power to worke Miracles, *Acts* 10. 44. and 19. 6.

Quest. 4. To how many of the Apostles did Christ give power?

Answ. Unto all, to *Judas* as well as the rest: for the Text is plaine, *He called unto him his twelve Disciples*, (now *Judas* was one of the twelve, verse 4.) *and gave them* (that is, all of them) *power*, &c.

Observ. 2. Whence we may learne, That wicked Men may be true Ministers, (*Matth.* 7. 22. and 23. 1.

2 and 1 *Cor.* 9.27.) *Balaam* propheſieth, and God often uſeth the Miniſtery, and ſervice of wicked Men; bad Miniſters may ſtrengthen the feeble hearts of the righteous, as the ſtalke upholds the Corne; and yet when the Wheat is gathered into the garner, with the ſtraw, they ſhall be burnt in unquenchable fire.

Sect. 3. §. 3. *Over unclean ſpirits, and to heale ſickneſſes and diſeaſes.*

Obſerv. The phraſe here is worth obſerving:

He gave the power over Satan, that { They might caſt him out, / They might cure ſickneſſes and diſeaſes, } Becauſe Satan wrought in them.

Whence we may obſerve, That where evils are either brought, or continued, there Satan is the cauſe thereof: for he provokes *David* to number the people, 2 *Sam.* 24. he tempts unto ſin, that God may puniſh; he hinders ſinners from repentance, becauſe he knows that would turne away wrath, and appeaſe the anger of God, *Ionah* 3.3. yea, ſometimes he is the Miniſter of God to inflict diſeaſes, as we ſee *Iob* 2. and *Luke* 13.16.

Verſ. 2. VERS. 2. *Now the names of the twelve Apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother,* &c.

Sect. 1 §. 1. *The names of the twelve Apoſtles.*

Our Evangeliſt here intimates the degrees of the Apoſtleſhip; for in the former verſe, they were called *Diſciples*, but here *Apoſtles*, after they are called, that they may be ſent abroad. But yet we ſee, that it is onely theſe twelve who are called *Apoſtles*, and not the ſeventy (although they were alſo ſent to preach the Goſpel) for they are ſtill called *Diſciples*, *Luke* 10.1.

Obſerv. Whence we learne, That there are degrees of eminencie and dignity in the Miniſtery it ſelfe; reade *Iob* 6.70. *Mat.* 19.28. and 1 *Cor.* 12. 28,29. and *Epheſ.* 4. 11.

Queſt. Who are here blame-worthy?

Thoſe who maintaine a parity, and equality of all Miniſters: Indeed as Noble-men and inferiour Juſtices are equall; and alike, in regard of their conjoynt charge, when they are joyned together in Commiſſion: ſo Miniſters are equall, in regard of the Miniſtery; but in regard of eminencie and dignity, all are not alike; for the degree of the Apoſtleſhip did excell the Diſciples and all others.

Obiect. 1. But theſe twelve Apoſtles are after this called Diſciples: And therefore Apoſtles, and Diſciples are equall; *Ieſus going up to Ieruſalem, tooke the twelve Diſciples apart in the way,* (*Mat.* 20.17.) And again, *He called his twelve Diſciples together, and gave them power,* &c. *Luke* 9. 1.

Anſw. This name *Diſciple*, is a generall name unto both: for Apoſtles and Diſciples, are not *membra dividentia*, but *Genus* and *Species*; for all Apoſtles are Diſciples, (as was ſhewed in the former verſe) but all Diſciples are not Apoſtles: And hence our Saviour ſometimes calleth the twelve, *Diſciples*, (*Luke* 9.1.) and ſometimes, *Apoſtles*, *Luke* 9.10.

Obiect. 2. But others, beſides theſe twelve, are called Apoſtles: and therefore there is no difference of degree between Apoſtles and Diſciples.

Anſw. 1. Firſt, the name *Apoſtle* is uſed diverſly, namely;

I. Sometimes κατ' ἐξοχὴν, for Chriſt; conſider the Apoſtle, and high Prieſt of our profeſſion, *Hebrews* 3. 1.

II. Sometimes extraordinarily: thus S. *Paul* is called an Apoſtle, although he were not one of the twelve, yet becauſe he was extraordinarily called by Chriſt to the worke of an Apoſtle.

III. Sometimes the word is uſed generally, for all thoſe who labour in the worke of the Miniſtery: thus *Titus* is called an Apoſtle, and alſo the reſt who were employed in the Lords worke: *Whether any enquire* (ſaith S. *Paul*) *of Titus, or our Brethren, they are* ἀπόστολοι ἐκκλησιῶν, *the Apoſtles of the Churches*, 2 *Corin.* 8. 23. And thus *Epaphroditus* is called ὑμῶν δὲ ἀπόστολον, *The Apoſtle of the Philippians*, *Philip.* 2. 25.

IV. Sometimes the name is uſed abuſively, *They that boaſt are falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt*, 2 *Cor.* 11. 13.

Anſw. 2. Secondly, although the name *Apoſtle* be thus diverſly uſed ſometimes, yet this hinders not the genuine and naturall acception of it, namely, for thoſe twelve: according to the plaine Text of Scripture, *When it was day, Ieſus called unto him his Diſciples; and of them he choſe twelve, whom he called Apoſtles*, *Luke* 6.13. where we ſee the name *Apoſtle* diſtinguiſhed from *Diſciple*, and given as proper, unto the twelve.

Obiect. 3. The Apoſtleſhip, or place of an Apoſtle, is extraordinary; and therefore from thence we cannot from thence prove a diſparity, or inequality, in thoſe who are ordinarily called, as all are now.

Anſw. 1. Firſt, it doth not ſeeme that the place of an Apoſtle was extraordinary: for although S. *Paul* ſhew many extraordinary callings, and places, and things in others, beſides Apoſtles, 1 *Cor.* 12. 28,29. yet he omits them all, *Epheſ.* 4.11. ſpeaking there onely of ordinary places, and yet even there Apoſtles are mentioned. But

Anſw. 2. Secondly, the beſt rule of perpetuity, is Uſe, and Neceſſity: and therefore by way of diſtinction, I ſay,

I. In the Apoſtles, there were ſome things which were extraordinary; as to worke Miracles. And

II. Some things ordinary; as to governe Churches, to call Councels, to determine of Controverſies, and points in difference, *Act.* 15. Now although the firſt were peculiar unto themſelves, yet the ſecond is communicable unto others; that is, principally to thoſe whom God hath raiſed to greater eminencie, and dignity in the Church.

Sect. 2. §. 2. *The firſt Simon, who is called Peter.*

Queſt. 1. How many names had this firſt Apoſtle?

Anſw. Three; namely, 1 *Simon*, which ſignifies either fatneſſe, (*Staplet. ſ. Mar.* 3.) or obedient. 2 *Peter*, πέτρα, from a Rock; namely, either from Chriſt, or from his confeſſion of Chriſt, *Matth.* 16. 18. 3 *Cephas*, a Rocke, or a ſtone, *Ioh.* 1.42.

Queſt. 2. When was he firſt called *Peter*?

First,

Anſw. 1. Firſt, certainly not when he was brought by *Andrew* unto Chriſt, *Ioh.*1.40. Neither

Anſw. 2. Secondly, when he was called with *Andrew*, from mending the Nets, *Marke* 1 16. But

Anſw. 3. Thirdly, when the twelve were ordained by Chriſt, to be with him, and to goe to preach, *Mark.* 3. 13, 14.

Anſw. 4. Fourthly, & therfore it was before they were actually ſent to preach, and work Miracles: of wch ſending, this Text ſpeaks; as alſo, *Mar.*6. 7.

Becauſe it is here ſaid, *primus Petrus*, *The firſt, Peter:* the Papiſts collect, (though falſly) That *Peter* was the Prince of the Apoſtles, and that he was Primate of them, and had preheminence above them: And they object for the proofe of *Peters* preheminence, many things; namely,

Object. 1. Firſt, *Peter* was the firſt that confeſſed and acknowledged Chriſt to be God: therefore he is the Prince of the Apoſtles.

Anſw. Both Antecedent and Conſequent are falſe, or uncertainly true. The whole Argument ſtands thus:

He that firſt confeſſed, and acknowledged Chriſt to be God, is the chiefe of the Apoſtles.

But *Peter* firſt confeſſed, and acknowledged Chriſt to be God.

Therefore *Peter* is the chiefe of the Apoſtles.

The firſt propoſition they prove not, either becauſe it is too hard to doe; or elſe becauſe to prove the truth thereof, is to overthrow the ſecond Propoſition, which they fight mainly for.

The 2d propoſition is falſe, That *Peter* was the firſt who acknowledged Chriſt to be God. For

Firſt, he was acknowledged by *Iohn Baptiſt*; *Behold the Lambe of God*, *Ioh.* 1.36.

Secondly, he was acknowledged by *Andrew*; *We have found the Meſſias, the Chriſt*, *Ioh.* 1. 41.

Thirdly, he was acknowledged by *Philip*, before any confeſſion from *Peter*, that we reade of; *We have found him, of whom Moſes in the Law, and the Prophets did write, Ieſus of Nazareth*, *Ioh.*1.45.

Fourthly, he was moſt plainly acknowledged by *Nathaniel*; *Rabbi, Thou art the Son of God, thou art the King of Iſrael*, *Ioh.* 1.49. And therefore, if the Major of this Argument be true, then the Minor is falſe: and if the Major be falſe, then the Minor follows not from it, but is plain *Nonſenſe*. For if he who firſt acknowledged Chriſt to be God, be the chiefe of the Apoſtles, then *Iohn Baptiſt*, or *Andrew*, or *Philip*, or *Nathaniel*, are rather than *Peter*. Now if this Major be falſe, That he that firſt confeſſed and acknowledged Chriſt to be God, is the chiefe of the Apoſtles; then this is true, That he that firſt confeſſed Chriſt to be God, is not the chiefe of the Apoſtles: to which, adde their Minor, and the Concluſion will be this; Therefore *Peter* is not the chiefe of the Apoſtles.

Fiftly, *Peters* confeſſion is made in the name of all the Apoſtles, or the reſt of the Apoſtles did confeſſe, together with *Peter*, Chriſt his Deity; as appeares by the Plurall number, *We believe, and are ſure that thou art that Chriſt, the Son of the living God*, *Ioh.*6.69. If we conſult with *Cyprian*, *Hilary*, and *Beda*, concerning *Nathaniel*, they will tell us, *Eum agnoviſſe Chriſti divinitatem*: That he acknowledged Chriſts Deity. If we aske *Auguſtine* and *Primaſius*, what they thinke of him; they will tell us, *Confeſſionem eandem, quam Petrus diu poſtea profeſſus*: That his confeſſion of Chriſt was the ſame with that which was made by *Peter*, long after. See *Fulke* againſt *Rhem.* S. *Mat.*16.18. 3

Sixtly, I might take the Papiſts firſt Propoſition; and from thence (by adding, and proving this ſecond, *That the devils confeſſed Chriſt before Peter*) deduce a horrible, and impious Concluſion: but I forbeare it.

Secondly, they object againe, *Peter* is called *Cephas*; as much as if a Man ſhould ſay, κεφαλη, the Head, or a Head: Therefore he is the Prince, and Primate of all the Apoſtles. *Object.* 2.

Anſwer. This is too great audaciouſneſſe and preſumption, in divine things, to make (*quidlibet e quolibet*) any thing of any thing, to prove any Tenet by any Text: but it is here inexcuſable, to wreſt that which the holy Ghoſt hath expounded; and to call that a Head, which he cals a Stone, (*Ioh.* 1. 42.) and to make that a Greeke word, which is a Chaldean.

Object. 3. Thirdly, they object againe, He is called *Peter*; and that not in the beginning of his calling, but when the twelve Apoſtles were ordained to be ſent abroad to preach, *Mat.*5.1. and *Mar.*3.13.

Anſw. 1. Firſt, it is uncertain when he tooke this name of *Peter*. But perhaps

I. It was included under *Cephas*, which was given him, *Ioh.* 1. 42. Becauſe the one ſignifies a Stone, and the other a Rocke. Or

II. Perhaps this name was impoſed upon him, when he was called with his Brother *Andrew*, to be a Diſciple of Chriſt, *Mat.*4.18. Or

III. Perhaps afterwards, when he made his confeſſion of Chriſt, *Mat.*16.18.

IV. But I care not to grant what they deſire; *viz.* That this name, *Peter*, was given unto him when the Apoſtles were ordained; becauſe it may ſeeme ſo from *Luke* 6. 13, 14. where it is ſaid, that *Ieſus choſe twelve, whom he called Apoſtles, Simon, whom he alſo named Peter*, &c.

Anſw. 2. Secondly, he was then called *Peter*, (*Ad diſtinguendum ab altero Simone Chanani*, *Hier.* ſ.) that he might be diſtinguiſhed from the other *Simon* the Canaanite.

Anſw. 3. Thirdly, there is a difference betweene *Peter* (derivatively) and *Petram*, a Rocke; becauſe *Petra* either ſignifies Chriſt, 1 *Cor.*10. or *Peters* confeſſion; as many of the Fathers expounded it.

Anſw. 4. Fourthly, if *Peter* be not the Rocke it ſelfe (as I hope they will not ſay) but onely built upon the true Rocke, Jeſus Chriſt; then he is no more than are all the other Apoſtles, yea all the faithfull, for they are built upon Chriſt, *Rev.* 21. 14. *Epheſ.*2.20. and 1 *Pet.*2.5, &c.

Object. 4. Fourthly, *Maldonat* objects here, That *Iudas* is named laſt, of all the twelve: And why? onely becauſe he was worſt of all, and moſt unworthy: And therefore *Peter* was named firſt, becauſe he was the beſt of all, and moſt worthy.

Anſw. 1. Firſt, it is no plauſible arguing from a Traytor to a Primate, or Prince.

Anſw. 2. Secondly, grant it, that *Iudas* was the moſt unworthy, and *Peter* the moſt worthy, in regard of

4 age, or eloquence, or a grace in ready speaking, or the like; yet this is nothing to the purpose, because we speake not of intrinsicall dignity and worthinesse, or eminencie of parts, but of authority and power.

Answ. 3. Thirdly, the Antecedent is false, if *Chrysostom* be to be beleeved before *Maldonat*; for he saith, That *Iudas* is not named last of all for his wickednesse, but perhaps because he was last called of all the Apostles, or because Christ placed him so; and that, neither in regard of dignity or power, but of order. For it is requisite and necessary, in all troups or multitudes, that there should be a first and last.

Object. 5. Fiftly, they object, But it is said *Peter*, πρῶτος, *the First*, in this verse: this is the objection of *Bellarmine, lib.* 1. *de Pontif. cap.* 18. and of *Stapleton. f. Peter* is named first, and that by all the Evangelists; who, although both *Marke*, and *Luke* vary from *Matthew*, in the placing of some of the rest, yet all three name *Peter* first: whereby it is apparent that he is first, in regard of dignity and power.

Answ. 1. First, *Peter* is named first: therefore he is the chiefe, follows not; for *Priscilla* is not better than her Husband, because she is first named in the Text, and *Aquila* after her, (*Acts* 18. 26.) S. *Paul* himselfe saying, that *the man is the womans head*, 1 *Cor.* 11. 3.

Answ. 2. Secondly, this word πρῶτος, First, (as *Theophylact* interpreteth) hath reference to his brother *Andrew*, who was called before, and *Peter* after: for these two Brothers were πρωτόκλητοι, the two first that were called.

Answ. 3. Thirdly, if the rest of the Apostles be not named according to dignity (as the Papists grant) then why should we thinke that *Peter* onely is? Let them give a reason of it, without begging the question.

Answ. 4. Fourthly, it is evident, that the Scripture doth not perpetually observe the same order in such rehearsals; as *Rezel.* 21. 19. the twelve Apostles are compared to twelve precious stones, whereof the Jasper is the first; but *Exod.* 28. 20. where the twelve precious stones are named, which should be set in *Aarons* Brest-plate, the Jasper stone is the last. Now if the Jasper, for the dignity thereof, do signifie *Peter* in the *Apocalypse*; how then is it placed last in *Exodus*? And therfore we may here say with *Origen*, who thus writeth of the order of the twelve Patriarchs; *Sciendum est quod in singulis locis, &c. Hom.* 17. in *Gen.* It is to be marked, that every where, where the Scripture maketh mention of the Patriarchs, there is great diversity in the order: for there is one order observed in their nativity, (*Gen.* 29.) another in their going downe into *Egypt*, (*Gen.* 46.) another when they are blessed of *Iacob*, (*Gen.* 49.) another when they are numbred to doe any thing in the wildernesse, (*Num.* 1.) another when the Land of *Canaan* was divided. After the same manner, when the twelve Apostles are named, they are not alway set downe in the same order, as followes by and by.

Answ. 5. Fiftly, to that of *Stapleton* (alleaged also by *Bellarmine, lib.* 1. *de Pontif. cap.* 18.) that *Peter* every where is named first, though the rest be not set down alwayes in one order. I answer, so is *Reuben* the first named of all the Patriarchs, in those five severall places noted by *Origen*, in the former answer; he is the first borne, first entreth into *Egypt*, first blessed, first numbred, first divided; yet *Reuben* for all this, was not the chiefe among the Patriarchs: neither by this reason, is *Peter* the greatest among the Apostles.

Sixtly, *Peter* is not alwayes named first; for *Iames* is named before him, *Galath.* 2. 9. *And when Iames, Cephas, and Iohn perceived, &c.* Two shifts *Bellarmine* hath for this; the first is grosse, the second is good. *Answ.* 6.

I. He denies the Text, saying, It should be read *Cephas, Iames* and *Iohn*: but this is grosse, to cut a knot, which he should, but cannot untie. Or

II. He saith, *Iames* is read first, because he was Bishop of *Ierusalem*: this reason is good, because hereby he directly overthrows himselfe; for if *Iames* be mentioned first, because he was Bishop of *Ierusalem*; then at *Ierusalem*, *Peter* was not before *Iames*, but next unto him; and consequently not Prince of the Apostles.

Thus also his Brother *Andrew* is named before him, *Iob.* 1. 44. and he not named first, before the rest, but onely with the rest, *Mat.* 20. 24. *When the ten* (whereof *Peter* was one) *heard this, they disdained.*

Seventhly, *Peter* is named first, because he was the most ancient in yeeres, or one of the first that was called: And so S. *Hierome* saith, asking the question why *Peter* was preferred before *Iohn*; *Ætati delatum est, quia senior erat*: His age was preferred, because he was the elder [h]. *Answ.* 7.

[h] Lib. 1. Adverſ. Iovin.

Eightly, the Catalogue of the twelve Apostles, is thrice recited, namely, by the three first Evangelists, that we might fully know by whom Christ planted the first Church through the whole world: but in the order of reciting the Apostles, lurks no mystery, if we may credit *Theophylact*, who saith, ἀδιαφόρως, *Indifferenter sic recenseri, nulla dignitatis vel potestatis ratione habita.* The holy Ghost names the Apostles indifferently, not having therein any respect either unto their dignity, or power. *Videsne non ex dignitate nominatos, quia Iacobus ante Iohannem* [i]; We see the order of dignity is not observed in the reckoning up of the Apostles, because *Iames* is named before *Iohn*. *Ne quis ob hoc* (*quod Prius nominatur*) *primum faciat Petrum* [k]. Let none thinke *Peter* to be the chiefe of the Apostles, for this reason, because he is named first of all. *Answ.* 8.

[i] Chryſ.

[k] Baſm. f.

Ninthly, I conclude and confesse, that there is a Primacie among the Apostles, *Sed ordinis, potestatis, confessionis, non honoris*: But it is of order, not of power; of confession, not of honour: and thus we grant *Peter* to be Chiefe of the Apostles. *Answ.* 9.

[l] Ambro. f.

Sixtly, and lastly, *Maldonate* upon this verse, objects yet further, *Peter* is called here πρῶτος, *First*, absolutely, and none are called the second, or third, therefore *First* doth not denote a Primacie or Precedencie, but onely an Order. For if any had beene called second, he might then have rather seemed to have been inferiour unto *Peter*, who is called *first*, as the second in the kingdome *Object.* 6.

or the next unto the King, is inferiour unto him.

Answ. 2. Secondly, but neither is this perpetuall, or universally true, things or persons, being often called first, and second, in regard of time, not of honour, or order; as we reade of a first man, and a second, 1 *Corinth.* 15.47. And yet the first is not the chiefest, or most honourable, or of most power, and dignity; for the first man is of the *earth, earthy: but the second man is the Lord from heaven*: And therefore the Jesuite may as well prove hence, *Adam* to be more worthy then Christ, as *Peter* to be more worthy than the rest of the Apostles [m].

[m] Pareus, 5.

Verse 5. VERS. 5. *These twelve Iesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any City of the Samaritans enter ye not.*

Sect. 1. §. 1. *Goe not into the way of the Gentiles.*

Quest. 1. What is meant here by the way of the Gentiles?

Answ. Way is taken
- First, sometimes for this whole life, as *Math.* 5.25. and 7.13. *Iohn* 14.4.
- Secondly, sometimes by the way of the Gentiles is meant, wicked manners, and vaine customes; Reade *Psalm.* 1.1.6. and 10.5. and 14.3. &c. *Ioh.* 24.23. and 34. 11.21. *Esa.* 59.7. *&c. Ierem.* 10.2.3.
- Thirdly, sometimes by the way of the Gentiles, is meant, the wayes, or pathes, by which men went unto the Gentiles. As *Ierem.* 2.18. *Esa.* 7.3. and 9.1. and 11. 16. And thus it is taken in this place.

Quest. 2. Why are the Apostles forbidden to preach unto the Gentiles?

Answ. 1. First, because they were strangers from God, and the Covenant of mercy, *Ephes.* 2.12, 14. *&c.* and 4.18.

Answ. 2. Secondly, because the Covenant of grace was onely made with *Abraham, Isaac*, and *Iacob*; and therefore the Israelites were called the people of the Covenant, *Psalm.* 110.2. *Esa.* 2.3. *Mich.* 4.2. yea hence Christ is called the Minister of the Circumcision. *Rom.* 15.8. &c. And the Oracles of God are said to be committed unto them, *Rom.* 3.2. and 9.4.

Object. But it may here be objected, that Gentiles were admitted to the hearing of the word, yea and that by the precept of Christ, who commanded his Disciples (after his resurrection) to goe into all the whole world, and preach the glad tydings of his passion, and Ransome, payd for all men [n].

[n] Math. 28.19. and Mark. 16 16.

Answ. 1. First, the preaching of Christ belongs of right unto the Jewes; whence it is said, *salvation is of the Iewes*, (*Rom.* 9.4.) And that *the Gentiles partake of their spirituall things, Rom.* 15.27 [o].

[o] 2 Cor. 9.11.

Answ. 2. Secondly, as yet the fulnesse of time was not come, that Christ should be manifested unto the Gentiles, (*Galath.* 4.4.) and therefore God as yet suffered them to walke in their own waies [o].

[o] Acts. 14. 16.

Answ. 3. Thirdly, the word was not preached, nor Christ proclaimed to the Gentiles, untill the Jewes were rejected, and had rejected the promulgation therof: And thence the fall of the Jewes is called the riches of the Gentiles, *Rom.* 9.12.25 Yea hence it is said, that it was necessary the Gospel, should be first preached unto the Jewes, *Acts.* 13.46. 5

Sect. 2. §. 2. *Into the Cities of the Samaritans enter ye not.*

Quest. 1. Why doth not our Saviour say here as before; *enter not into the way of the Samaritanes*, but *into the City of the Samaritanes*?

Answ. 1. First, perhaps it was, because the Gentiles being more remote from them, they must necessarily undertake a journey for to come unto them: And therefore our Saviour saith, *Goe not into the way that leads unto the Gentiles.* But the Cities of the Samaritanes were nigh at hand, wherfore he saith, *enter not into them.* Or

Answ. 2. Secondly, perhaps it was, because he could not prohibit them the waies and pathes of the *Samaritanes*; *Samaria* being situate betwixt *Iudea*, and *Galile*, (*Iohn* 4.4.) *Gualt. f.* and *Ioseph. Bel. Iud.* 3.2. And therefore our Saviour saith, *enter not into their Cities*, and not *go not into their wayes*; for they could not avoid that when they went too and fro betwixt *Iudea* and *Galile.*

Quest. 2. Why doth our Saviour speak here in the singular number, εἰς πόλιν σαμαριτῶν μὴ εἰσέλθητε, *enter yee not into the City of the Samaritanes*?

Answ. 1. First, some thinke that here is *Numerus pro numero*: the singular number for the plurall.

Answ. 2. Secondly, *Erasmus* thinks our Saviour to speak this κατ' ἔξοχήν, as if hee would say, Enter into no one City of theirs at all.

Answ. 3. Thirdly, others say (and *Erasmus* doth not gainsay it) that our Saviour speaks here of *Samaria* it selfe.

Answ. 4. Fourthly, but there were other Cities besides this, which were possessed by the *Samaritanes*, as appears plainly *Iohn.* 4.5. And therefore the meaning plainly is this, that the *Samaritans* must not be taught, which Inhabited those places, which once belonged unto the ten Tribes.

Here wee may observe these few short particulars, namely;

First, that the ten Tribes were separated from the other two under *Ieroboam.*

Secondly, that *Samaria* was built by *Omri*, 1 *King.* 16.24.

Thirdly, that it was made the head of the ten Tribes.

Fourthly, that it was depopulated, and the inhabitants carried into captivity by *Hoshea*, 2 *King.* 17.

Fiftly, it was destroyed by *Hircanus*, and re-edified by *Herod*, and called *Sebaste. Ioseph.* 13.18.

Sixtly, who these *Samaritanes* were, followes by and by.

Quest. 3. Why must not the *Samaritanes* be taught, or preached unto? was not the promise made to the twelve Tribes?

Foure reasons may be given hereof. To wit,

I. Because they were Apostates. *M.*

II. Because they were odious to the Israelites. *N.*

III. Because they were not Jewes at all. *O.*

IV. Because thus the rejection of the Jewes is justified. *P.*

M. First, the word must not be preached unto the *Samaritans*, because they had relapsed, and fallen from the profession of the true Religion; and that *M Answ.* 1. *swer.* 1.

6 I. Under *Ieroboam*, (1 *King* 12. 28. *&c.*) and all his successours untill *Hoshea*. And

Observ. 1 II. Being admonished by the punishment of Lions, yet they abstaine not from their Idolatry, 2 *King.* 17. Whence we may learne, that those who forsake Religion, shall be rejected and cast off; when the Church had married an harlot (*Gomer*) the issue was *Lo-ruchama*, and *Lo-ammi*, *Hos.* 1. The meaning is, that when any particular Church shall fall from God unto Idols, from the worship of the Everliving God, to the service of false Gods, and Idolatry; that then they shall be no longer the Lords people, nor pityed of him, or made partakers of mercy by him. We see this in *Ephraim*, *Hos.* 13. 1. and 14. 1. And in the parable of the Vineyard which must be let out unto other Husbandmen. The end of all Gods Ordinances, is to bring us unto Religion, and to make us subject therunto: For this end we were

p. Tit. 2. 14. separated, p elected, called, q and created r. And

q 1 Thes. 4. 8. therefore we need not go to search the secret will, and hidden decree of Gods predestination; neither must wee too much presse or inforce the

r Ephes. 2. 10. words of an externall Covenant; but we must examine faithfully, whether we have addicted our selves unto Religion, or separated our selves from it.

Quest. 4. Who erre here?

Answ. 1. First, those that boast of an outward Covenant, as the Israelites did in times past; and as the Papists do now: who bragge of our Saviours words unto S. *Peter*, I have prayed for thee, that thy faith should not faile, *Luke* 22. This should remember, that the Covenants which God makes with a people or nation, are alwaies conditional, as is evident, *Rom.* 11. 22. yea hee will rather raise up Children to *Abraham* of stones, than have wicked Children, *Matth.* 3. For although the promises were made to Israel, yet not to Israel according to the flesh; as we see by the rejection of *Ephraim*, *Hos.* 13. and *Iudah*, *Ezech.* 16 And therefore the Church of *Rome*, in stead of boasting of promises which wrestedly are applyed unto them; they should examine, whether they be not separated from the true Religion? namely;

I. Whether the authority of the word of God, (with them) be whole, and sound, or corrupted rather by their false expositions, and wicked additions of Traditions, which they equall with the Scripture, and hold as available and sufficient to build an Article of faith upon, as the word?

II. They should enquire if they have not diminished, and lessened the merits of Christ, as insufficient to save us from punishment, without our own humane satisfactions.

III. They should examine, if most palpably they have not given the worship due onely unto God, to Idols; and set up the abomination of desolation in the holy place?

IV. They should marke, if they have not invented other sacrifices, besides Christ, by which they hope to be saved; as the Church treasure, and the Popes pardon, and merit of their own workes, &c.

V. They should consider if they have not diminished, and lopped off an essentiall part of a Sacrament from the Church; taking away from their Laity the Cup, although the contrary was both plainly prescribed by Christ, and practised by his Apostles. If they consider these and many more things, wherin they have degenerated from the primitive Church, they will have small cause to boast.

Secondly, they erre here, that boast of their *Answ.* 2. profession, and vocation, without sanctification: certainly outward things are insufficient to bring us to heaven; for therunto is available, only the application of the death of Christ, revealed to the heart by faith: But yet these things cohere and go together, as the Tree and the fruit doth. And therefore let none dreame of a vocation without sanctification; for whosoever is called, and regenerated, is sanctified, *Rom.* 8. 30. 2 *Cor.* 6. 11. Thus we have the first reason, why the Apostles must not preach to the Apostate *Samaritans*.

N. Secondly, the word must not be preached to *N Answ.* the *Samaritanes*, because they were odious to the 2. Israelites; according to the womans speech, *The Iewes have no commerce or Communion at all with the Samaritanes*, *Iohn* 4. And hence the *Samaritanes* would not receive Christ into one of their Cities, because they perceived he was going to Jerusalem, *Luke* 9. 53. And the Jewes thought that they could not disgrace Christ more, than by calling him a *Samaritane* s. So inveterate was the s *Ioh.* 8. 49 hatred betwixt the Jewes and the *Samaritanes*.

Why were the *Samaritanes* so odious unto the *Quest.* 3. Jewes.

First, because they being Gentiles, possessed *Answ.* 1. the inheritance of the Israelites: as appeares, 2 *King.* 17.

Secondly, the Jewes hated them, because they *Answ.* 2. were Idolaters; and that,

I. Under *Ieroboam* 1. *King.* But

II. More under *Salmanasser*; for he brought in amongst them, five Nations, or five severall sorts of Heathenish people, with their household, and Country Gods t, or rather seven sorts of Idola- t *Ioseph* ters (2 *King* 17.) who ceased not from their Idol- *Antiq.* atry, though they were extreamly punished 9. 14. with Lyons.

Thirdly, the Jewes hated the *Samaritanes*, be- *Answ.* 3. cause they were perpetuall enemies unto the Jewes, reade *Ezra* 41. 2. 10. *Nehem.* 41. &c. Yea when the Jewes were in affliction, the *Samaritanes* u *Ioseph* denied that they were Jewes, or any thing of *Antiq.* kinne unto them u. 9. 14. and 11. 4. 8.

Fourthly, the *Samaritanes* were hatefull unto *Answ.* 4. the Jewes, because they despised the Prophets, admitting and embracing onely the *Pentateuch*, or five Books of *Moses*, *Cartouf. f.* And

Fiftly, because in imitation of the Jewes Tem- *Answ.* 5. ple in Jerusalem, the *Samaritanes* built one in *Garizim*: which was founded by *Sanballat*, in the time of *Alexander* the great, and dedicated to *Iupiter* the defender of strangers, 2 *Macch.* 6. 2. and *Iosephus Antiq.* 11. 7, 8. And about this the woman disputes with Christ, *Iohn* 4. 20. *Our fathers worshipped in this mount alone, and ye say that in Ierusalem is the place where men ought to worship*: Now the reason

son why they thought that God was to be worshipped in this mountaine, was this, because *Iacob* erected there an Altar unto the Lord, (*Gen.* 33. 20.) And because *Simeon*, and *Levy*, and *Iudah*, and *Issachar*, and *Ioseph*, and *Benjamin*, stood upon this mountaine *Gerizzim*, to blesse the people when they came over *Iordan*, *Deut.* 27. 12.

Observ. 2. From the third answer we may observe, That those who are enemies to the Church of God shall be rejected: reade these places, and we shall see that God wil love those who love his Church, and hate those who hate his Church, and set himselfe against those who set themselves against his Church, *Gen.* 15. 14. *Psalm.* 129. 5. *Exod.* 23. 22 *Deut.* 33. 29. *Esa.* 29. 7. and 41. 11. and 60. 12. *Ierem.* 12. 14. *Acts.* 7. 7.

Quest. 6. Why will the Lord reject and destroy the enemies of his Church?

Answ. 1. First, because the Church is the Lords portion, and the lot of his inheritance: and therefore those who are enemies unto the Church, are enemies unto God. Reade *Deut.* 32. 9. &c. *Psalm.* 17. 8. *Zachar.* 2. 8. and 12. 2. 3. 9. and 14. 12. *Iudg.* 5. 31. and 2 *King* 19. 22. *Esa.* 49. 25. *Ioel* 3. 2. *Philip.* 1. 28.

Answ. 2. Secondly, because it is an Argument of a wicked & reprobate man to oppose the religious, or religion of Christ. *Egone ausim vel joco lacessere. Augustin.*

Object. 1. Against this answer, it may be objected, *Saul* persecuted, and opposed the Professors, and profession of religion, *Act.* 8. And yet he was no Reprobate.

Answer. But he repented of it, and continued not in it; and therefore was pardoned, 1 *Tim.* 1. 13.

Quest. 7. How are the godly, and religious opposed?

Answ. 1. First, *Accusando*, by accusing of them unjustly of any crime.

Answ. 2. Secondly, *Deridendo*, by deriding and scoffing them for their religion.

Answ. 3. Thirdly, *Impediendo*, by hindring the progresse of Religion, and their progresse in Religion, by taking away *in toto*, or lessening *in tanto*, the preaching of the Word.

Answ. 4. Fourthly, *Odiendo*, by hating them in heart. And thus we have the second reason, why the Apostles must not preach to the Idolatrous Samaritanes.

O Answer. 3. *O.* Thirdly, the word must not be preached to the Samaritanes, because they were not Iewes at all, but Gentiles; for all the Israelites were carried captive (2 King. 17. 6. 18. 20. 23.) and all the Cities were replenished with Heathens, either by *Salmanassar*, (2 *King.* 17. 24.) or by *Esar Haddon*, *Ezra* 4. 2. Against this it will be objected, that they professe themselves to be Israelites, *Iohn* 4. 20. yea at the least, they were mixed with Iewes: for in such cases, when they led any Cities into captivity; they were wont alwayes to leave some, and to reserve some remainders of the true Inhabitants, as *Ierem.* 52. 16. and 2 *King.* 24. 14. and 25. 12.

Object. 3.

Answ. 1. First, when all are not carried into captivity, but some are left; for the most part (if not alwaies) the Scripture doth expresse it, as *Ier.* 52. 16. And therefore where no such thing is expressed, we are not bound to beleeve it.

7

Secondly, they doe not seeme to be mixt; and that, *Answ.* 2.

I. Because none knew the externall worship of God, (2 *King.* 17. 26.) As appeares by this message sent to the King of *Assyria*; *The nations whom thou hast removed, and placed in the Cities of* Samaria, *know not the manner of the God of the Land, &c.* And

II. Because the King of *Assyria* upon this message sent one Priest unto them, to instruct them, 2 *King.* 17. 28.

Thirdly, their professing of themselves to be Iewes, was but hypocriticall, and counterfeit; as the Hagarens call themselves Saracens; when the State or Common-wealth of the Iewes was in prosperity, then they would be Iewes; but when the Iewes were persecuted by *Antiochus Epiphanes*, then they laid that they were not Iewes, but Sidonians [t]. *Answ.* 3. [t] Ioseph. Antiq. 9. 14. & 11. 8.

Fourthly, the Samaritane woman speakes unto Christ, according to the received manner of speech; namely, *Ex professione, non origine*, that they were of the seed of *Iacob*, or *Ioseph*, by profession, but not by descent and lineage. *Answ.* 4.

P. Fourthly the word must not be preached to the Samaritanes, because thus the following rejection of the Iewes, for the Gentiles, is justified; the Samaritanes, and Gentiles being first rejected for the Iewes. *P Answ.* 4.

VERS. 6. *But goe rather to the lost sheep of the house of Israel.* *Vers.* 6.

Who were these who are here called Israelites, unto whom the Gospel must be preached? *Quest.* 1.

The word Israel is diversly taken; namely,

First, generally for the twelve Tribes, before *Ieroboams* time, Deut. 4. 20. and 9. 26. Esay 8. 14. and 43. 1. and 44. 1. *Answer.*

Secondly, for the ten Tribes under *Ephraim* and *Samaria*; and this is frequent with the Prophets after *Ieroboams* time.

Thirdly, sometimes for the people of *Iudah* and the two Tribes, 1 *King.* 12. 17. Esa. 1. 1. 3. and 4. 2. 3. and 5. 7. *Zeph.* 3. 14. *Zach.* 1. 19.

Fourthly, Israel sometimes signifies the Elect, and Predestinate nation, and people, and thus it is taken divers times in the Epistle to the *Romans*.

Now it is taken in this place in the third sense, for *Ierusalem*, *Iudah*, *Benjamin*, and the Levites there; and not in the first or second acception, because (in the former verse) they were forbidden to goe unto the Samaritanes; nor in the fourth signification of the word, because then all the Iewes should have beene permitted, and many who were elected among the Gentiles, and so Samaritans prohibited and debarred of the Word.

How can these be called Israel? For *Quest.* 2.

I. The name was given unto *Iacob*, and derived unto all the twelve Tribes. And

II. After the twelve Tribes were divided into Ten and Two; the name Israel was given to the ten; and the two Tribes, *Iudah* and *Benjamin* were called by the name of *Iudah*, or Iewes. And

III. There were by many more, in the ten

8 Tribes, than in the two; for as *Ephraim* was the greatest, so *Benjamin* was the least. And therefore how can the people of *Iudah*, the two Tribes, be called Israel?

Answ. 1. First, some in answer hereunto, fly unto the Allegoricall sense; for Israel after the flesh, (1 *Cor.* 10. 18.) and this is frequent in the New Testament. But this seemes not, because then all the Elect among the Samaritanes and Gentiles, should be denied the word of God.

Answ. 2. Secondly, the name Israel is justly given to *Iudah*, in a double regard; namely,

I. Because it is the name of the Covenant; but the Covenant was made with *Iudah*, *Zeph.* 3. 15. And

II. Because the ten Tribes were carried into captivity; and if any remained, they were polluted with Idolatry among the Heathens: whence we may learne,

Observ. 1. That multitude, glorious names, and titles, outward prerogatives, and privileages, doe not confirme the true Church.

First, not multitude; for evill men and Heathens may be as the sand by the Sea-shore [x].

x Rom. 9. 27.

Secondly, not glorious names and titles: for

y Apoc. 2. 9. *All are not Iewes that are so called* [y].

Thirdly, not outward prerogation: For *To the Iewes were committed the Oracles of God*: and yet they were rejected at last for their disobedience, *Rom.* 3. 1. 2. and 9. 4. 6. and 10. 3.

Quest. 3. Why will none of these prove a true Church?

Answ. 1. First, because God judgeth us by our hearts, and inward man; and therefore no outward thing will approve us unto God, 1 *Sam.* 16. 8.

Answ. 2. Secondly, because all outward things are mutable; therefore none can be a marke of the true Church: The Vineyard is sometimes let out to other husbandmen.

Answ. 3. Thirdly, but I may yet further answer, that Christ doth not here simply name Israel, but the house of Israel: as if our Saviour would say, whersoever they are (if so be they be but true Israelites) they belong to this house, Temple, *Zion*, *Ierusalem*. Hence observe,

Observ. 2. That they are not acceptable unto God, who separate themselves from the house of God, *Rom.* 16. 18. *Iude* 19. Yea hence profession and society are joyned together, *Heb.* 10. 23. 25. The truth hereof more particularly appeares thus.

First, the Church is but one house, yea one body. And

Secondly, Vnion and Vnity is a signe of the true Church, *Act.* 5. 12. 13. and 1. 14. and 2. 42. and 4. 32.

Thirdly, Vnion is a signe of our union with our head, 1 *Iohn* 1. 3. And therefore Christ wisheth it, and prayes for it, *Iohn* 17. 11. 22.

Quest. 4. How manifold is this Vnion?

Answ. Two-fold, namely:

First, generall, in profession this is mentioned, *Heb.* 3. 1. and 4. 14. And

Secondly, particular, in the worship of the Temple: for the Lord loves publike assemblies.

Quest. 5. Who are faulty here?

Answ. 1. First, those who separate themselves from the Church: Certainely these were alwayes odious, that is, Donatists, Circumcellions, Separatists, and the like.

Quest. 6. Is all kind of separation evill, and to be avoyded?

Answ. 1. First, wicked men must be severed from the assemblies of the Saints, *Ier.* 15. 19. *Ephes.* 5. 7. 11.

Answ. 2. Secondly, wee must goe out from among wicked Idolaters, *Esay* 52. 11. and 2 *Corinth.* 6. 14. 17. and *Revel.* 18. 4. And this is blessed, *Luke* 6. 22.

Answ. 3. Thirdly, but we must not separate our selves from the Church of God; for although we are separated, *Tim.* 2. 14. yet it is, not from, but into the society of the Church, 1 *Pet.* 2.

Answ. 2. Secondly, those who refuse the holy worship of the Temple, and publike assemblies: let those who neglect the Congregation of God, and his publike service, and thinke they can serve him as well at home, reade considerately these places, *Psal.* 68. 26. and 96. 6. & 100. 4. & 111. 1. & 122. 1. and *Act.* 2. 46. and 1 *Corinth.* 11. 18. and 14. 34.

Quest. 7. Why were the Apostles sent unto *Israel* to preach the Gospel?

Answ. 1. First, because Christ would have it so; or that he might shew that he is obliged unto none, but will have mercy upon whom he will have mercy, *Rom.* 9. Whence we may learne,

Observ. That God directs, and sends his Ministers *Ad placitum*, whither he himselfe lists, *Act.* 14. 2. and 16. 6. And the reason hereof is, because by sinne, death is due unto all, and pardon or mercy unto none, except it be of meere grace and favour: Now the preaching, and Ministery of the Word is the way unto salvation; and therefore God gives it (and justly may) to whom he pleases.

Quest. 8. What is here required of all men?

Answ. 1. First, those unto whom God hath not sent the Word, must acknowledge & see Gods correcting hand upon them (it being a signe of anger, yea a great plague, to be deprived of the preaching of the Word) then they must hunger after it, and seeke it, and turne unto the Lord, and pray, feed us oh Lord.

Answ. 2. Secondly, those who through Gods mercy enjoy the Word, must

I. Confesse and acknowledge the great goodnesse of God, in sending it unto them. And

II. They must remember, that they are to give an account for the Word, which they are made partakers of; for God expects fruit from such: & woe be to those who frustrate his expectation, *Heb.* 6. 7. &c. And therefore such must examine,

First, If they deride, and mocke the Word which is sent unto them, *Act.* 19. 9. Or

Secondly, If they kill, and persecute the Preachers of the Word. Or

Thirdly, if they be hardned, obstinate, and rebellious, refusing to heare, *Rom.* 10. 20. Or

Fourthly, if the Word heard, be not mixed with faith, *Heb.* 4. 2. Or

Fiftly, if they begin in the Spirit, but end in the flesh, *Gal.* 3. 3. Certainely heavie is the account which those have to make, which shew forth no other fruit of Preaching than these.

Answ. 2. Secondly, the Apostles must goe now only to the lost sheepe of the house of Israel, that the mouthes of the Jewes might be stopped, or that they

they might have no exception against him, saying, He sent his Disciples to the Gentiles and Samaritans, who were thought by the Jews, to be most vile. *Hier. ſ.*

Answ. 3. Thirdly, Christ sends his Apostles to the house of Israel, that he might thereby shew that he was not angry, although they had despised him: *Ergo leni phrasi demulcet: Oves (non sponte errantes sed) seductos- periturosq; &c.* And hence he calleth them Sheep, but not such as wilfully wander; but such as are seduced, and led aside, and ready to perish.

Answ. 4. Fourthly, the Apostles were sent to the Israelites, that Christ their Master might first exercise them in *Judea*, as in *Palustra*, that they might afterwards be more fit to indure the lists of all nations. *Chrysſt. ſ. hom.* 33. And

Answ. 5. Fifthly, because the Law ought to have this privilege, to enjoy the first preaching of the Gospel; and hereby the sinne of the Jews was made the more inexcusable, in that they were with more diligence instructed; who notwithstanding, received not the Gospel: when as the Gentiles, towards whom lesse diligence was used, received it. *Hilar. ſ.*

Answ. 6. Sixtly, Christ sends his Apostles to Israel, because he was sent to be the Minister of the Circumcision, and to fulfill the promises made to the Fathers; he therefore at the first, held the Gospel within the bounds of the Elect nation; intending afterwards, when the time should be fit, to publish it to all. *Calv. ſ.*

Answ. 7. Seventhly, the moving, or efficient cause of this, was, because Israel was the Nation of the Covenant, (*Acts* 3. 25.) to whom the promises were made, (*Iohn* 4. 22. *Acts* 13. 26. *Rom.* 9. 4.) And as yet the Kingdome of Heaven (as *Ambrose* sings in his *Te Deum*) was not opened to the Gentiles; neither was to be opened, untill Christ pronounced *Conſummatum eſt*, It is finished; for the Gospel was to be published to the Gentiles, when the partition wall should be broken downe, which yet stood betwixt the Jew and Gentile; the breaking downe of which partition, was signified, when the vail of the Temple was rent asunder at the time of Christs passion. Thus this gate of the Kingdome of Heaven was opened unto the Gentiles, two manner of wayes; namely,

I. By the Resurrection of Christ. *Calvin ſ. Iob.* 4. 4. & *Ambroſ. ſ. Mortuus reſurrexit.*

II. By the obduration of the Jewes, *Romans* 11. And therefore it was necessary (saith Saint *Paul*) that the Word of God should first be preached to the Jewes; and when they would not receive it, then to offer it to the Gentiles, *Act.* 13. 46.

Queſt. 3. What if the Jewes should have admitted, and received the Word, should Salvation then have beene denied unto the Gentiles?

Answer. No: for if the Jews had but begun to convert unto Christ, they should then have been as Jesus (*Mat.* 13. 33.) and as a holy lump, (*Rom.* 11. 16.) And would certainly have endeavoured to doe, as Christs commands *Peter*, namely, being converted, to convert their Brethren, (*Luke* 22.) the Gentiles.

VERS. 7. *And as ye go, preach, saying, The kingdome of heaven is at hand.* 9

Verſe 7. *Sect.* 1.

S. 1. *And as ye go.*

From these words many things are by many collected; namely,

First, some collect hence the office of an Evangelist, or Preacher of the Gospel, to wit, to go from place to place, and not to remain or abide alwayes in one place, as we now do.

Secondly, others denie this, and that for these reasons, *viz.*

I. Because the Churches are every where now established: and therefore it becomes not us (like begging Friers) to go preaching up and downe.

II. Because this (to go from place to place) is the worke and office of an Apostle, and not of an ordinary preacher of the Gospel.

III. Because it is unworthy the office, and place of a preacher of the Gospel, to go up and downe begging for his meat, as the *Mendicants* do.

IV. Because Ministers must expect a command, or calling, sending, or at least a permission from that Church wherein they live.

Thirdly, from these words (*as ye go*) we may rather collect, That the preaching of the word, is not to be limited to a few places, but to be extended unto all, *Mark* 1. 38. This was the fire that Christ came to kindle, *Luke* 12. 49. And this was meat and drinke unto him, to preach, publish, and propagate the Gospel, *Iohn* 4. 34. *Obſerv.*

What is here required of Ministers? *Queſt:*

To snatch, and lay hold upon every occasion, of preaching the word every where. Whether *Anſw.*

First, our Church should send us to preach and plant the word in some forreigne place of heathenisme: as they did, *Acts* 13. 3, &c. Certainly if *Rome* had not caused a corrupt Religion to have been preached in *India*, she had deserved praise for sending preachers thither. Or

Secondly, whether the reverend Prelates should allow Sermons upon the weeke-dayes (as hath been in divers Shires, principally in *Yorkshire*, in the time of that famous Prelate, Bishop *Mathew*) at those Churches which have no setled preachers. Or

Thirdly, whether occasion extraordinarily offer it selfe? Now in all these cases we must willingly and readily offer our selves to preach and promulgate the Gospel: If our Church would send us abroad, we must go; If our Prelates would permit us to preach to those upon the weeke-day, who have no preaching upon the Lords day, (nor unto whom we can then preach in regard of our owne particular charges) wee should not be backward, but every one in his course helpfull, and ready to uphold and further it. If we should be intreated (when we are provided, and not employed) either by a Pastour, or his people, to preach, we should not lightly refuse it: If any extraordinary occasion should invite us to preach, we should not decline, but embrace it: That is, if a Minister should come to a setled congregation upon the occasion of some

Baptizing,

10 Baptizing, or Marriage, or Buriall, or Faire, or the like; if he were provided, and permitted, it were Chriſtian-like done to preach: For when Chriſt ſaw a multitude, he began to preach, *Mat.* 5. 1. upon which words *Muſculus* obſerves, *Quando datur frequens congregatio excitantur Miniſtri ad concionandum.* And thus *Peter*, *Acts* 3. and *Paul*, *Acts* 17. take occaſion to Preach Chriſt.

Certainly, if

Firſt the obedience of the Church be obſerved, that we have a commiſſion, or at leaſt a permiſſion to Preach from the Church wherein we live. And

Secondly, if the rule of decencie be obſerved. And

Thirdly, if ſcandals, and giving of juſt offences be avoided: Then the word may be preached alwayes, and every where, in ſeaſon, and out of ſeaſon, 2 *Tim.* 4. 2. both becauſe it is the word of God, and ſeed of ſalvation; and alſo becauſe herein we imitate our Lord Chriſt.

Sect. 2. §. 2. *Preach.*

Wee ſee here that loſt and wandering ſheepe muſt be reduced, and brought home againe: and that by the Preaching of the word, to teach us,

Obſerv. That the meanes of bringing us home unto Chriſt, is the preaching of the word: the truth hereof in generall appeares by theſe places, *Rom.* 1. 16. and 16, 25. and 1 *Corinth.* 1. 18. 21. *Titus* 1. 3. But more plainely by theſe particulars, namely;

Firſt, becauſe as God gave his word, ſo hee gave alſo Preaching (*Rom.* 10. 8 and 1 *Pet.* 1. 25.) and Preachers, *Epheſ.* 4. 11.

Secondly, becauſe God forbids thoſe to Preach, who are not ſent, *Rom.* 10. 15, &c. or not called, as *Aaron* was, *Hebr.* 7.

Thirdly, becauſe God bleſſeth, and aſſiſteth thoſe whom he calls, and ſends: that is,

I. He enables them by his grace in ſome meaſure, for that great calling; making them able Miniſters, 2 *Cor.* 3. 6. and 4. 6. And

II. He bleſſeth their labours with good ſucceſſe, making them profitable, and powerfull, for the reducing of loſt ſheepe unto Chriſt, *Acts* 2. 47. *Romanes* 15. 29. and 1 *Corinth.* 3. 6, &c. 2 *Tim.* 4. 17.

[b] Acts 2. 41. and 4. 4. and 8 6. 35, &c. and 10. 34 &c. and 11 *Acts* 16. 6. and 19. 9. 19. 20. 26. and 13. 43 &c. and 17 11.

Fourthly, becauſe where hee will not have thoſe who go aſtray, to be reduced, and brought backe, there he denies the word, *Amos* 8. 11, &c. *Acts* 16. 6. and 19. 9. Fiftly, becauſe ſtill thoſe who are converted, are converted by Preaching. Reade the places in the margent [b].

Object. But it may here be objected, This is but a temporall precept to preach the word: and therefore it is not the meanes now of bringing us home unto Chriſt.

Anſwer. I denie the *antecedent*: becauſe it is not a temporall precept, but an eternall, continuing from the beginning to the ending: as may bee thus proved.

Firſt, God himſelfe preached divers waies, and after manners, unto *Adam*, *Abraham*, and *Jacob*, *Heb.* 1. 1.

Secondly, God hath enjoyned, and commanded the Prophets to preach unto his people, Eſa. 40. 9. yea to lift up their voyces, and reprove them, Eſa. 58. 1.

Thirdly, the Lord ſanctified *Iohn Baptiſt* in the wombe, for this end, that by preaching he might bring many children unto their fathers, *Mal.* 4. *Luk.* 4. *Matth.* 3. 1. &c.

Fourthly, Chriſt himſelfe preacheth, yea ſpends his time wholly in preaching and working of miracles, *Matth.* 4. 17. and 9. 35. and 11. 1. *Epheſ.* 2. 17.

Fiftly, here he commands his Apoſtles to preach to the Iewes, and the loſt ſheep of Iſrael.

Sixtly, afterwards he makes this precept concerning preaching, generall for all people, *Matth.* 28. 20. Go and teach all nations; and promiſeth to be with them, and to aſſiſt them, *Mark* 16. 16.

Seventhly, and to the Churches which are eſtabliſhed, he hath given Paſtours and Teachers, *Epheſ.* 4. 11. unto whom he hath committed the care of his flock, *Acts* 20. 28.

Eightly, yea this he hath ordained untill the end of the world (*Epheſ.* 4. 13. &c.) and his ſecond comming, 1. *Tim.*

Who are here to blame? *Queſt.* 1.

Anſw. 1. Firſt, thoſe Paſtours who being called unto this worke, are negligent therein, not caring how ſeldome they preach: Saint *Paul* enforced himſelfe to preach, and did ſtrive therein, (*Rom.* 15. 20.) becauſe he knew that a woe belonged unto him if he did not preach, 1 *Corinthians* 9. 15.

Anſw. 2. Secondly, thoſe are here faulty who neglect, and deſpiſe the word preached: whether it be

I. Through tediouſneſſe, and wearieſomneſſe: this is ſo common, as nothing more; men uſually are ſo weary of the word, that they ſlight and contemne it, *Amos* 8. 11. Or

II. Through an opinion of another Spirit: or as though the Spirit of God would teach them without the word. Indeed it is ſaid, that the faithfull under the Goſpel ſhall be taught of God, *Ierem.* 31. 32. but this is by his word, and the preaching thereof, as was ſhewed in the proofe of the point. Or

III. Through curioſitie; except the word preached be ſweetned: Here

Firſt, hearers are to blame, who having itching eares, deſpiſe ſound doctrine, loving, and liking onely quaint, and rhetoricall, and humane learning.

Secondly, ſpeakers, who vaunt themſelves, or ſeeke onely for praiſe, and applauſe, by their acute, neat, and eloquent diſcourſes? Not like *Paul*, who deſired onely to preach in the demonſtration of the Spirit: Nor like *Peters* preacher, who muſt ſpeake as the Oracles of God, yea ſo as that God in all things may be glorified through Ieſus Chriſt [c]. [c] 1 Pet. 4. 11.

Anſw. 3. Thirdly, they are very faulty here, who hinder the preaching of the word: the more carefull we are to promote Preaching, the liker we are unto Chriſt: and the more we oppoſe or hinder it, the more unlike, yea contrary we are unto him: This was the fault of the Iewes continually,

nually, *Matth.* 23. 13. and *Acts* 14. For they ſtill withſtood, and hindered the word of God, and the preaching of Chriſt: And this is too great a fault now in our dayes, and places: For

I. Some diſſwade others from the preaching of the word: as the Papiſts, and Seminaries do.

II. Some forbid others the preaching of the word: Now theſe are either maſters of families who will never, or very ſeldome ſuffer their ſervants to come to Divine *Service*, or Sermons: or elſe idle Miniſters, and dumbe dogs, who neither will, or can teach their people themſelves, nor ſuffer them to go where they may be taught: This is as much as in them lies, to hinder them from converſion, Chriſt, and ſalvation.

III. Some calumniate, detract, and ſlander the godly Miniſters of the word, that ſo their mouthes may be ſtopped, and they hindered from preaching.

Anſw. 4. Fourthly, they are to blame here, who make other uſe of the word preached, then this, that they may be converted thereby: Certainly we are loſt, and wandring ſheep, untill we be reduced unto Chriſt; and therefore although it be a good thing for a people to have a faithfull, and carefull Paſtour; yet it is unprofitable unto them, ſo long as they are not brought home by him, unto the Shepherd of their ſoules, *Iere.* 51. 9. *Luke* 5. 5.

Queſt. 2. What is meant by this word, *preach*?

Anſwer. It ſignifies to publiſh, and proclaime: to teach them,

First, that preaching is a worke publikely to be performed. And

Obſerv. Secondly, that in preaching, they muſt rather teach then perſwade: Or

That the chiefeſt office, duty, and worke of a Miniſter, is publikely to teach his people the Chriſtian faith: here two things might be diſtinguiſhed, namely;

First, *Quomodo docendum*? how muſt they teach? they muſt teach them publikely; not ſecretly,

[d] Iohn 18. 20. [d] but on the houſe tops, *Matth.* 10. 27.

Secondly, *Quid docendum*? what muſt they teach? they muſt teach the doctrine of faith, and the myſterie of the Goſpel, *Rom.* 6. 25. For thus did the Apoſtles, *Acts.* 2. 29, &c. 3. 13, &c. and 8. 5. 35. and 10. 36, &c. and 4. 10, &c. For herein is perfected, and performed the promiſe of God, that the world ſhould be enlightened by the preaching of Chriſt, *Luke* 2. 32. *Rom.* 10. 18, &c. And hence ſalvation is called knowledge, *Iohn* 17. 3.

Queſt. 3. Is nothing elſe required of Miniſters, but only to teach publikely?

Anſw. Certainly many other things are required of Miniſters beſides this: to wit,

First, ſome private duties, namely,

I. To watch, attend, and be carefull over their flocks, *Acts* 20. 28. *Hebr.* 13. 17.

II. To admoniſh them lovingly alone, 1 *Theſſ.* 2. 11.

III. To reduce and bring home thoſe who erre and go aſtray: For although to admoniſh an offender, and to labour to reclaime him, be a Chriſtian office, generall, and common to all Chriſtians (as appeares by theſe places, *Coloſſ.* 3. 16. and 1 *Theſſ.* 5. 14. *Heb.* 3. 13. and 10. 24.) yet the Miniſters are principally, and more particularly obliged and tied hereunto, 1 *Theſſ.* 5. 12. 11

Secondly, ſome publike duties there are alſo required of Miniſters, beſide publike preaching; namely,

I. To pray for them, *Act.* 6. 4. And

II. To adminiſter the Sacraments unto them, *Matth.* 28. 20. And

III. To reconcile, and make up breaches, betweene thoſe of their flocke: and to labour to compoſe jarres, and to quench all ſparkes of griefe. And

IV. To confute thoſe errours, and falſe opinions, which their people hold.

V. To uſe the power of the Keyes, whether unto binding, or looſing, as juſt occaſion offereth it ſelfe. But

VI. Chiefly Miniſters muſt exhort, 2 *Tim.* 4. 2. and publikely admoniſh, 2 *Pet.* 1. 12. &c. and 3. 1. And therefore often, to Doctrine is added Exhortation, (*Act.* 2. 38. 40. and 3. 19.) But the Principalleſt of the two is the declaration of the myſterie of Chriſt, and godlineſſe, 1 *Tim.* 3. 16.

Queſt. 4. Who are here to blame?

Anſw. 1. First, thoſe who neglect the preaching of the Word, and publike aſſemblies; what promiſe can they cleave unto, who deſpiſe the preaching of the Word? that being by the Divine Ordinance of God the meanes whereby wee muſt be taught and inſtructed, in the knowledge of the truth.

Anſw. 2. Secondly, they are faultie here, who excite, and ſtirre up the affections without knowledge; for hence came zeale without knowledge; therefore Saint *Paul* labours, that the *Coloſians* may be firſt rooted, grounded, and eſtabliſhed in the faith, *Coloſ.* 1. 9. 10. and 3. 16. I will not here diſpute, whether the Iudgement ſhould firſt be enformed, or the affections awakened? For certainely, as faith and Repentance doe mutually beget one another, and are reciprocally begotten; ſo doth knowledge and affection: And yet there is a ſort of knowledge, which ſeemes to be firſt; becauſe *Ignoti nulla cupido*, a man cannot love that which hee knowes not: And againe, the affection being inflamed, kindled, and excited, doth draw us to a more ſublime, and inward knowledge.

VERS. 8. *Heale the ſicke, cleanſe the Lepers, raiſe the dead, caſt out Devils: Freely ye have received, freely give.* *Verſe* 8.

§. 1. *Cleanſe the Leper.* *Sect.* 1

Queſt. Why is the *Leper* here ſeparated from the ſick? or particularly named, and not generally included under theſe words, *Heale the ſicke*?

Anſw. 1. First, this was not becauſe the Leproſie was an incurable diſeaſe; for there are many other diſeaſes (in nature) incureable; or at leaſt, for the moſt part, which are not here particularized, but implied under this Word *Sicke*. Yea, the *Leproſie* it ſelfe was not incureable.

Anſw. 2. Secondly, but *Sickneſſe* and *Leproſie* are here ſepara-

12 ſeparated, becauſe they differ in ſignification: For

I. *Sickneſſes* ſignifie the weakneſſe of the mind, and the want of health in the heart. But

II. *Leproſie* is condemned as an impure thing, by God; and therefore ſuch muſt be extruded out of the Congregation of the faithfull: And therefore it is ſaid here, *Cleanſe the Leper*: but *Heale the ſicke*; to teach us; that,

First, in ſickneſſe wee receive ſtrength from God, and are freed from the weakneſſe and infirmities of the ſoule; and corroborated, both in our underſtanding, affection, and obedience. And

Secondly, that in Leproſie, we are received, and reſtored unto the love of God, and the aſſemblies of the Saints.

Sect. 2. §. 2. *Freely yee have received.*

Our Saviour here commands them to give freely, becauſe he hath ſent them, and given power unto them freely; imitating herein Kings, who are wont to adorne their Embaſſadors, and Embaſſages, for the praiſe of their owne munificence, and bountie: For Chriſt,

First, in his Legates, ſhewes his munificence; and that thus, *viz.*

I. He doth not adorne or honour them with nobility of ſtocke, or rich attire, or precious ſtones, or ſend them in Chariots, bravely accompanied, and attended upon; becauſe his kingdome was not of this world, *Iohn* 18. And therefore his chiefe Embaſſadors, *Iohn* and *Peter* had no no gold to give the poore man, (*Act.* 3.) ſo poore were they themſelves. But,

II. He ſends them adorned with the power of Miracles, enabling them to do thoſe things, which no other could doe, *Luke* 10.17. and *Act.* 3.

Secondly, Chriſt ſhewes his glory, and bounty in his Embaſſage; for,

I. By his Embaſſadors, hee offers great gifts unto all; namely,

First, temporall, and ſpirituall health; he offers to diſpoſſeſſe, heale, cure, recover, and reſtore the dead unto life: Kings are wont to caſt money abroad among the poore: but what Monarch can heale the ſicke? or cleanſe the Leper, or raiſe the dead, or caſt out devils, as Chriſt here gives his legates power to doe?

Secondly, but all this, and more than theſe, are nothing in compariſon of that kingdome of heaven, and eternall felicity, which hee offers in the life to come; for gold is corruptible, but this joy
e 1 Pet. 1. 24. is perpetuall, and endures for ever e.

II. Theſe great gifts, Chriſt by his Embaſſadors offers to give freely, if wee will but come unto him: How great, and immenſe therefore are the riches of God? *Epheſ.* 1.18.

Chriſt by theſe words, *Quia accepiſtis*, becauſe ye have received, would teach us,

Obſerv. That we have no good thing of our ſelves; but whatſoever good thing is in us, we have received it from God, who is the Fountaine of all good, *Iames* 1.17.

Queſt. 1. How doth this appeare?

Anſwer. Thus; whatſoever thing we have, either

First, it comes *aliunde*, from ſome other; and therefore from God, who is the Author, and giver of every good thing; the cattle on a thouſand hils, being his, (*Pſalme* 50.) yea, hee giving and governing our nature ſo, that in him we live, and move, and have our being, *Act.* 17.28. Or

Secondly, it is in our ſelves; and is either

I. Evill in it ſelfe, as the concupiſcence of the heart, *Geneſ.* 8.21. Or

II. At leaſt good, but corrupted; like wine in a poyſoned cup. And therefore it is cleare, that theſe good things which wee have, comes from God.

Who are here to be taxed? *Queſt.* 2.

First, thoſe who expect heaven, and hope for happineſſe, although they have received as yet no gift of grace from God, *Rom.* 5.5. *Anſw.* 1

Secondly, thoſe are egregiouſly faulty, who waxe proud of the things they have received; whether they be, *Anſw.* 2

I. Temporall, as riches, honour, knowledge, and the like: Or

II. Spirituall, as grace, faith, ſanctity; and herein the Papiſts faile: For

First, none prohibits men to labour and endeavour, after a greater meaſure of ſanctification: for this is commanded poſitively by Saint *Paul*, *Phil.* 4.8. Nor

Secondly, is it forbidden men to rejoyce, in the teſtimony and evidence of the holy Ghoſt in their ſoule: But only

Thirdly, we are forbidden to aſcribe that to our merit, or to boaſt of that, which we have received: *What haſt thou* (ſaith the Apoſtle) *which thou haſt not received: and if thou have received it, why doſt thou boaſt as though thou hadſt not received it?*

Why doth God give good things unto us? *Queſt.* 3.

Not to hide in a Napkin, but to improve, and to make good uſe of: as for example, *Anſw.*

First, doth God give us riches, and poſſeſſions? then we muſt be liberall, bountifull, and free unto every good worke.

Secondly, hath the Lord raiſed us to dignities, and honours? then we muſt uſe our countenance, friends, and place for the good, and patronage of the profeſſion, and Profeſſors of the Goſpel.

Thirdly, hath the Lord endued us with prudence and wiſedome? then wee might counſell, adviſe, and inſtruct others; ſo helping thoſe who are weake in underſtanding, knowledge, policie, and the like.

Fourthly, hath the Lord inriched us with Religion? then we muſt ſo ſhine before others, that by our light of a holy life, they might bee
f 1 Pet. 2.12 and 3.1. brought out of darkeneſſe, *Mat.* 5.16. f.

Fiftly, if the Lord hath beſtowed upon us Confidence, Boldneſſe, and magnanimity; wee muſt not uſe it (as many doe) for our owne revenge, or only in our owne private affaires; but alſo, and eſpecially, for our brethren, or the publike good.

How did the Apoſtles receive *Gratis*, *Freely? Queſt.* 4. *Freely yee have received.*

First, in reſpect of the gifts; becauſe they could not buy them, neither had any right at all unto them. *Anſw.* 1.

Secondly, in reſpect of the price: becauſe the Apoſtles gave nothing for them. *Anſw.* 2

Thirdly,

Thirdly, in respect of the persons; because the Apostles were no better then others; yea rather of the most abject sort, 1 *Cor.*4.9. Whence we might observe;

Observ. That all the gifts of God are free: This thus appeares.

First, otherwise grace were no more grace, *Rom.*11.6. Yea,

Secondly, otherwise God should not bee the only Fountaine of good; for all merit is good; and therefore if merit came not from God, hee should not be the only Fountaine of all good.

Sect. 3. §. 3. *Freely give.*

Quest. 1. What is meant here by Gratis, *Freely?*

Answ. It is taken here *Adverbiè non Adjectivè*, and signifies two things, namely,

First, that they must doe the worke for which they are sent cheerfully, and with alacrity; labouring in season, and out of season, 2 *Tim.*4.2

Secondly, that they must do their worke without any price, or compact: Whence wee may learne,

Observ. That things freely given, should be freely bestowed, 2 *Cor.*11.7. and 1 *Cor* 9.15.18. &c.

Quest. 2. Why must we freely give, what we have freely received?

Answ. 1. First, because the name imports it; these free gifts are called *Charismata*, and therefore they must not be, bought and sold: That which belongs unto Gods house must be free; because his house must not be made a house of Merchandize, *Iohn* 2.16. *Zachar.*14.21.

Answ. 2. Secondly, because a price will blind the eyes, and quickly mislead a man: Although spirituall dignities should not be bought and sold; yet it is too ordinary: One askes what difference there is *Inter Patronum & Latronem*, betwixt a Patron of a Living, and a Thiefe? For they both often steale mens money out of their purses; and many Patrons dispose of their livings to them who will best reward them, or to some unworthy friend or Kinsman. These are theeves to the Church of Christ.

Answ. 3. Thirdly, because if a Patron give a Living to an honest man, but yet for money he is a thiefe; because hee enricheth himselfe by that which is not his. For a Patron is but a Surety, or Feoffee in trust (not an Vsurer) of a Living, or Gods Almoner or Treasurer, betrusted to see the place well supplied, for the glory of God, and his peoples gaine, and not for their owne base lucre.

But because some may thinke Simony a stranger to this place, therefore I doe not enlarge it.

Quest. 3. How farre, and wherein doth this precept oblige us, *Freely give, because yee have freely received.*

Answ. 1. First, some by this Command take away from the Ministerie all Stipends, affirming that they must live in a voluntary povertie, and of meere almes: And not only the Monkes thinke thus, but also many godly persons; for it was the common opinion of the Albigenses, and of those faithfull Martyrs, *Fryth*, *Tyndall*, and *Barnes*; who were deceived with a temporall precept, as followes by and by.

Answ. 2. Secondly, if our Saviour speake here of preaching the Word, then it is but a temporall Precept, and is not to be extended to all times. And that, 13

I. Because S. *Paul* himselfe urgeth Stipends, and that by divers strong and convincing reasons.

II. Because Christ himselfe seemes to revoke this Precept; when he said, *But now he who hath a Purse, let him take it, and likewise his Scrip*, Luk. 22.36.

Answ. 3. Thirdly, if our Saviour speake of preaching, then, although the Precept be but temporall, yet there is a perpetuall morality to be acknowledged herein, *viz.*

I. That we preach the Word cheerfully, and willingly: And

II. That wee bee contented with necessary things, not seeking for great things: yet in the meane time wee are not prohibited to live upon the Altar, 1 *Corinth.*9.14. *Idque honestè non sordidè.* *Bucer.* And hence the Tithes were consecrated and set apart for the Priests, both before the Law, and now after the Law, &c.

b Vide Carletonum & Tillesleyum.

Answ. 4. Fourthly, but certainely this charge was given concerning Miracles, and the power of healing, and of casting out devils, and the like; because these were not wrought by their owne power, but by the power of God; and therefore they must not sell them; nor as Physicians and Chirurgeons now doe (and justly may doe) bargaine, and contract for such a summe, for the healing of such a sickenesse, or for cleansing a Leper, or for raising one dead unto life, or for dispossessing some possessed with a devill: This power they have freely received, and therefore they must freely give; and this is the true sense and meaning of these words; namely, That those Miracles, which they worke in the name of Christ, they must doe Gratis, not seeking their owne gaine and lucre in them.

Quest. 4. Why must they worke Miracles freely? or why may they not take money for doing them?

Answ. 1. First, the Text saith, because they have received this power freely; if by long study they had found out the nature of hearbs, plants, roots, and second causes, and by those have cured or healed; or if healing by meanes their physicke had cost them ought, then they might have taken money for their cures; but seeing neither their skill cost them study, nor their meanes of healing money: therefore they must give, and doe these freely.

Answ. 2. Secondly, whether it was lawfull for them to take any gratuity for healing, or not, I confesse I am not able to decide: This I know was unlawfull, namely,

I. In healing to aime at their owne gaine and profit. And

II. To covenant for such a summe for such a cure. But

III. Whether here they were forbidden to take any gratuity, which was neither thought of, nor contracted for on their parts, but freely offered, and given by the partie, or friends of the partie cured; I confesse my selfe unable to determine. Indeed, I doe not thinke that ever the Master took any recompense for any of his cures: nor doe I reade that the Apostles did for any of theirs, and

14 I know how *Elias* refused to take such a gratuity from *Naaman*: and therefore I leave this to the intelligent Readers opinion, to conceit of as he findes most ground for.

Answ. 3. Thirdly, the reasons why they must not contract for any thing for working any miracles, but doe them freely, are these; namely, I. Because spirituall things cannot be equalled to any terrene price, and therefore they are not to bee sold. *Simon Magus* would have given money for this power; that upon whom soever he should have laid his hands they might have received the gifts and graces of the holy Ghost: but *Peter* rejects him, and sharpely reproves him for it, because it is a work more worth then all the money in the world. II. That onely is to be sold, whereof a man is master; but the Apostles were not lords and masters of these gifts, but onely dispensers[h]. And therefore it were unjust to seek gaine by that which is not their owne. III. In bestowing of these graces they must carefully avoid, shunne, and abstaine from gifts, lest the grace of God in them should have been vilified: For by the free magnificence of God who freely gives such power unto his servants, and by the contempt of riches, and gifts in the dispensers of these graces, men will be the more provoked to admire those charismata, and graces, which are given, and to glorifie God the free giver of them, and to beleeve that doctrine which is sent from such a Lord, and brought by such servants. Men usually are wont lesse to admire, or esteeme those things which they know how to esteeme: and therefore the Apostles must freely give them, because people should the more highly prize them; and see and acknowledge, that no price was able to purchase and procure them.

[h] 1 Cor. 4. 1.

Verse 9, 10. VERS. 9. 10. *Provide neither gold, nor silver, nor brasse in your purses; nor scrip for your journey, neither two coates, nor shooes, nor yet staves: for the workman is worthy of his meat.*

Sect. 1. §. 1. *Provide neither gold, nor silver, &c.*

Quest. What is meant by this word, *Provide*?

Answ. 1 First, the old Interpreter renders it, *Ne possidete*, *possesse not*; but this is improper: For 1. The word here used κτήσησθε, signifies both, but more commonly to provide, procure, or get. It

[i] Olynth. 2 is easier (saith [i] *Demosthenes*) φυλάττειν, to keep those things which thou hast then κτᾶσθαι, to procure those things which thou hast not: and hence *Aristotle* calleth those Arts whereby men provide and procure food, *Artes* κτητικὰς. 2. Our Saviour doth not here command a long custome, but an action, or a law, which is by and by to be revoked and repealed, *Luke* 22. 35. And therefore the word is unfitly rendred by the vulgar translation, *Possessе not.*

Answ. 2 Secondly, the word is here to be understood, either 1. *De non possidendo*, of not possessing gold, silver, &c. As the *Votaries*, and *Franciscanes* corruptly would have it. Or 2. *De non accipiendo*, of not receiving gold, silver, &c. of their hearers; lest they should seem to preach for their owne gaines sake, and not for Gods glory, or the salvation of his people[k]. *Nin dicas ne accipiamus vobiscum, sed ne possideamus (alienum) Chrys.* Or 3. *De non portando*, of not carrying about with them these prohibited things. And this I thinke to be the true meaning of the place. For, first it is most like that the Apostles themselves now had no money about them, neither used to carry any; because Christ bought and procured all things needfull for them all; and *Iudas* carried the bag, and *Peter* had not *Didrachmum* (which is not above a shilling at the most in our money) to pay Tribute withall. Secondly, our Saviour forbids them to goe home, to their owne houses to provide these things; for although they have them not now, yet they shall be supplied when they want. *For the workman is worthy of his hire*, *Luke* 17. 31.

[k] Hier. ſ.

§. 2. *Neither gold, nor silver, nor brasse, nor scrip, nor coates, nor shooes, nor staves.*] Our Saviour seemes heere to answer an objection which they might make: If we must give freely, then (might they say) we must provide money, and garments, and purses, for our selves; otherwise we shall bee destitute. *Sect.* 2. *Object.*

To this Christ answers no: for I doe not bid you to give freely to others, that you may burden and overcharge your selves; but because you shall be freely provided for by others, therefore carry not these things about with you, neither goe home to make ready for your selves, or journey. *Answer.*

Chrysostome observes here the order observed by Christ: he doth not first say carry nothing with you, but first gives them power to worke miracles: and then afterwards bids them not to be carefull for their journey; he gives unto them, before he will burden them, that so they may the more confidently, and assuredly, hope, and trust to be provided for.

How many sorts of money are there, that our Saviour forbids to provide gold, silver, brasse? *Quest.* 1.

There are divers sorts of money, which are differenced two manner of wayes; namely, First in regard of time: thus money first was made of Lether, and of brasse, and of iron, (and ἀργύριον signifies any of these) then secondly of silver, and thirdly, of gold. *Ita crescunt nummi decrescunt mores*: as money increased, manners decreased. *Aetas Saturnia, aurea, Iovialis, argentea, Nostra ferrea: Saturne* lived in a golden age, *Iupiter* in a silver, but we in an iron age: thus resembling *Daniels* Image, *Dan.* 2. 32. Secondly, money is differenced in regard of its estimation: for in one and the same time there was a double use of money; namely, 1. *Ad divitias*, a man was esteemed rich who abounded in gold, silver, and jewels; and the estimation they had of these long before the incarnation of Christ, yea even in the times of *Moses*, *Abraham*, *Iacob*, and *David*. 2. *Ad emptiones quotidianas*, for the buying of necessarie, and daily provision, brasse, and iron money was sufficient: And thus in our dayes, gold and silver are prized, and yet copper farthings are currant, for small things. Now our Saviour heere forbids *Answer.*

both

both these, that the Apostles might learne to depend upon the providence of God, even for necessary things, and not caring for the morrow.

Quest. 2. What doth our Saviour here meane by a *Scrip*? or why doth he prohibit the carrying of one?

Answ. Our Saviour hereby doth taxe the Philosophers, or at least shewes that his Apostles must not be like unto them, for they carryed scrips about them: hence *Bias* saith (*Omnia mea mecum porto*) that hee carried all his riches about him. The Philosophers who contemned all worldly things, yet had necessary things in a scrip, as have also the Hermits, and Franciscanes. *David* had a scrip when he was a sheepherd [l], and it seemes that they used of old to carry corne in scrips [m].

[l] 1 Sam. 17. 4. [m] 2 King. 4. 42.

But this our Saviour prohibits his Apostles, because they must not care at all for to morrow, but rely and depend upon God even for necessary things.

Quest. 3. How doth these words *Nor shooes*, agree with *Marke* 6. 7, 8. where it is said *bee shod with Sandals*?

Answ. 1. First, some answer here by putting a difference between shooes and sandals, but I omit this.

Answ. 2 Secondly, these places differ in the word *Two*, for the words here may be read thus, *yee shall not carry two coates, nor two* (that is, two paire of) *shooes*: in Saint *Mark* it is spoken plainly of what they weare onely.

Answ. 3. Thirdly, these places differ in the word, *Provide*; for the meaning here of our Saviour is this, take what shooes ye have, along with you, but take no care (as Travellers are wont) to provide better: And hereby also he would have them to depend upon the providence of God.

Quest. 4. How doth these words *Nor a staffe*, agree with *Mark* 6. 7. where plainly he permits one?

Answ. 1. First, *Baculus* a *Baccho*, because drunken men used to stay themselves by sticks.

Answ. 2. Secondly, there are two sorts of staves; namely, I. *Ad sustentandum*, for the supporting and staying of him who carried it: Thus *Iacob* had a staffe, *Gen.* 32. and *Elisha*, 2 *Kings* 4. and *Moses*, *Exod.* 4. to stay themselves upon, and to ease them in their journeys. This staffe is called sometimes *Virga*, and sometimes *Baculus* (from whence he who used such an one was called *Imbecillis, quasi invitus baculo*) and this kind of staff was frequently used, and is by S. *Mark* permitted, because it was a symball of poverty. Reade for this purpose these places, *Exod.* 12. 11. and 21. 19. and 2 *Kings* 18. 21. *Zach.* 8. 4. II. *Ad propugnandum*, there were staves for defence, wherewith men did fight; and the Traveller defend himself from those who offered any injurie unto him: For the proofe of this warlike staffe, reade these places, 1. *Sam.* 17. 40. 43. *Psalm.* 23. 4. *Esa.* 10. 24. and 14. 5. *Ierem.* 48. 17. *Ezech.* 39. 9. *Hos.* 4. 12. Now this staffe is here forbidden by S. *Mathew*. *Habentes auxilium Dei, cur quærimus baculi præsidium*? [n] They must not carry these staves, but trust unto the carefull, watchfull, and gracious protection of God.

[n] Hier. ſ.

Quest. 5. Why doth our Saviour forbid his Apostles these things?

15

First, some for the answer hereof fly unto Allegories, thus I. By the purse is meant the provision or furniture of the Ministerie, in which nothing must be selable, or set to sale: or for the provision of every Christian, who must have their loines girt with this *Zona*, but yet must not care for money. *Hilar. ſ.* II. By the scrip is meant care for outward or secular things: and therefore we must avoid it, because if wee care for them, our hearts will be upon them. III. By not carrying shooes is meant, that he walks safest, who walks with a bare and naked conscience, for the holy land, is not filled with the thornes of sinne. *Hilar. ſ.* IV. By the staffe is meant worldly power. *Non egent qui virgam, de radice Ieſſe. Hilar. ſ.* V. By two coates is meant simplicity, and sincerity of a Christian; who must not have a heart and a heart, neither with a double garment, but must put off heresie and impietie, the love of the word, and sinne: and then put on the Lord Iesus Christ, *Romanes* 13. 13. *Ephes.* 3. 16. *Answ.* 1.

Secondly, omitting the foresaid Allegories, the plaine reasons of our Saviours prohibiting of these things now unto his Apostles, were these; to wit, I. That his Ambassadors might avoid all externall pompe: because his kingdom was not of this world, *Ioh.* 18. 36. And II. That hereby his Apostles might free themselves from all suspition of covetousnesse. And III. That hereby they might be freed from worldly eare, and not distracted from their worke. *Answ.* 2.

For thus their Iourney was made (as it were) so much the shorter, and their worke done so much the sooner, when they had nothing else to take care for.

IV. That hereby they might learne to leane and rely wholly upon the protection, and providence of God, *Chryſoſt. ſ.*

What is the scope of Christ, in the prohibition of these things? *Quest.* 6.

First, to teach us, that worldly power doth not become the Ministers of Christ: and therefore the pride and pompe of the Pope, and Church of *Rome*, doth shew it to be Antichristian: The Pope is carried upon mens shoulders, and Potentates must kisse his Toe; yea, Cardinals are equal to Kings: These things, together with the rituall pompe, and bravery they have in their worship and service, doth neither become the Apostles of Christ, nor Successors of the Apostles, nor the Ministers of the Gospel: for Christian worship is to be adorned spiritually, *Iohn* 4. 24. And they only stand in need of outward pompe, who want the Spirit, and inward grace. *Answ.* 1.

Secondly, our Saviours scope was herein also to take away distrust; that they might acknowledge the protection and providence of God, resting herein, and adhereing thereunto, and not caring for outward things. *Answ.* 2.

What must not the Ministers of Christ care for? *Quest.* 7.

First, they must not care for great things, *Ieremie* 45. *Answ.* 1.

Secondly, they must not care for necessary things, if God cals, and commands, as here. *Answ.* 2.

16

VERS. 11. *And into whatsoever Citie or*
Vers. 11. *Towne yee shall enter, enquire who in it is worthy, and there abide till yee goe thence.*

Sect. 1. §. 1. *Enquire who is worthy*] What is meant by
Quest. 1. *Worthy?* or who is worthy?
Answ. 1. First, some understand this temporally; namely, either

I. Of those who are high, and honorable; because these are to be respected. Or, II. Of Statesmen, or those who are prudent and politicke in worldly things; but Saint *Paul* overthrowes this, *Rom.* 8.6.8. and 1 *Corinth.* 1.26. Or III. Of those who were rich and able to entertaine them: And thus *Erasmus* understands it, and renders it *Idonei*, but is justly taxed both for his translation, and interpretation by learned *Beza*. Or IV. Of those who are bountifull, liberall, hospitable, and given to entertaine strangers: These indeed are truely called *worthy*, but yet our Saviour lookes higher than these.

Answ. 2. Secondly, some understand this word spiritually, and thus it is to be expounded; but yet Expositors differ herein. For,

I. Some understand it, *De merito congrui*, of the merit of congruitie; but it is not thus to be interpreted, because Christ came to call sinners, *Matth.* 9. 13. Yea, telleth them that Publicans and Harlots shall enter into heaven before the proud, and boasting Pharisees, *Matthew* 21.31.

II. Some by *worthy*, understand the humble, *Beza.*

III. Some by *worthy*, understand those, who receive them willingly, and cheerfully, *Musculus.*

IV. Some understand here those, who are of a laudable, and praise-worthy conversation, in whom the feare of God, and religion shines, and shewes forth themselves, *Calvin.*

Answ. 3. Thirdly, this word *Worthy*, is a relation, and therefore we must seeke forth his Antecedent, and enquire who they are, who are esteemed *Worthy?* namely; either,

I. Those who are worthy of the message of peace, (the preaching of the Gospel) which was brought by the Apostles: Now these were they, who received them willingly, admitted and permitted them to preach readily, and heard them cheerfully. Or,

II. Those who are worthy to receive, and entertaine Guests, and such Messengers, as these were: Now these were such, as were of good name, fame, credit, and reputation, among their neighbours, with whom they dwell: And these indeed the Text seemes to speake of, because it is said, Enquire; that is, of others, or of the neighbours. Hence then two things are very worthy our observing; namely,

First, that we must so live, that our goodnesse may appeare unto others.

Secondly, that we must enquire after peoples worthinesse, before wee guest and lodge with them.

First, we must labour so to live, that the worthinesse of our conversation may bee evident to others; he is worthy, who else where is called the good man, and the righteous man, *Luke* 23. 47. and *Rom.* 5.7. *Mich* 6.8. *Ephes.* 5.9. The observation plainely is this: *Observ.* 1.

That we must so live, that we may seeme worthy to the Church of God, and the brethren of Christ: hence wee are commanded to procure things honest before all men, *Rom.* 12.17. And to walke worthy, in regard of those who are without, 1 *Tim.* 3.7. and 2 *Corinth.* 6.4. and 2 *Timothy*, 4.5.°. 1 Pet. 2. 12 Phil. 6.

Why must our lives be thus perspicuous, and our Christian conversation so evident, that it may be seene, knowne, and perceived by others? *Quest.* 2.

First, because the promises of God are made, and belong unto such, *Deut.* 12. 28. *Ier.* 5. 29. and *Rom.* 7.16. *Answ.* 1.

Secondly, because it is necessary, that the worthinesse of our conversation, should appeare unto others; and that in a double regard; namely, *Answ.* 2.

I. In regard of our selves; because thus, and thus only, we approve our hearts, and inward man, to be pure and upright before God: for the fruit shewes the tree; and the streames the Fountaine, *Matth.* 12.35. *Galath.* 5.22. And

II. In regard of our God, and religion; because hereby strangers, and those who are without the Church, will magnifie our profession, and honour that God, whose name we professe, 1 *Pet.* 2.12. *Matth.* 5.16. And on the contrary, if our lives be wicked, wee are a dishonour and shame to our religion, in regard of the Gentiles, 1 *Peter*, 3.16. P. 2 Cor. 4. 12.

Are workes necessary? is it not sufficient to have faith towards God, but unto men, our works also must appeare? *Quest.* 3.

Certainely, outward workes of the life, and the fruits of religion, are necessary, wee being created for that end, *Ephes.* 2.10. And therefore let none say; if they have faith, they shall be saved: for although it bee true, that we are saved by faith, and not by workes, (*John* 6.29.) yet faith alone without workes, will not save us; as appeares by *Philip.* 4. 8. *Deut.* 6.18. *Psalme* 37. 3. where we are commanded to serve God in a good conscience. Now there is a double Conscience, *viz.* First, of the person, 1 *John* 2.1. when we are assured of our remission, reconciliation, and adoption, being able to say with Saint *Paul*, *I know whom I have trusted.* But this alone is not sufficient for us, God himselfe enquiring more then this of us. *Answ.*

Secondly, of the actions, when wee are rich in good workes, 1 *Timothy*, 6.18. And this also God exacts at our hands, and expects from us; because the truth of the other is to be confirmed by this, and faith is to be approved by workes.

Whether is it necessary to shine before men, or not? *Quest.* 4.

It is, as it appeares by *Philip.* 2.15. Here ob- *Answ.*
serve diligently;

Evill

That Light, or Fame, is two-fold; namely, either
Good, which is to be procured; and herein are two things, *viz.*
Evill; now this is to be avoided, and shunned; and that, both
I. In doing that which is evill; according to that of Saint *Paul*, *The word of God is evill spoken of through your evill workes*, *Rom.* 2. 24. And also,
II. In doing that which is scandalous, and not seeking Gods glory, and the peace of his Church, and the Edification of our brethren, before our private ends, 1 *Cor.* 10. 31. & 1 *Thes.* 5. 23
First, *Res*, the matter thereof, which is either
I. Towards God, as in Piety; for wee must not be like the Church of *Ephesus*, who fell from her first love [q], but wee must labour that others may see our holy hearts, by our worthy workes, and our love and zeale, by our ardent profession.
II. Towards men, which is either, In Justice, and truth, wherein is required these things *viz.*
First, to do that which is aright, and to be injurious unto none, as 1 *Thes.* 4. 6. And,
Secondly, to speake that which is true and right, neither respecting the person of the poor, nor rich, *Gal.* 1. 10. And
Thirdly, to thinke, and love, and hold the truth, *Amicus Plato, amicus Socrates, sed magis amica veritas*;
Mercy, which doth not consist in giving a crust, or farthing to a poore man, (although the smallest almes are not to be despised, or neglected) but in the bowels of compassion, and tendernesse of heart.
Secondly, *Modus*, the manner thereof, which consists in two things; namely,
I. That all these things be done sincerely, as in Gods sight [r], and with a perfect heart [s].
II. That they be done fervently, with all the heart [t]: Herein many things are included; namely,
First, wee must not be corrupted with the wicked customes, or manners of those, with whom we live; but like *Lot*, abhorre, and hate the impieties, 2 *Pet.* 2. 8. otherwise, we doe not serve God with our whole heart.
Secondly, we must serve God *Interpidè*, without worldly feare; no apprehension, or feare of danger must daunt us, or detaine us from the service of the Lord; but like *Daniel*, the three Children, and *Ioseph* of *Arimathea*, wee must boldly, and before men professe the Lord, otherwise we doe not serve him with the whole heart.
Thirdly, wee must serve the Lord perfectly, in all things, *Heb.* 13. 21. not parting of stakes with him. And,
Fourthly, we must serve him perseverantly, not being weary of well doing, *Gal.* 6. 9.

[q] Rev. 2. 5.
[r] 2 Chro. 31. 20.
[s] Isa. 38. 3
[t] 2 Chro. 31. 21.

And thus if we desire so to live, that the worthinesse of our conversation, may appeare to the Church of God, and the brethren of Christ; we must take heed, that wee bring no evil report upon our selves; either by doing that which is evill, or scandalous: And wee must labour to procure a good report amongst men, by being zealous in our profession, and holy towards our God, and both in word, worke, and thought, just and true towards all, and mercifull and pitifull towards the poore, and afflicted; yea, all this sincerely, (not in hypocrisie) fervently (not key coldy) perseverantly, not by starts, or unconstantly; and then the Lord will accept of us as worthy, to be made partakers of the preaching of his Word.

Observ. 2. Secondly, wee must first enquire after the worthinesse of people before we lodge with them: the Apostles must first enquire who are worthy, and then goe unto their houses: To teach us, that we must not converse with the unworthy, or those who have an evill name, or fame amongst men: reade *Psalme* 1. 1. *Prov.* 1. 15. *Ephes.* 5. 7. 11.

Quest. 5. How many sorts of unworthy persons be there?

Answ. Foure; namely,
First, wicked and prophane persons.
Secondly, hereticall persons.
Thirdly, heathenish, and barbarous persons.
Fourthly, excommunicated persons. Here observe, I. That the two last are alike: the excommunicated person might be unto us as a heathen. II. That the Gentile, or Heathen, is worse then the excommunicate person; because we must refuse to converse with him but only for a time (1 *Cor.* 5.) For upon his repentance he is to be admitted againe unto the Church, and unto the society of the Saints. III. But it seemes, that for the instant, or during the time of his excommunication, that the excommunicate person is worse than the heathen man, because with such an one, while he stands justly excommunicate, it is not lawfull to eat; which is not prohibited in or with a Heathen. But I enlarge not this disputation, because the present Text speakes of the first sort of unworthy persons; namely, wicked, prophane, and scandalous men.

Quest. 6. Why may we not familiarly converse, and associate our selves with wicked, and unworthy persons?

Answ. 1. First, because as God is a jealous God, so those who love him are very jealous also; and as a chaste, honest, and loving wife, will not love, nor delight in, nor frequent the company of whores, or whoremasters; so the friends and lovers of the Lord, will not love his enemies, and those whom his soule hates: For those who love the Lord will hate evill, in whomsoever it be. And therefore if we desire to approve our selves to love the Lord, we must not frequent the society of those who hate and are hated of the Lord.

Answ. 2. Secondly, we must shunne all familiarity with the wicked, because otherwise we should seeme

18 to justifie them in their wickednes, and so bring a woe upon our selves, *Esa.* 5. 20. And therefore if wee desire to approve our selves to hate the corruption of sinne, we must not love the company of sinners.

Answ. 3. Thirdly, we must not converse with wicked men, because so we shall be made like unto them: *Ioas* was good as long as *Iehoiadah* lived, and men learne goodnesse by associating themselves with those who are good: And on the contrary, the company of wicked men begets corrupt and wicked manners; As we see in *Ioseph* who learnt to sweare by the life of *Pharaoh*.

Answ. 4. Fourthly, we must not frequent the society of the wicked, because if we be not righteous and holy, wee cannot truly love it: The bond of Christian love is mutuall piety and sanctity; and therefore this bond being broken, there can bee no true love. It is a blessed thing for brethren to dwell together in unity, *Psalm.* 133. 1. But what union or concord can there bee betwixt light and darknesse, good and evill?

Quest. 7. How many sorts of companions or associates are there?

Answ. Foure; namely,
- First, grosse, palpable, and enormous sinners. These are altogether to be avoided.
- Secondly, those who are not enormous sinners, neither shew forth any life or power of religion: namely meere carnal men. These are unworthy to be made chosen of for intimate friends.
- Thirdly, hypocriticall professours, painted tombes: these are to bee avoided and turned away from, because they weare Christs livery, and yet serve the devill.
- Fourthly, there are sincere professours: These are most and best worthy of our love and society.

Quest. 8. With whom must wee not hold familiarity and societie?

Answ. With the two former sorts of companions: namely, who either follow after evill, or fly that which is good; who love vice, and hate vertue: For if we see men to grow wicked, we must leave their friendship and familiaritie. Here some things may be objected.

Object. 1. First, some will say, I have formerly promised to continue a league of amitie for terme of life; and therefore I must not shake off my friends acquaintance though he prove wicked.

Answ. If our friends prove wicked, then we must say that we onely said we would continue our former familiaritie, but we did not promise it: Not that it is lawfull *linguâ jurare* (as *Ennius* said) to sweare or say that with our mouth which our heart never thought; but because, First, promises of friendship, familiaritie, and intimacie, made unto any are to be understood, as long as he shall continue holy, and religious: but if hee turn to be irreligious or wicked, then those promises are annihilated, and void. And, Secondly, because we are not of our disposing, but of the Lords, whose wholly we are; and therefore it is not in our power to make any league of friendship with the enemies of God.

Quest. 9. Concerning the second sort of unworthy persons, mentioned *Question* 7. it may be demanded, If it be not lawfull to associate carnall men.

Answ. There is a manifold societie, (to omit marriages, bargaines, and the like) namely, First, to live peaceably with our neighbours, whatsoever they are: And this is required of us, for wee must have peace with all in as much as in us lies, *Rom.* 12.

Secondly, mutually to helpe one another in our wayes, and callings: or to exercise the office of love and charity one towards another: And this is necessarily to be done unto all, for in this sense, and respect, every one is our neighbour, and so to be esteemed.

Thirdly, mutually to use the helpe one of another in our callings: this is lawfull, with this proviso, that wee preferre the godly alwayes when we can have choice; that is, if a man cannot have the counsell and advice of a good and godly Physitian or Lawyer, he may then make use of a wicked: but if both may bee had, then the good is to be preferred: And so of all other callings and trades, if we cannot be provided of good, we may make a shift with bad.

Fourthly, wee must love others with a true heart; This Christ himselfe requires of us in regard of our very enemies, *Matth.* 5. Because this is the root of all the former particulars, viz. a man will hardly live peaceably with a man, except he love him; a man will hardly helpe him who is in want, and necessity, or distresse, except he love him: a man will hardly make use of his neighbours helpe in his calling, or helpe his neighbour in his owne, except he love him. And therfore it is necessary that we should love others with a true heart.

Fifthly, to receive others into intimate friendship and familiaritie: or to professe and acknowledge unto the world such or such to bee our intimate, and entire friends: And this is prohibited us in regard of carnall men.

Object. 2. But it will be here objected; Many things, and causes, and considerations require that wee should continue our former amity with such or such, although they be but naturall and carnall men; as for example; First, the consanguinity, affinity, and kindred that we have with them.

Secondly, the vicinitie, neighbourhood, and brotherhood we have with them, because they live neere us, or they are of the same company, or calling with us, and are joyned unto us in some place or office.

Thirdly, the offer, and desire of friendship; they desire our acquaintance, and familiarity, yea, they offer many courtesies unto us, and it is scandalous not to requite these kindnesses. And therefore wee hope we may be intimate and entire with them, although they show but little religion in their lives.

Answ. If these coards tie us unto them, or these occasions be offered of familiaritie with them; then we must labour to be like Physitians, because perhaps God hath called us to their acquaintance for this end, that we must be a meanes to bring them to good, or at least to restraine them from evill: For

First,

First, some justifie, defend, and maintain the sinnes of others: at least connive and winke at them, or seeme to approve, or assent unto them: But we must not doe any of these.

Secondly, some are silent when their friends
Object. 3. sinne, but we must reprove them; If any heere object, that their friends will be angry if they reprove them; and therefore they forbear it.

Answer. I answer, they are not worthy to be pleased in this; for we are therefore their friends, that we may have liberty to admonish them: and we must not continue familiarity with those, who will not suffer us to discharge the office of friends, in reprehending what is amisse.

Thirdly, some slightly, and lightly taxe the failings of their friends, but quickly have done: but we must continue incessantly to inculcate into their eares wholsome counsell and advice, untill wee have reclaimed them from their wandring wayes.

Fourthly, if we therefore desire (by reason of some other bond) to continue the bond of amity with carnall men; we must thus labour to discharge the office of faithfull friends; namely, I. Speak, & reprove what we see in them amisse. II. Do it candidely, & in love, and meeknes. III. But doe it plainely, and evidently, that hee may know what it is we taxe him for. IV. Do it unweariedly, continue to hammer him with our reproofes, untill we have wrought him to our will. V. If he will not hearken to advice, counsell, and reproofe, then we must cast off his acquaintance, and abstaine from his society, at least familiarly, and frequently.

Object. 4. Concerning the third sort of unworthy companions, namely hypocriticall professours; it will bee objected, Charitie is not suspitious, (1 *Cor.* 13.) And therefore why should I judge him to bee an hypocrite; and for so judging of him, reject his familiarity?

Answ. 1. First, certainly charitie does much, both in judging charitably, and covering carefully, and hoping comfortably of others.

Answ. 2. Secondly, we must not speedily, nor rashly beleeve suspitions and jealousies.

Answ. 3. Thirdly, but if it be evident that he doth but double with God; then we must not preferre our privat affection before the truth: for we must do nothing against the truth, but for it, 2 *Cor.* 13. 8.

Answ. 4. Fourthly, the truest charitie is to admonish, and to chide him who doth evill; for none loves a man so well, as he who telleth him of his faults, because hereby hee may bee saved, and reduced from his wicked wayes: but on the contrarie, if wee should not counsell and advise, then wee should be like those who perswade a sicke man that he is not sicke, and so cause him to neglect seeking for remedie.

Object. 5. Againe it will be objected; Charitie covers a multitude of sinnes, (1 *Pet.* 4. 8.) And therefore why should we shunne any mans familiarity because he hath some sinne in him?

Answ. 1. First, this position hath truly place in the godly: For I. Although they sinne not, 1 *Ioh.* 3. 9. to wit, doe not give up themselves wholly unto sinne, because the holy Spirit is their guide and governour, *Col. s.* 3. 15. yet II. They fall often, and sinne in many things; yea, III. They may remaine for a time in some particular sinnes; either First, through ignorance, or Secondly, through careleslenesse, as *David* did in the matter of *Bathsheba.* And therefore these things well weighed and considered, makes charitie cover a great many of sinnes in the faithfull flocke of Christ. 19

Secondly, but these sins are to be covered, neither I. *Iustificando*, by justifying, either First, the sin; for that were false witnes, condemned in the Ninth Commandment: Nor Secondly, the person sinning, for that is a plaine respect of persons: Nor II. *Acerbi increpando*, by sharply reprooving the reproover, or by recrimination: many when they heare their friends sinne reprehended, flie in the face of him that reproved him, labouring to disgrace him, by ripping up some sinne of his: but wee must not thus cover our brethrens sinne. But III. *Procurando*, by procuring (in humility and modesty) pardon, and a good opinion of our brother, by lessening, and excusing his sinne, and by shewing the weakneslse of the flesh and corrupt nature, in the best men. *Answ.* 2.

Thirdly, although wee must thus cover our brethrens sinne from the eyes of others, yet wee must severely reprove it, and lay it open both to the eye, and understanding, and eare of our brother who transgressed: For, I. It is a fooliish, yea, an unchristian practise to silence our brothers sin, and to forbeare to reprove it when we love him; and afterwards in anger to reproach him for it, and to cast it in his teeth: yea II. The nature of true zeale, and love is, to speak, when we see any thing in our brother, whereby God is dishonoured, or his soule endangered. *Answ.* 3.

Fourthly, if after such faithfull and friendly admonition our brother will not amend, wee must then forsake his familiarity, because God is to be loved more then men. *Answ.* 4.

But profession and religion will be scandalized, by thus casting off the acquaintance of hypocriticall professours, or by discovering them unto the world to be such. *Object.* 6.

First, the Religion of God needs not the lies of men: and it is a great errour to cover hypocrisie under this pretence. *Answ.* 1.

Secondly, when any professe Christ or Religion falsely, they scandalize profession; and therefore such are not to be familiarly associated, or intimately loved: yea those who cover wicked workes with a rugge of Religion, doe scandalize it most of all: and therefore are most worthy to be shunned, and their company to be avoided. *Answ.* 2.

Thirdly, in such a case as this, the right hand is to be cut off: If one member be seized upon by a gangrene, it must be taken away, otherwise the whole body perisheth: yea we know that one sore sheepe infects the whole flocke: Wherefore such hypocrites as under a show of Religion commit evill, are to be cast off; yea given over unto Sathan for a time, (1 *Corinthians* 5. 5.) that so other formalists may learne to amend. *Answ.* 3.

20 VERS. 12. *And when yee goe into an house, salute it.*

Verse 12.

We may observe here, that the salutations of the Iewes were testified either by words, or some humble gesture of the body.

First, by words, and then these were the usuall formes, *The Lord be with you*, or, *The Lood blesse you*, *Ruth* 2.4. From the last of these, blessing is often taken in Scripture for saluting. *If thou meet any, blesse him not; and if any blesse thee, answer him not again, saith Elisha to Gehazi* (2 *Kings* 4.29.) The sense is as our English renders it, *Salute him not.* Sometimes they said, *Peace be unto thee: peace be upon thee, Goe in peace*, and such like: *When ye come into an house, salute the same; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace returne to you.* In this verse and the next.

Secondly, by gestures; thus their salutations were signified, sometimes by prostrating the whole body, sometimes by kissing the feete, (*Luk.* 7.38.) commonly by an ordinary kisse. *Moses went out to meet his father in law, and did obeysance and kissed him, Exod.* 18.7. *Moreover, Ioseph kissed all his brethren, and wept upon them, Gen.* 45.15 This Saint *Paul* calleth, *an holy kisse*, 1 *Cor.* 16.20. Saint *Peter*, *a kisse of charity*, 1 *Pet.* 5.14. *Tertullian* calleth it *Osculum pacis*, a kisse of peace. And these were kisses which a *Cato* might give, and a Vestall receive.

[f] Xenoph. de institut. Cyri. l. 1. p. 17. & l. 3. p. 113.

[g] Tert. de Orat. l. 14.

Verse 13. VERS. 13. *And if the house bee worthy, let your peace come upon it; but if it be not worthy, let your peace returne to you.*

§. 1. *If the house be worthy:*

Sect. 1. Object. It may here be objected, that none are worthy; and therefore if the Apostles must goe to none but such, they must goe to none at all.

Answ. 1. First, the Papists say that there is a worthinesse of congruitie; but I omit it.

Answ. 2. Secondly, this word Worthy, is often put for Fit, *Ephes.* 4.1. *Philip.* 1.27. *Coloss.* 1.10 and 1 *Thes.* 2.12.

Answ. 3. Thirdly, there is a double worthinesse, *Rei & Personæ*, a worthinesse of the thing (*Luke* 3.8.) and a worthinesse of the person.

Answ. 4. Fourthly, there is a worthinesse in respect of God, and a worthinesse in respect of men: And thus here if the Apostles judge them worthy, then they may lodge with them. Reade before verse 10. of this Chapter, and *Luk.* 7.4. and 1 *Tim.* 5.17. and 6.1.

Answ. 5. Fiftly, although we are not worthy, yet God will, and doth, repute us as worthy, if humbly we receive his *word*, and Messengers; here I might shew two things, but I but name them; namely,

I. That God doth accept of the persons of the faithfull, as though they were worthy. Reade *Luke* 20.35. & 21.36. *Act.* 5.41. and 2 *Thes* 1.5. *Revel.* 3.5. II. That God doth accept of the workes of the faithfull, *Luke* 3.8. *Act.* 26.20.

Quest. But who are worthy, or how are any worthy?

Answ. 1. First, some are reputed worthy, because they receive and embrace the Gospel, which is offred unto them.

Secondly, some are accepted as worthy, and thought so, because they repent at the preaching of the Gospel: And hence Christ himselfe abides with the Publican, *Matth.* 9. because he repented. Certainely, this place speakes of both these. For, I. The Word is to bee received. And, II. It being received, doth teach us how to repent, and what to doe. For the end of preaching, is to convert and repent, *Matthew* 4.17. Hence we may note:

Answ. 2.

Observ. That the true worthinesse of a Christian doth consist in a ready receiving of the Word, and in being converted thereby. Reade *Iohn* 8.47. and 10.27. For Christ first offers himselfe unto us in the Word, (*Iohn* 1.12.) And the end of giving the Gospel, is to frame us after the likenesse of Christ; and therefore we must let it have its perfect worke in us, *Coloss.* 3.16. More particularly;

First, we must receive the Word when it is offered, *Iohn* 10.16.27. *Act.* 2.41. Not rejecting it as some doe, nor seeking other wayes besides it, as others doe.

Secondly, our life is to bee renewed by the Word, and wee must be built up thereby, (*Matth.* 7.24. *&c.*) And this is to receive the Word indeed, *Iohn* 13.17. *Act.* 11.1.

Sect. 2. §. 2. *Let your peace come upon it.*] What is meant here by peace?

Quest. 1.

Answ. 1. First, love, and a familiar conversing; this is true, but not the whole truth.

Answ. 2. Secondly, prayer for their peace; this is true also, but is not the meaning of this place: because this is to be denied unto none.

Answ. 3. Thirdly, by *your peace*, may be meant the preaching of the Gospel; because it is not to be cast unto dogs or swine, *Matth.* 7.6. This is true likewise, but the word implies something more.

Answ. 4. Fourthly, true peace is the effect of the Gospel preached; as if our Saviour would say, indeed they shall obtaine peace, who receive you, and repent by your preaching.

Object. Against this exposition it may bee objected, the phrase here is Imperative, and therfore it signifies something which is in the Apostles power, to give, or to take away. *Veniat, let your peace come upon it; and let your peace return unto you againe.*

Answ. Certainely, because in the receiving or refusing of the Gospel, peace is brought or taken away, imparted, or deprived; therefore Christ saith unto the Pharisees, yee have shut out the kingdome of God. To those who receive the Gospel, peace is given, but from the rejecters thereof, peace is taken away; wherefore the sense and meaning of this place is this; If they be worthy, continue preaching unto them, and then they shall have indeed the peace of God.

Observ. To teach us, that the Gospel being received, doth bring true peace along with it; or those who receive the Gospel preached, have true peace, *Luke* 19.9. *Esa.* 26.12. and 54.13.

Quest. 2. How doth this appeare, for it seemes otherwise; and experience shewes, that the Professors of Religion are the most derided, scoffed, and persecuted, of all other?

Answ. 1. First, God is called the God of peace, and the King of peace, (*Hebr.* 7.2.) and therefore they who

who embrace his word and truth, shall surely have peace.

Answ. 2. Secondly, it is proper to the Gospel to bring peace: whence the Preachers thereof are said to preach peace, (*Ephes.*2.14.17.) And the Gospel is called the Gospel of peace, *Ephes.*6.15. because the Ministers of the New Testament preach peace, *Act.*10.36.

Answ. 3. Thirdly, Peace is an effect of faith, *Rom.* 5.1. And therefore the faithfull, who are the onely true Receivers of the Gospel, shall certainely have peace.

Quest. 3. With whom have the faithfull, and the true Receivers of the word peace?

Answ. 1. First, with God, because they are reconciled unto him, from whence ariseth exceeding joy; for they are of all other, then the most safe and secure: What can harme them, who are covered under Gods wing? yea, who are married unto him, (*Hos.*2. 19.) with an everlasting covenant, *Rom* 8.38.

Answ. 2. Secondly, they have peace with their brethren; for they are all servants of one Master, in one house, *Ephes.* 2. 19. yea all members of one body, *Rom.* 12. and 1 *Corinth.* 12. And therefore they have peace among themselves: They are exhorted unto the love of one another, 1 *John*, because love is the bond of peace, *Ephes.* 4. 3. Certainely the Church of Christ is no other then a family of love; for they have not only sweet societie among themselves, but also with Christ their Lord and head, 1 *John* 1. 3. and 1 *Cor.* 1. 9. yea such peace have the faithfull receivers of the Gospel, that we reade of three thousand, yea five thousand, that had but (*Vnam domum- mensam- animam, Chrys. s.*) One house, one home, one table, one soule, *Act.*2. 41, &c. and 4. 4. 32.

Answ. 3. Thirdly, they have peace with themselves, and in their own hearts, and affections. For I. Although they have inward corruptions which rebell against them, *Rom.* 7. 23. yet II. With their mindes they serve the law of God, *Rom.* 7.22.25. and the peace of God beares rule in their hearts, *Colos.* 3. 15. And III. Although they bee sometimes pollured by sinne, yet they wash themselves with the teares of sorrow, as *David*, *Psal.* 51. and *Peter*, *Matth.* 27. did: and then by the Lord are restored againe unto peace of conscience.

Answ. 4. Fourthly, there is another peace which is proper to the faithfull receivers of the Word; and that is securitie from danger, reade *Psal.* 27. & 31. and 91. and 2 *Tim.* 1. 12. and 1 *John* 4. 18. And therefore happy, thrice happy, are the godly embracers and receivers of the Gospel; who have peace with God, and men, and their owne consciences, and assurance that (*Malum qua malum*) no evill, as it is an evill, can come unto them.

Quest. 4. How may we know whether we are right receivers of the word or not?

Answ. Examine these things, viz.

First, whether by our hearing, wee are made partakers of inward peace or not, 2 *Pet.*3.14.

Secondly, whether our hearing have united us, in love, unto our brethren, or not?

Thirdly, whether doth the peace of God beare rule in our hearts, *Colos.*3.15.

Fourthly, whether is all feare of temporall evils expelled out of our hearts, or not? Are we in dangers, as bold as Lyons, carefully avoiding perils, but cowardly fearing none? Certainely, hee who truely heares, and receives the preaching of the word, hath peace within himselfe, peace with his brethren, peace with his God, and assured hope of protection and preservation from evils, as such. 21

VERS. 16. *Behold, I send you forth as sheepe in the midst of wolves; be yee therefore as wise as Serpents, and simple as Doves.* Verse 16.

§.1. *Be wise as Serpents.*] It is given as a rule by our Divines, that words which are *Medix significationis*, and have a double signification, a Translator must take heed how hee translates: as for example, *Gnarum* signifies subtle, or crafty, and also prudent or wise: and therefore an Interpreter must take heed, that he doth not give it the one signification, when he should give it the other: It is said, *Gen.*3.1. *The Serpent was Gnarum*, now it cannot be translated, *more wise than any beast of the field*, but *more crafty*. So *Proverb.* 1.4. It cannot be said, *To give subtlely, but wisedome to the simple*; so in this verse it cannot be said, *be yee crafty as Serpents, but wise as Serpents. Remigius, s.* saith, That Christ doth very well admonish the Apostles, to be wise as Serpents, because *Adam* was deceived by a Serpent; as if hee should say, *As the Serpent is crafty to deceive; So be yee wise to deliver: Hee praised the fruit of the tree, but praise ye the crosse.* Sect.1.

What is the nature of Serpents? and wherein must we imitate them? *Quest.* 1.

First, the Serpent is a creature more crafty then strong: so because we are not strong enough, to withstand the forcible assaults and temptations of Sathan; wee must therefore bee wise to prevent occasions, and to decline such assaults. *Answ.* 1.

Secondly, the Serpent will defend her head above all things; and hideth it with her whole body, as with a shield, in the time of danger; and *Hierome* saith, it is, *Quia ibi vita*, because her life lieth in her head: and therefore, although she be sore wounded in the body, yet if her head bee whole, shee dieth not of her wounds. So wee should repose our substance, estates, fame, and life, and all to danger, and losse, rather then suffer our head (Christ) to be harmed: now our head is hurt by sinne; for when we give way unto that, wee dishonour our Christ; and therefore wee ought alwayes carefully to avoide it, and rather the losse of riches, reputation; yea life, then keep them by sinne, because Christians should preferre the greatest corporall mischiefe, before the least spirituall evill: yea, lay downe our lives, rather then suffer our Christ to bee dishonoured: hee that saves his life, shall lose it; but he that loseth, and layeth downe his life for Christ, shall find it; *hee* that suffereth his body to be wounded, for the safeguard of his head, shall live, and not die; but he that exposeth the head to danger, for the safety of the body, shall die and not live. Hee that will *Answ.* 2.

rather

22 rather ſuffer then ſinne, and diſeaſe himſelfe, rather then diſpleaſe his Lord, ſhall not be harmed by any evill. And therefore like ſerpents wee muſt labour to preſerve our *head* whole, and entire, whatſoever becomes of our bodies, becauſe of our bodies, becauſe our life lies in this our head.

Anſw. 3. Thirdly, the Serpent doth caſt off her old skinne, to inveſt her ſelfe in a new: So wee muſt put off the old man which is corrupt, and put on that new man, which after God is created in righteouſneſſe, and holineſſe of truth, *Epheſ.* 4. 24. Some writers, (namely, *Iſidor*, *Robanus*, *Dormiſecur. de temp. ſerm.* 5. *& Anton. part.* 4. *Titul.* 2. *Cap.* 5. §. 1.) doe expreſſe the kind of Serpent, which is thus accuſtomed to doe; and the time when ſhe doth it, and the manner how ſhe doth it. I. *Iſidor* ſaith, that that kind of Serpent which caſteth his skin, is called *Coluber*, a Snake. II. Concerning the time when this is done, there is ſome queſtion: For firſt, ſome ſay ſhe caſteth her skinne in the ſpring time. *Cromwell.*

Secondly, ſome ſay it is when ſhe findeth herſelfe to be loaded and burdened with poiſon. *Dormiſee. ſ.*

Thirdly, the moſt ſay it is when ſhe findes her ſelfe to grow old and infirme. *Antonin.*

Thus ſhould we doe, and herein intimate the ſerpent; namely, I. Caſt off ſinne, and the old man, in the ſpring of our yeeres, and remember our Creator in the dayes of our youth, *Eccleſ.* 12. 1. We muſt give our beſt dayes, to him that beſt deſerves them, to wit, to God: and not as many doe, who give their youth to ſathan, and their age to God; their ſtrength to ſathan, and their weakneſſe to God: their health to ſathan, and their ſickneſſe to God: yea, who deſire to dedicate their life to ſathan, and their death unto God. We muſt be wiſe as ſerpents, who neither caſt off their skinnes in Autumne, nor in Winter, but in the Spring. II. We muſt labour to finde and feel our ſinnes to be a burden unto us, and then ſtrive to diſgorge our ſelves of them: we muſt firſt labour to hate, and loath them, and then endevour to leave them: wee muſt firſt feele our ſinnes to be a burden too heavie for us to beare, and then eaſe our ſhoulders of that loade; as the ſerpent doth diſcharge her ſtomacke of her poiſon when ſhe findes it overcharged therewithall. III. We muſt, when wee feele our ſelves weake, and infirme, by reaſon of ſinne, labour to leave it, and caſt it off; when we finde that our ſinnes hang ſo faſt on, and cleave ſo faſt too, that wee cannot run the
[t] Heb. 12. 1. race that is ſet before us, [t] when we finde our hands ſo hard manacled by ſinne, that we can neither fight the good fight of faith, nor worke out the worke of our ſalvation: when we finde our ſelves to be ſo low, and weak through ſinne, that we have no ſtrength to the performance of any thing that is good, then it is time for us, with the ſerpent to caſt off our old coate of maliciouſneſſe. IV. The manner of the ſerpents caſting her skin is this (according to *Iſidor*, *Dormiſ. Anton.* and *Raban.*) when ſhe deſires to caſt off her skin, Then firſt, ſhee abſtaines from meat for divers dayes. And ſecondly, ſhe eates a certaine kinde of bitter herbe. And thirdly, having eaten that, ſhe bathes her ſelfe in the water. And fourthly, having ſo done, hee ſeeketh out, and chooſeth a ſtrait hole of a firme ſtone; and violently entring therein, and paſſing through with great difficultie, leaves his old skinne behinde him. Fiftly, and laſtly, his old skinne being thus ſtripped off: he then layeth himſelfe in the warme ſunne, that he might fortifie and harden his new skinne. This courſe muſt they take, who deſire to be renewed in their inward man; namely, Firſt, they muſt beate their bodies, and bring it into ſubjection, both by a corporall abſtinence from meat, and a ſpirituall abſtinence from ſinne, 1 *Cor.* 9. 27.

Secondly, beſides faſting, they muſt eate the bitter and ſowre herb of contrition, humiliation, and godly ſorrow; mourning both for the ſinnes already committed, and alſo for the power of ſinne which lies in the ſoule.

Thirdly, having eaten this ſowre herb of true ſorrow, wee muſt then labour that wee may bee waſhed with the teares of unfeigned ſorrow, and bathed over and over in that *Iordan* of Chriſts blood, which is better then all the rivers of *Damaſcus* to waſh in.

Fourthly, if we deſire that our youth, and ſtrength may be renewed by grace, wee muſt go through that ſtrait hole of repentance, entring thereby into that firme rocke which is Chriſt: or the ſtone of repentance through which wee muſt enter, muſt be firme and ſtable; that is, our repentance muſt be accompanied with a firm and full purpoſe and reſolution, never to return backe againe unto ſinne: for the ſerpent having once entered, never pulleth backe his head, but violently ruſheth through though with pain and difficultie. *Nihil proſunt lamenta ſi iteremur peccata, &c.* (*Auguſt. de pœnit.*) Our ſorrow and teares for ſinne profits us nothing, if we returne again unto our ſinnes; for wounds being iterated are more hardly and ſlowly cured.

Fiftly, having thus humbled our ſelves by faſting, and true godly ſorrow, and waſhed our ſoules with the teares of contrition, and not only repented us of our ſinnes by paſt, but fully purpoſed and reſolved never to turne unto ſinne any more: then wee muſt lie in the ſun-ſhine of Gods grace, aſſuring our ſelves that faithfull is he who hath called ſuch unto him, and hath promiſed that he will receive them into favour, and pardon their former ſinnes, and preſerve them from ſinne for the time to come, and enable them to ſerve him, as becomes a new, and renewed creatures.

Fourthly, the ſerpent ſtops her eares at the voice of the charmer, and will not heare his incantations; now if any deſire to know how a ſerpent can ſtop both her eares? *Antoninus* (*Part.* 4. *Tit.* 2. *Cap.* 4. §. 1.) ſaith, ſhee layes one eare cloſe to the ground, and ſtops the other with her taile. Thus muſt wee doe; when the devill would ſeduce, allure, or inchant us, by any wicked ſuggeſtions, or temptations, we muſt ſtop our eares, and thoughts, and affections, leſt being allured by his provoking temptations, we ſhould aſſent, and conſent thereunto: and this we ſhould *Anſw.* 4.

doe

doe in regard of the end of sinne (which is signified by the serpents taile,) namely, destruction: For the wages of sinne is death, and the end of sinners damnation.

Answ. 5. Fiftly, the serpent seeing that he is hated, doth carefully decline, and shunne whatsoever may be hurtfull unto him: So the children of God must take heed, that they doe not rashly expose themselves to dangers, neither live negligently; but wisely, and circumspectly, *Ephes.* 5.15. *Colos.* 4.5.

Answ. 6. Sixtly, the serpent carrying poison in her mouth, doth ever put it out before she drink. So when we come either to the Word, or Prayer, or Sacraments, wee must strive to lay aside our malice, hatred, envie, bitternesse, yea all wickednesse whatsoever. And thus in some few particulars wee see wherein the serpent is to bee imitated.

Quest. 2. Who erre here by misunderstanding of our Saviour?

Answ. The *Ophites*, who because the wisdome of a serpent is here commended, and because the brazen serpent in the wildernesse was a figure of Christ: doe therefore ascribe unto a serpent all knowledge, and worship it, offering bread unto it, and kissing it, keeping alwaies one for that purpose alive. *Epiphan. haref.* 37.

Quest. 3. Are serpents in all things to be imitated?

Answ. 1. First, according to *Augustine*, the serpent hath wisdome in bringing up her young, in the making of her hole, in the getting of her food, in the healing of her wounds, in the avoiding of things hurtfull, in the foreknowledge of the change of times, in the love of her fellowes. And in these she is to be imitated.

Answ. 2. Secondly, but in the things following, she is not to be followed: namely, I. Her high spirit is to be avoided. And II. Her desire of revenge, even when she is dying. And III. Her flattery, stinging when shee imbraceth. And IV. Her treacherie. And V. Her ingratitude, stinging to death him that hath nourished her up. And VI. Her poison. And VII. Her voracity, in killing much more then shee can devoure. And VIII. Her generall hatred against all creatures, destroying all that she can match.

Quest. 4. How manifold is wisdome? or how many kindes of wisdome are there, because our Saviour bids us to be wise as serpents?

Answ. There is a double wisdome, namely

First evill, which is foure-fold; namely,

I. Arrogant wisedome, when men will undertake to judge of those hidden, and secret mysteries, which God hath reserved unto himselfe; thinking themselves wise enough, to render a reason of all the Lords dealings with men. There is, II. False craftie, and lying wisedome, which is diametrally opposite; yea, an enemy unto Christian simplicity, (*Iohn* 1, 47.) which must bee without fraud, or guile. There is, III. Cruell wisedome; *Mortui non mordent*, dead men cannot bite; and therefore it is good to kill. Irish men never thinke a man slaine outright, till his head be off; and theeves never thinke themselves safe, untill hee be killed whom they have robbed; because if he be once murdered, he cannot then accuse them; whereas if such an one should live, he might bring them to the gallowes. Our Saviour doth not command us to be strong as Lions, and Tygers, but to be wise as Serpents: and therefore this cruell wisedome is not allowed. IV. There is a selfe confident wisedome; when men hide their counsels, and so craftily conceale their wicked plots, that in wardly they boast, and rejoyce, that they shall prevaile: these shall at last bee discovered, and God in his appointed time will infatuate their devices. 23

Secondly good, & this is that wisdom, wch here Christ cõmands, and cõmends unto us.

What is this good wisedome, which we must labour for? or wherein doth it consist? *Quest.* 5.

The properties of this good Wisedome are these; namely, *Answ.*

First, *Mala intelligere*, to see, perceive, and understand evils, and dangers; for men must not be willingly blind, but learne to foresee evils to come.

Secondly, *Malum non facere, malo ignoscere. Hier. ſ.* to doe evill unto none, but to pardon and forgive those, who offend and injure us.

Thirdly, *Suspicari*, to suspect evils, from evill men; especially those who hate us: for Christ himselfe (wee see) would not commit himselfe unto the Iewes, [u]. [u] Ioh. 2.24

Fourthly, *Tacere*, to keepe our owne counsel; for it is lawfull to conceale some truths, *August.* A man is not bound by his owne babling to betray himselfe; it being the part of a foole to utter all his mind, *Proverb.* 29.11.

Fiftly, *Evitare*, to avoid perill, and not to run into the Lyons mouth [x]. It is wisedome, saith *Hieronme, ſ. Insidias vitare*, to avoid the trap, gins, snares and traines that are laid for us. [x] 1 Macc. 2. 37.

Sixtly, *Patienter ferre*, to endure patiently, and contentedly the evils which lie upon us, *Muſc. ſ.*

Seventhly, *Scandalum non dare*, so to live, that we give no offence, neither to the Iew, nor to the Gentile, nor to the Church of God.

Eightly, *sincerè profiteri*, to professe Christ and religion, in sincerity, not in shew, in truth, not in hypocrisie.

§. 2. *Be simple as Doves.* Sect. 2.

What is meant by these words? *Quest.* 1.

The meaning is, be innocent and harmelesse, thinking evill of none, neither intending evill, or offence unto any, in thought, word, or deed; and yet we must be wise as Serpents, who have great subtilty in saving, and defending themselves from harme: that is, every one who looks to be saved, might labour for so much wisedome, as may preserve him from the hurt of false Prophets. *Answer.*

How many sorts of Simplicity are there? and what Simplicity is it which is here enjoyned? *Quest.* 2.

First,

24 *Answ.* 1. First, evill, fooliſh, and contrary to wiſdome; and is two-fold, namely,

I. Negligent; when a man doth not take heed to himſelfe, and beware.

Firſt, leaſt he ſhould be hurt, and harmed by any. Or

Secondly, leaſt he ſhould be deceived by errour, *Epheſ.* 4. 14. Or

Thirdly, leaſt he ſhould bee ſeduced unto ſinne, as *Gen.* 20. 5. and 2 *Sam.* 15. 11.

II. Sluggiſh and idle, when a man doth not labour.

Firſt, for knowledge and underſtanding: as *Hoſea* 4. 6. *Epheſians* 5. 15. And hence, namely from ignorance comes errours, and therefore the Papiſts and ſome others, perſwade men to neglect hearing, reading, ſtudying, and the meanes of knowledge, becauſe as hee that is altogether ignorant of the true way may be perſwaded to take any path, and made beleeve by every man hee meets, that every falſe path is the right: ſo thoſe who are ignorant of the divine truth, may bee ſeduced, and quickly led aſide by any into humane errours.

Secondly, that is called ſluggiſh and idle ſimplicity, when a man doth not labour to ſtrive, and wreſtle againſt ſinne, and his own corruptions.

Simplicity is two-fold, namely,

Object. If it ſhould bee objected that *David* bids us to commit our wayes unto the Lord, and and therefore what need we thus ſtrive?

Anſw. I anſwer, it is true we muſt commit and commend our ſelves unto God, but yet we muſt fight againſt ſinne, and our inbred corruptions, and that even unto blood. [a]

[a] Hebr. 12. 4.

2. Secondly, good, ſincere, and an enemie to deceit, and fraude. And this is that Simplicity which is here commended and commanded.

Queſt. 3. What is this good ſimplicity which we muſt labour for? or wherein doth it conſiſt?

Anſw. First, in a ſingle heart, *Acts* 2. 46. Hee therfore who deſires to have this Dove-like ſimplicity, muſt not have a heart, and a heart; but muſt be ſincere and ſingle hearted.

Secondly, in a tender conſcience, and a feare to ſinne or offend God: He therefore who deſires this Dove-like ſimplicity, muſt be of a circumciſed heart, who is ſenſible of the leaſt ſinne, and of a cowardly conſcience who feares to commit the leaſt evill; For this is the beſt ſimplicity. Reade theſe places, and to this purpoſe imitate the perſons mentioned therein, *Geneſ.* 39. 9. and *Iob.* 1. 1. and 2, 3, *Rom.* 16. 19. and 1 *Corinth.* 14. 20. *Phil.* 2. 13.

It conſiſts in theſe four things, viz.

Thirdly, in a ſingle tongue: he therefore who deſires this dovelike ſimplicity muſt avoid all lying, and deceitfull ſpeeches, and take heed of being double tongued. *Iob.* 33. 3. and 2 *Cor* 1. 12 [b].

[b] 2 Cor. 11. 3. and Epheſ. 6. 5.

Fourthly, in a boldneſſe unto that which is good; not being hindred either by employments or dangers, or feare, but courageouſly, and confidently profeſſing and ſerving God. Reade *Act.* 4. 19. & 5. 29. *Pro.* 10. 29.

Queſt. 4. Is the Dove to bee imitated in all things?

Anſwer. No, for in her there are two things to bee eſchewed, To wit,

Firſt, negligence, and fooliſh curioſity: For while ſhee lookes about, and turnes her head deliberating whether to flie, the arrow, or ſhot meets with her, before ſhe flie away. (*Greg. & Barth. Aug.*)

Secondly, Pride; for while ſhe admires her feathers of divers colours about her necke or breaſt, and trimmes, and picks them, ſo intending that, that ſhe intends not her owne ſafety; ſhe is often taken, and ſeized on by the Hawke, (*Plin. & Barth.*) We muſt not in theſe two things be like Doves, but muſt take heed of delay, and pride, which are enemies unto ſaving health.

I. We muſt take heed of Pride, which is a dangerous enemy; for it makes us unwarie, and ſpoiles all we doe, (*Deſtruit omnia Auguſt.*) When men begin to be proud either of themſelves, or their performances or parts; it makes them careleſſe of their wayes, unthankfull towards their God, and haughty and diſdainfull towards their brethren: And therefore is carefully to be ſhunned, the end thereof being (with *Lucifer*) to be caſt into Hell.

II. We muſt take heed of Negligence, and Procraſtination: many end their ends, before they have reſolved to beginne them; and finiſh their life, before they have thought of living. And therefore we muſt not deferre the worke of our ſalvation, putting it off from day to day, but while it is ſaid to day, make ready our ſelves to undertake it, reſolving that no labour, feare, or danger whatſoever ſhall hinder us from it.

Queſt. 5. Wherein is the Dove to be imitated?

Anſwer. In the Dove are many vertues, or vertuous qualities, worthy imitation, As for example.

Firſt, ſhe doth no evill or hurt unto any, but is,

I. Meeke, without beake to hurt, or talent to teare, or Gall to plot or imagine miſchiefe, or intend harme to any; And therfore if we would imitate the Dove; we muſt not be angry, or miſchievous, or revengefull; for *charity doth no evill* [c] *nor is angry* [d] but is patient, and ready to remit. Many in their words, deeds, and lives, ſhew themſelves more like Lions, Beares, Wolves, Dragons, Vultures, and furies then meek Doves: but we muſt take heed of this, the end of theſe being deſtruction. *Exech.* 32. 23. *Epheſ.* 4. 32. *Coloſ.* 2. 8.

[c] Rom. 13. 10. [d] 1 Cor. 13. 5.

II. Shee is is ſimple, or innocent without deceit; as in this verſe; And therefore in ſacrifice ſhe muſt not be divided. *Geneſ.* 15. 9. *Levit.* 1. 14 Thus we muſt be true and free from lying, and deceit, every one ſpeaking the truth unto his neighbour from his heart. (Reade *Zach.* 8. 16. *Epheſ.* 4. 25. *Coloſ.* 2. 9. and 1 *Peter* 2. 1.) and labouring to be innocent and harmeleſſe in his life and converſation: for God will protect the innocent, but diſcover and infatuate the plots of the wicked, who craftily imagine evill againſt their neighbours.

III. She is humble building her neſt in the rocke

rock, except ſome build or provide a Dovehouſe or other place for her to breed and remaine in. Thus we ſhould be without carefulneſſe for the things of this life, labouring that God may be our Lord; and then, if he provide plentifully for us, or proſper us, or build us houſes, we muſt take it thankfully, and praiſe his name: but if otherwiſe, we muſt be content to build in the rocke, that is, to live by faith in Chriſt, and to learne to want and to abound, *Philip.* 1.21. *Coloſſians* 3. 3.

Secondly, ſhe propoundeth good examples, or examples of good unto us for our imitation: and that I. Towards God. II. Towards her ſelfe. III. Towards others.

Firſt, the Dove is to be imitated by us, or an example unto us of a double duty towards God: *viz.* I. She is a very loving creature, yea full of loue: Thus we ſhould be *ſick of love* (*Cant.* 5. 8.) loving our God before and above all things, and all other things for God, yea our neighbour, becauſe a member of God. II. She is very fruitfull, breeding ſometimes ten, ſometimes eleven, ſometimes twelve times in a yeare: Thus we ſhould ſtir to be fruitfull, bringing forth ſome good fruit unto our God, every Moneth in the yeare, every week in the Moneth, every day in the week, every hour in the day, every minute in the hour; like the trees of heaven, which yeeld fruit *every moneth*, *Rev.* 22.2, Thus we ſhould be fruitfull, but alas, for pity, for the moſt part, we are altogether barren, thinking it well if we can but ſay, Negatively, That we are neither Theeves, nor Murderers, nor Drunkards, nor the like, although wee cannot ſay Affirmatively, what wee are, or what good we doe.

Secondly, the Dove is an example unto us of a fourfold duty, in regard of her ſelfe. For I. She is chaſt; *Conjugii fidem non violant* [e]: Doves doe not couple with any, but with their Mates; *Nec cum pluribus coeunt, nec conjugium initum deſerunt. Ariſt.* They will neither wrong, nor change, nor forſake one another, after they have made their choice; but continue inviolable this bond of Love: And as they are chaſte, ſo alſo they are pure in their food, eating no uncleane thing at all, (*Hier.*) but living onely upon Graine. *Ariſt.* Wherefore thoſe are unlike Doves, who *ſeeth the ſcum with the broth*, (*Ezek.* 24. 6.) and live impure and uncleane lives; for we ſhould labour that *we might be purged from all pollutions both of the fleſh and ſpirit, and perfect holineſſe in Gods feare*, 2 *Cor.* 7.1. Wee ſhould examine our ſelves, whether wee be Doves or Vultures, Lambs or Wolves, whether with Pigeons, and Dove-like *Peter*, *Acts* 10. wee let no uncleane thing come into our mouthes; or like Swine, we feed groſly, and wallow filthily. *Gualter* applies this to ſuperſtition, and not injuriouſly; for nothing is more impure and filthy in the ſight of God, than to mingle humane things with divine, as a part of Gods worſhip, *Col.* 2. 18. II. She is conſtant, keeping her own common Loat or Dove-houſe [f]; and although ſhe doe flye from it, yet ſhe returns againe, *Gen.* 8.11. *Eſa.* 60. 8. Thus we ſhould remaine conſtant in the profeſſion and practiſe of Religion, and never ſtart aſide, or ſeparate our ſelves from it. III. She is wary: *Iuxta fluenta manent* [g], they remain neere the water, (*Ergo columba dicitur à πολυμβᾶν. Rhod.*) that ſo in the water they may ſee the ſhadow of the Hawke, long before he comes neere them: whence *Solomon* ſaith, *His eyes are as the eyes of Doves, by the Rivers of water*, *Cant.* 5.12.) Thus we ſhould labour to prevent the craft and ſubtilty of Satan, leſt otherwiſe he circumvent us; he is a Lyon, 1 *Pet.* 5. 8. and watcheth ſecretly for us, that he may devoure us: Now the way to prevent this, is by living neere the waters, that ſo we may ſee him afar off. Theſe waters are the Word, which we muſt heedfully heare, and religiouſly reade, becauſe it is a true glaſſe wherein we may ſee our ſelves, and eſtates, and enemies, and dangers, and the meanes and wayes how to prevent them, *Iames* 1.23, &c. IV. She is patient; for firſt, they are full of dangers, their yong ones being robbed and taken away from them, and themſelves chaſed, and aſſaulted, and preſſed upon, both by Hawks and Men. Secondly, they are very fearfull and timorous creatures, ſeldome or never ſafe, but when they are in the holes of the rock, (*Hier.*) and all their helpe is in the ſtrength of their wings, and ſwift flying away, (*Eraſm. chil.* 3. 6, 48.) *Ezek.* 7. 16. Thirdly, their mirth is mourning, and their ſongs (as it were) ſighes, and ſad Ditties: whence the Prophets ſay, that they have mourned as doth the Dove, *Eſa.* 38.14. and 59.11. *Nahum* 2. 7. Fourthly, yet they are unmindfull of all theſe, and builds their neſts againe, where they built them before, although (*ſic vos non vobis nidificatis aves*) her former care was taken for others, and her yong ones ſtollen from her. Thus we ſhould be like Doves, given to godly ſorrow, becauſe the end of this mourning is mirth: yea, if the Lord afflict us, we ſhould be Doves; that is, not labour to free our ſelves by rebellion, or revenge, or deceit, or any wicked meanes; for thus wee ſhould ſhew our ſelves to be Hawkes, and Kites, and birds of prey, and not innocent Doves. We muſt be patient both becauſe it is given us to ſuffer. (*Philip.* 1.28.) and becauſe our ſufferings ſhal be rewarded and recompenced with an internall and incorruptible weight of glory [h].

Thirdly, the Dove is unto us, an example of a threefold duty, in regard of our ſelves: for I. The Male or Cocke, governes well his family; *Tum fœminam cogendo ad partum, tum extrudendo pullos e nido*, (*Ariſtot. & Barthol.*) By a certaine compulſion he enforceth the female and Hen, to lay, and breed; and aſſoone as the yong ones can flye, thruſts them out of the neſt, that ſhe may breed againe. Thus we ſhould not be like thoſe, who are Lyons abroad, and ſimple Doves at home; who are cruell to others, but too indulgent (like old *Eli*) to their children; *Tranquillo animo natus, non poſſum adverſari meis*; they cannot croſſe, nor contradict them in any thing, but gives them all their will. Doves doe not thus, for they beat none but their owne yong ones, and thoſe onely *Ad caſtigandum*, when there is need of it: And therfore Parents muſt not ſpare the rod, and ſpill the childe; but with the rod of correction fetch

[e] *Plin.* 10. 34.

[f] *Plin* 10. 34.

[g] *Gloſſ.*

[h] *Rom.* 8. 38. and 2 *Tim.* 4. 8.

26 out that folly, which is bound in the heart of a child. II. The Doves are ſociable, and fly by flocks, and love to build in Dove-coats, where there are many together. Thus (like them) wee ſhould be affable to our neighbours, and to all; but principally to thoſe, who are of the houſhold of faith; For (*Pares cum paribus*) wee ſhould delight only in thoſe who are good, and aſſociate our ſelves onely with them. Doves build, and breed, and harbour with Doves, not with Crowes and Kites; and therefore it is a ſigne, that they are no Doves, who aſſociate and frequent the ſocieties of wicked men. III. If Doves meet with one, who ſtrayes, they bring it backe againe to its owne habitation: And therefore, although ſome thinke themſelves to be Doves, becauſe they tolerate all ſinne in others; yet indeed they are not; this not being the nature of this bird, to ſuffer any to ſtray, but to reduce, and bring home thoſe who wander. Indeed Charity ſuffers much, and is not provoked, nor angry; but yet it reproves, (*Non odio ſed amore*) in love, not out of hatred; as Saint *Paul*, who would have the fleſh to be deſtroyed, that the Spirit might be ſaved, (1 *Cor.* 5. 5.) becauſe to omit and forbeare, reproofe is the cruelleſt mercy.

Sect. 3. *h Topſel. Hiſtor. animalium. Epiſt.*

§. 3. *Be wiſe as Serpents, innocent as Doves.*] *Topſell* [h] obſerves here, that the Serpent is on the earth, and by innocency fly to the heavens; Or, as Serpents wee ſhould goe ſlowly about worldly things, but fly ſwiftly like Doves about heavenly things: Or, as Serpents, wee ſhould be armed againſt our enemies, but as Doves, be without gal. Moreover, the Serpent biteth the heele, ſo wee the roots of concupiſcence. That they may be quiet, they live in buſhes, where they may be hid, and not amongſt men: So wee that wee be not infected with ſinne, muſt avoid the company of wicked men. The Serpent ſwimmerh with his head above the water; ſo we muſt take heed, that we be not drowned in voluptuouſneſſe. The Serpent eateth duſt, and lyeth along upon the ground, ſo muſt wee through humility bee content in the pooreſt eſtate.

Verſe 17. 18. VERS. 17. 18. *But beware of men; for they will deliver you up to the Counſels, and they will ſcourge you in their Synagogues, and yee ſhall be brought before Governors, and Kings for my ſake, for a teſtimonie againſt them, and the Gentiles.*

Sect. 1. §. 1. *Beware of men.*

Queſt. 1. Who are meant here by *men*?

Anſw. 1. Firſt, ſome referre this to the 16. verſe, and reſtraine it to Wolves: *I ſend you forth as ſheepe in the midſt of wolves*; where wee ſee that they are *Men* (*beware of men*) whom he cals *Wolves*; and this is frequent in the Scriptures, for the Holy Ghoſt to compare men to the beaſts, that periſh, and dumbe creatures; and that in a three-fold regard, *viz.* I. In reſpect of himſelfe, and his own nature; and thus, Firſt, in regard of his contemptibleneſſe, and vileneſſe, hee is compared to a *Worme*, *Pſalm.* 22.6. Secondly, in regard of his fooliſhneſſe, he is compared to a *Horſe or Mule*, *Pſalmes*. Thirdly, in regard of his ſinning, he is compared to an *Oxe*, *Prov.* 7. 22. Fourthly, in regard of his filthy luſt, and laſciviouſneſſe, he is compared to a *Dog*, *Prov.* 26. 11. and to *Swine* 2 *Pet.* 2. 21. *&c.* Fiftly, in regard of his perverſeneſſe, he is compared to *Vipers*, *Matth.* 3. 7. Sixtly, in regard of his craft, hee is compared to a *Foxe*, *Luke* 13. 32. II. Man is compared to bruit beaſts in regard of others; namely, Firſt, in reſpect of his pride, hee is compared to a *Bull*, *Pſalme* 22. 8. Secondly, in reſpect of his barking, and evill ſpeaking, he is compared to a *Dog*, *Pſalme* 22. 16. Thirdly, in reſpect of his covetouſneſſe, hee is compared to a *Wolfe*, *Ezek.* 22. 27. Fourthly, in reſpect of his cruelty, hee is compared to *Lyons*, *Wolves*, *and wild Boares*, *Zeph.* 33. *Pſalme* 80. 13. III. Man is compared to bruit animals, in reſpect of God, and Religion: And thus, Firſt, in regard of his refuſall to heare the word of God, hee is compared to an *Adder*, *Pſalme* 58. 4. Secondly, in regard of his hypocriſie, hee is compared to a *Wolfe*, *Act.* 20. 29. Thirdly, in regard of hereſie, hee is compared to a *Wolfe*, *Mat.* 7. 26. Fourthly, in regard of his ſluggiſhneſſe, and idleneſſe, he is compared to a *Dog in the manger*, or a *dumbe dog*, *Eſay* 56. 10. &c.

Secondly, ſome by theſe words, (*beware of men*) conceive, that our Saviour would have them to expect all men every where to bee their enemies: And it is true, that the Goſpel ſhall find ſome enemies, and oppoſition whereſoever it comes, *Act.* 17. and 19. and 28. *Anſw.* 2.

Thirdly, but I conceive, that theſe words ſignifie ſomewhat more yet then this; namely, that hereby our Saviour would have us to take notice, that the very humane nature of man, is an enemy unto the preaching of the Goſpel: For he doth not ſay, *Beware of Lyons*, or *Tygers*, or *Wolves*; but *beware of men*: *Homo homini lupus*. Hence then obſerve: *Anſw.* 3.

That the nature of man, and the naturall man is alwayes an enemy to God, Religion, and the preaching of the Goſpel. *Obſerv.*

Why is the naturall man ſuch an enemy to the Word, and Goſpel, and God? *Queſt.* 2.

Firſt, becauſe he is wholly averſe from God, and will not be ſubject unto him, *Rom.* 8. 6. 7. 8. His Motto is, *Ais nego, nego ais*; what God *bids*, that he will *not doe*, what God *forbids*, that he will *doe*, juſt like the Florentine, who is mentioned in the ſecond Booke of the Courtier, of *Count Baldeſſar Caſtilio*; two enemies being together in the Councell-chamber of *Florence*, (as it hapneth often in thoſe Common-weaths) the one of them which was of the houſe of *Altoviti*, ſlept, and hee that ſate next unto him (for a ſport) ſtirring him with his elbow, made him awake, (although his adverſary, that was of the houſe of *Alamanni*, had ſaid nothing at all, as yet againſt him) and ſaid unto him, heareſt thou not what ſuch an one ſaith? Make anſwer for thy ſelfe, for the Lords require it. Whereupon he of *Altoviti*, all ſleepie, aroſe upon his feet, & without any more deliberation, ſaid: *My Lords, I ſay the cleane contrary to that Alamanni hath ſpoken*: To which *Alamanni* anſwers, why, I have ſaid nothing. *Altoviti* ſaid immediately: *Then to that you will ſpeake*. Thus averſe is *Anſw.* 1.

the

the naturall man, crossing and opposing, whatsoever the Lord doth, or shall command. *Nitimur in vetita*, we desire nothing so much as that which is denied us; like our Mother *Eve*, who longed for no fruit so much, as the forbidden fruit.

Answ. 2. Secondly, the Law doth forbid all sinne, and the Gospel condemne all licentious liberty; Now we being given unto sinne, and not able to cease from it (*2 Pet.* 2.14.) Hence it comes, that wee are enemies unto the Gospel, which forbids and condemnes it. Naturall men being captives, and slaves, cannot endure to heare those things which are contrary to their Lord, and Master, *Sinne*.

Answ. 3. Thirdly, the Gospel would humble us (*1 Pet.* 5.6.) and teach us to deny our selves; and therefore we oppose & set our selves naturally against it, because we are proud, and lovers of our selves.

Sect. 2 §. 2. *Tradent, They will deliver you.*

Quest. 1. What is the meaning of this *delivering?*

Answ. 1. First, the word is not to be understood of betraying, but of accusing. *They shall accuse you.*

Answ. 2. Secondly, there were divers Tribunals, or Iudgement seats: the Sanhedrims, and Synagogues, and Princes, and Kings; as if our Saviour would say; There are no Tribunals, where you shall not be accused, and condemned. Where we may see and marke the wicked craft of Sathan, who rather endeavours, *Lege*, by law, then *Vi*, by force to oppresse, and persecute Christ; because this will prevaile, even with the good; as we see in the King, who, because there was a law decreed, therefore cast *Daniel* into the Lyons den; *Daniel.* 6. although it were sore against his will.

Observ. Whence wee may note; That humane lawes are often opposite to true Religion: this might be proved by many examples, both by the law made against *Daniel*, chap. 6. and that Idolatrous Decree, chap. 3. and those Popish Lawes in *Italy*, *Spaine*, *and France*; yea, by that Councell that condemned Christ, and that speech of the Iewes, *Wee have a Law, and by that Law he ought to die.*

Quest. 2. How doth it appeare, that mans law is often opposite to Gods truth?

Answ. 1. First, it appeares thus; the Law of God in it selfe is eternall, masculine, diurnall, cleare, immoveable, good; yea, the rule of goodnesse.

Answ. 2. The Law of man, is oft times nocturnall, darke, feminine, infirme, stained, and subject to errour: For seeing that all men are lyers, and uncleane, how can any bring a pure thing out of an impure? or truth out of a lye?

Sect. 3. §. 3. *Ad Concilia, unto Councels.*] There were in Israel, distinct Courts, consisting of distinct persons; the one principally for Church busines, the other, for affaires in the Common-wealth; the one an Ecclesiasticall Consistory, the other a civill Iudicatory: Now, although the tyrannie of *Antiochus*, and the troublesome times ensuing, had bred such a confusion in matters of government, among the Iewes, that an evident distinction can hardly be found in the New Testament; yet some foot steps, and imperfect tokens of both Courts are there observeable, principally in *Matthew* 21. 23. and 26. 3. where the chiefe Priests, and the Elders of the people, are named as two distinct Consistories; and each Consistorie seemeth to bee differenced by its proper name; For the Secular Consistorie was termed συνέδριον, a *Councell*, and the Spirituall termed συναγωγὴ, a *Synagogue*; as in this verse, *They will deliver you up to the Councels, and they will scourge you in their Synagogues.* 27

§. 4. *Yee shall be brought before Governors, and Kings*] Our Saviour in this verse, and so forward, doth foretell the Apostles of five sorts, or degrees of dangers, that would attend them, and annexeth (for their comfort) the remedies with the evils: as for example. *Sect.* 4.

First, the initiall and first degree of evils, is the hatred of the world, verse 22. *Yee shall be hated of all men, for my names sake.* Now the remedy against this evill, is perseverance, laid downe in the same place, in these words; *but hee that endureth unto the end, shall be saved.*

Secondly, the next degree of evils is worse, and more perillous; and that is, that the world shall not onely hate them, but also accuse and imprison them; this is laid downe in this verse, and the next. *They will deliver you up to the Councels, and yee shall be brought before Governors, and Kings.* Now the remedy against this evill is Confidence, laid downe, verse 19. in these words: *When they deliver you up, take no thought, how or what yee shall speake, for it shall be given you, in that same houre, what ye shall speake.*

Thirdly, the sequent danger is yet worse, and that is, scourging, and buffeting, under which all kinds of torments are understood: *They will scourge you in their Synagogues*, verse 17. Now the remedy against this evill, is this; *It shall be given you in that same houre, what yee shall answer*, verse 19. and that, in being thus handled, you are no worse dealt with all, than your Master was, verse 24.

Fourthly, the next degree is yet more sad, and this is banishment, and persecution from Citie to Citie; *when they persecute you in this Citie, flee ye into another*; where the evill is, *persecution*, and the remedy, *flight*, verse 23.

Fiftly, the last, but not the least kind of evils, is a bloody death for Christ; *Brother shall deliver up brother to death, and the father the child*, verse 21. But the remedy is this, *that they need not feare those, who can but only kill the body*, verse 28. 1 *Parent*. 1.

VERS. 23. *But when they persecute you in this Citie, flee yee into another: for verely I say unto you, yee shall not have gone over the Cities of Israel, till the Sonne of man be come.* *Verse* 23.

§. 1. *When they persecute you, flee.* *Sect.* 1.

Our Saviour here doth expresly teach us; That there is no other remedy against persecution, but only flight. *Observ.*

How doth this appeare? *Quest.* 1.

First, by these examples, *Iacob* fleeth, Gen. 27. and *Moses*, *Exodus* 2. 15. *Act.* 7. 29. and *Elias*, 1 *King.* 17. and *David* often, and the woman, the Church, *Revel.* 12.6.14. *Answ.* 1.

Secondly, it will appeare, by distinguishing the right of power given, from the use of that power; For, 1. Princes, and great ones have right, and power given from God, *Rom.* 13. 1. *Answ.* 2.

28 But II. The uſe of this power, comes from the corruption of their owne hearts. And yet becauſe they have their power from God, they are therefore to be obeyed, either with an active or paſſive obedience, and not to be reſiſted, or rebelled againſt.

Queſt. 2. Who are faulty here?

Anſw. 1. Firſt, they are too blame, who neglect the meanes; for although wee muſt lay downe our lives for Chriſt, when and where there is no evaſion, or way to eſcape; yet when wee may flee, we ought, and leave the ſucceſſe and event unto God, committing our ſelves wholly unto him.

Anſw. 2. Secondly, they are faulty, who rebell to free themſelves from perſecution; for our Maſter did not teach us this, who could have prayed for twelve legions of Angels, and have had them, but hee would not; hee permitted not *Peter* to wound with the ſword, but checked his too hot and forward ſpirit: And hence the Primitive Church, would rather ſuffer themſelves to be led as ſheepe unto the ſlaughter, then take up weapons againſt their Princes and Governors, although they were but Heathens [k]. *Bellarmine* and the Papiſts obey, *Donec vires habeant*, untill they be able to make their parties good, but no longer: Indeed, ſome thinke that it is lawfull to withſtand, if God give lawfull power, to repell an unlawfull force; the King of *Navarre*, withſtood King *Henry* of *France*, when he raiſed perſecution: But I confeſſe, I dare not ſubſcribe, or aſſent unto it; both becauſe Chriſt our Lord (who might by a lawfull troop of Angels, have overcome all his wicked adverſaries, would not doe it, but ſaid his kingdome was not of this world; and alſo becauſe *Tertullian* tels us; that the Chriſtians in the Primitive times, were able to have driven the Emperour out of his Dominions, and to have pulled him from his Throne, and ſufficiently to have defended themſelves, and their religion from the power of the Tyger, but they would not: And therefore as an unwarrantable thing, we, and all Chriſtians muſt carefully avoid it.

[k] *Lege Apol. Iuſtin. & Tertul.*

Anſw. 3. Thirdly, they are here to blame; that in the times of perſecution flee not, but faint, yea, faile, and fall from their profeſſion, baſely and cowardly denying Chriſt, and the faith: Thus did the Samaritanes, and thus the Priſcillianiſts thinke they may lawfully doe: But our faith and Profeſſion is not to be forſaken, our Chriſt is not to bee denied, nor the truth to be betrayed, for any perill or paine whatſoever: yea, wee muſt be ſo farre from denying of Chriſt, that wee muſt not ſo much as bluſh, or ſo much as feare to profeſſe him, if wee deſire ever to come where he is [l]. A beautifull face is unfitly masked, it ſhould rather be ſeene; now the face of Religion is faire, beautifull and amiable; and therefore it were a ſhame to hide that head and face under a buſhell, which ſhould rather (like a Citie ſet upon an hill) bee held forth to the view of all [m]. Chriſt hath nothing in him, whereof we need be aſhamed, for he is the beſt of all; neither is there any cauſe why wee ſhould feare to profeſſe him; for he is the greateſt of all, and of all others moſt able to protect and defend us. There are ſome commended by the Spirit, and Chriſt, becauſe they loved not their lives unto death; and yet wee deſire to be ſo commended, wee muſt ſo labour to deſerve that commendation. Reade *Act.* 20. 24 & 21. 13.

[l] Rev. 22. 15.

[m] Mat. 5. 16.

Fourthly, they are faulty here, who although in the times of perſecution, they doe not fal from their profeſſion, unto ſuperſtition, yet they dare not openly confeſſe Chriſt and the truth: theſe muſt conſider, why they hide, and conceale Chriſt, and dare not openly profeſſe him? I. Haſt thou any thing in the ſecret cloſet of thy heart, which thou dareſt not reveale? that is, art thou afraid to reveale any truth, or truſt, or fundamentall point of religion? Is not religion, like the Church, *Tota pulchra*, all glorious and beautifull? Then why ſhouldeſt thou be aſhamed to profeſſe thy faith? A good face need not bluſh to be ſeene, neither any be aſhamed to ſhew forth the face of religion to any. II. Doſt thou feare danger, or death? why, remember that we muſt not eſteeme our lives in regard of Chriſt; wee muſt not to ſave our bodies, diſhonour our head, but labour to glorifie him in life and death; and if he require it, by our death, as well as our life. III. Art thou not aſſured of protection? Then remember, if thou have Chriſt, thou ſhalt have all things; yea, if Chriſt bee with thee, thou needeſt not feare, though all the world be againſt thee, *Rom.* 8. 31. 32, God hath decreed the end, and determined what ſhall come to paſſe: and therefore in all perils of this nature, wee ſhould ſay with the three children; *We know that our God whom wee ſerve, is able to deliver us; but if hee will not, wee will ſuffer for him, Dan.* 3. 18. *Anſw.* 4.

Fiftly, they are extremely to blame, who thinke, and ſtiffely maintaine, that it is not lawfull to flee in the times of perſecution; when our Saviour expreſly here ſaith, *If they perſecute you in one Citie, then flee to another.*

Is it lawfull then to flee in the times of perſecution? *Queſt.* 3.

First, ſome hold, that it is not lawfull for any at all to flee (*Tert. ad Fabium*) becauſe our Saviour expreſly bids us, *not to feare thoſe who kill the body, Matth.* 10. 28. *Anſw.* 1.

Secondly, ſome thinke, that it is lawful to flee; yea, more, that this charge of our Saviours is a poſitive Precept, and bids all to flee perſecution. *Athanaſius.* *Anſw.* 2.

Thirdly, *Auguſtine* (*Epiſt.* 180.) *ad Honoratum*) anſwers two things hereunto; namely, I. For the place, *Licitum eſſe non imperatum*; that it is lawfull to flee in the times of perſecution, but is not commanded and enjoyned unto all. II. For the thing, *Aliam fugam eſſe licitam & laudabilem, aliam verò illicitam & culpandam*; that there is a lawfull and unlawfull flight, and a flight to be commended and condemned. And therefore to flee, is not given as a poſitive Precept to all, alwayes. *Anſw.* 3.

Fourthly, in theſe, certainely it is lawfull to flee perſecution; as appeares by theſe reaſons. I. God is not to bee tempted; and therefore when any doore is left open for us to eſcape by, we muſt not ſtay and awaite the ſtroake of death: Meanes to prevent danger muſt bee uſed; and therefore Chriſt would not caſt himſelfe from the *Anſw.* 4.

the Pinacle, *Mat.*4. nor commit himſelf unto the Iewes, *Iohn* 2.24. Wee naturally are carefull to take heed of cliffs, and rocks, and waters; and therefore why not of the fire of perſecution? If wee ſhould ſee a Lyon in the way, wee would ſhunne him; yea, flee from him; why not therefore may wee flee from a Lyon and Tyger-like Tyrant, who ſeekes to quench the fire of his rage with our blood? II. Affliction is not alwayes determined catigorically unto, or upon us: and therefore wee ought not to betray our ſelves, or our owne lives; but ſtill uſe the means, and leave the ſucceſſe unto God. III. There is a time appointed by God, when his children ſhall ſuffer; but they are often perſecuted before this time of ſuffering comes; and therefore untill this appointed time comes, they may flee. It is ſaid plainely, *Chriſt walked in Galilee, but hee would not walke in Iury*, *Iohn* 7.1. and the reaſon hereof is given, verſe 6. *Becauſe his time* (that is, of ſuffering) *was not yet come.* IV. If wee doe not flee from our vocations, but that they will give us leave, and permit us, then wee may flee perſecution. V. If the Church may reape more profit, and God more glory (as it often times fals out) by our flight, than by our death; wee muſt then decline perſecution, and flee from it. *Paul* wiſhed that hee might live, in regard of the Church, although death in regard of himſelfe, was by much the beſt, *Philip.*1.23.24. VI. If our flight be no way offenfive to the weake brethren, wee may then flee.

Queſt. 4. Whether is it lawfull for Miniſters to flee from perſecution, or not?

Anſw. 1. First, that it is lawfull for Miniſters ſometimes to flee, appeares by theſe particulars; to wit, I. From the direction of Chriſt, given in this verſe; *If they perſecute you* (my Apoſtles, and Miniſters of the Goſpel) *in one Citie, flee unto another*: ſo before, verſe 16. *I ſend you as ſheepe amongſt Wolves; therefore be wiſe as Serpents.* II. From the example of Chriſt himſelfe, who withdrew himſelfe, when hee knew the Phariſees held a Councell againſt him, *Matth.*12.14.15. So alſo when he heard that *Herod* had beheaded *Iohn Baptiſt*, he departed from them by ſhip, and went into a deſart place, *Matth.*14.13. and againe the Iewes ſought to take him, but hee eſcaped out of their hands, *Iohn* 10.39. III. From the example of the Saints; *Moſes* fled, *Heb.*11.27. *Elias* fled, 1 *King.*18.13. and 19.3. And the Diſciples helped *Paul* to flee, *Act.* 9.25. IV. *Si tota Eccleſia credit, non li et tibi manere poſt illos* [p]: If all a Miniſters flocke ſhould flee away, then by no meanes is he to ſtay behind. V. From the Law of nature, men are taught to defend, and preſerve themſelves, and their lives, untill manifeſtly it appeare, that God the Lord of life, requires it; that is, we muſt be carefull of our ſelves, untill either our neceſſity, or Gods glory, or the Churches utility, doe perſwade unto the contrary.

[p] *Auguſt. Epiſt.* 180. *ad Honor.*

Anſw. 2. Secondly, if any liberty be given, or occaſion may be taken, to diſcharge the worke of a Miniſter, and that there be no other left to execute this charge, or diſcharge this function, then it is not lawfull at all for him to flee.

Thirdly, it is unlawfull for a Miniſter to flee, if thereby his calling be hindered: For hence it was that Chriſt would not flee, *Matt.* 16.23. and 26.54. Yea, hence it was, that the Apoſtles fled from one Citie to another (according to the charge given in this verſe) becauſe they were ſent to preach the Goſpell [o]: and therefore when they could not bee permitted to preach in one place, they preached in another; that being their calling, and worke, and the calling and worke of every Miniſter; and is to bee performed, and executed in one place or other.

[o] Acts. 16. 4.

Fourthly, in a perſonall perſecution a Miniſter may lawfully make an eſcape; that is, if wait be laid for the precious life of ſome particular perſon, or Miniſter; I conceive that hee may lawfully flee for his life, as *Elias* did, but in a common perſecution, it is a ſhame for a Paſtor, (who ſhould be to all his flocke an example of conſtancie, & courage) to ſhew any fearfulneſſe, or too great forwardneſſe to flee away.

Fiftly, it is not lawfull for a Miniſter, to flee perſecution: If I. His flocke, and Church, and particular charge, be endangered by his flight; that is, bee either left as ſheepe without a ſhepheard, having none to teach them, or by their flight, have a Wolfe ſet over them, inſtead of a ſhepheard, who feedeth, not feedeth them; who devoureth, inſtead of nouriſhing them; who is more like a traytor then a teacher, labouring only to betray their ſoules, unto the enemy of their ſoules; and inſtead of edifying preaching, feeds them with infectious poiſon. Wo be to that man, who ſaves his body with the deſtruction of his ſoule: Woe be to that Miniſter, who ſaves his life with the death of his flocke, and his body, with the loſſe of their ſoules. II. It is not lawfull for a Miniſter to flee, if his preſence bee neceſſary for the edification of the Church; becauſe in thus doing, hee ſhould rather ſeeme to decline preaching, than perſecution.

Many object many things, againſt that which we firſt affirmed; namely, That perſecution is to be declined, and avoided by flight.

First, this Precept, *If they perſecute you in one Citie, flee unto another*, is not generall, belonging unto all, but particular, belonging only unto the Diſciples; and therefore is now abrogated, as are alſo the other two charges given them in the ſame Chapter; *viz. Goe not into the way of the Gentiles, neither enter into any Citie of the Samaritans*, verſ. 5. which are expreſly taken away, and made void, *Matth.* 28.19.20. *Goe and teach all nations*; and *Mark.* 16.15. *Goe ye into all the world, and preach the Goſpel to every creature.*

Anſw. 1. First, there is not the like reaſon of theſe Precepts, and that, as followes by and by.

Secondly, the Objecter [p] *affirms*, that this Precept (*If they perſecute you in one Citie, flee unto another*) is abrogated, but he *confirmes* it not, which he ſhould doe, if hee would doe any thing.

[p] *D. Thor. merus, apud Arret. Problem. 5.3.*

Thirdly, it follows not, thoſe two Precepts are corrected; therefore this is revoked, becauſe Chriſt himſelfe with his owne mouth rectified thoſe, (*Mat.*28.20. *Mark* 16.15.) but there is no place extant, where this Precept concerning

Anſw. 3.

Anſw. 4.

Anſw. 5.

Obiect. 1.

Anſw. 1.

Anſw. 2.

Anſw. 3.

30 Flight, is either abrogated or corrected; which without doubt, Chriſt would have done, if there had been the ſame neceſſity of amending it. And therefore they falſly collect, thoſe two Precepts are amended; therefore alſo this third is amended: for I. This Precept concerning flying, doth not cohere nor depend upon the two former; and therefore it may not be drawne unto the ſame rule, and meaſured thereby. II. In this Chapter there are many other Precepts, which by the like reaſon, and ſame conſequence, they may as well contend to have been amended, than which, nothing is more abſurd: I will firſt frame their Argument (as it is formed by themſelves) and then caſt them ſome in the ſame mould.

Theſe two Precepts, *Goe not into the way of the Gentiles, neither enter ye into any City of the Samaritans*; are corrected, amended, and rectified.

Therefore ſo alſo is this, *When you are perſecuted in one City, flee unto another*: for they are both in one and the ſame Chapter. *Benè habet.*

Chriſt in this Chapter, ſends his Apoſtles before him, that they may teach through *Iudea*; and he gives them a forme of inſtruction, and direction, wherein are theſe Precepts:

Firſt, in this Embaſſage upon which he ſends them, hee teacheth to whom they muſt not preach: namely, to the *Gentiles*, and *Samaritans*; verſe 5. And ſecondly, to whom they muſt: *To the loſt ſheep of the houſe of Iſrael*, verſe 6. And thirdly, what they muſt preach: *That the Kingdome of Heaven is at hand*: or that ſalvation is offered unto them by Chriſt, verſe 7. Fourthly, what they muſt doe: *They muſt heale the ſicke, and cleanſe the Lepers, and raiſe the dead, and caſt out devils*, verſe 8. Fiftly, what wages or reward they muſt expect for their Miracles and works: *Freely ye have received, freely give*, verſe 8. Sixtly, how they ſhall be provided of neceſſary things, and things needfull for their journey: *They muſt provide neither gold nor ſilver*, &c. but into whatſoever City they enter, they muſt enquire who is worthy therein, and there abide, verſe 9, 10, 11. Seventhly, what they muſt doe unto the rejecters, and refuſers of their meſſage: *They muſt ſhake off the duſt of their feet*, verſe 14. Eightly, what danger muſt they expect for their great labour in preaching? Perſecution: *I ſend you forth as ſheepe among wolves*, &c. verſe 16, 17, 18. Ninthly, to theſe dangers he addes the Antidotes and preſervatives againſt them, viz. I. To Simplicity and Innocencie, they muſt joyne Wiſedome, verſe 16. II. In the midſt of danger they ſhall be preſerved, and defended, verſe 19. III. They muſt perſevere and endure unto the end, if they would be ſaved, verſe 22. IV. By Flight, ſometimes it is lawfull to decline perſecution, and perill, verſe 23. Now from one or two of theſe, I argue:

Firſt, theſe two Precepts, *Goe not into the way of the Gentiles, neither enter ye into the way of Samaritans*; are abrogated. Therefore ſo alſo is this Precept, *Preach the Kingdome of God*. For they are both in one and the ſame Chapter.

Secondly, theſe two Precepts, *Goe not*, &c. are abrogated. Therefore ſo alſo is this, *Be wiſe as Serpents, and innocent as Doves*. For they are both in one and the ſame Chapter.

Thirdly, theſe two Precepts, *Goe not*, &c. are abrogated. Therefore ſo alſo is this, *Perſevere and endure unto the end*. For they are both in one and the ſame Chapter. Now if theſe be abſurd and falſe conſequences, ſo is alſo the reaſon and conſequence of the Objecter.

Secondly, God willingly and wittingly (they ſay) doth ſend affliction and perſecution: and therefore none ought to decline it, or to withdraw themſelves from it. *Object.* 2.

Firſt, I grant that the Antecedent is true, that all things are foreſeene, foreknowne, and diſpoſed of by God. *Anſw.* 1.

Secondly, the Conſequence is palpably falſe: for they argue thus; Perſecution is ſent from God, and diſpoſed of by him: therefore none ought to flee Perſecution. Now if this conſequence be good, then ſo alſo is this; Famine, War, Sickneſſe, and Death, are diſpoſed of by God; and therefore we neither ought to decline, or prevent, or eſchew them, which is abſurd. *Anſw.* 2.

Thirdly, thoſe who flee in the time of Perſecution, doe it not for this end, that they may withdraw themſelves from the divine ordination of God, or decline that which God hath determined, but rather that they might fulfill his will: for they not being certaine of the houre and time of their ſuffring, muſt follow Gods call and direction; and therefore when there is a way left, and laid open, for them to eſcape by, they take it as done by God (whoſe particular providence is to be ſeene in all things) and therefore for feare of tempting his providence, dare not neglect the occaſion offered, but make uſe of it. *Anſw.* 3.

Thirdly, they object againe, every perſecution is good, and doth make both for Gods glory, and our good; for thereby we are made better, and called home unto our God: Therefore we muſt not flee from it, nor ſhun it. *Object.* 3.

Firſt, every perſecution is good, therfore none is to be declined, follows not: for *Bonum aliud eſt per ſe, & ſua natura bonum, aliud per accidens*, (*Aret. prob. f.* 4.) one thing is good of its owne nature, and another accidentally good onely: And thus things that are evill in themſelves, are made good by accident: as for example, It is good to dye, and to be with Chriſt; and yet death may be avoided in his time and place, it not being neceſſary that all occaſions of death ſhould be taken. Thus it is with perſecution, for it is good accidentally, as God uſeth it unto good, but in regard of the enemies of God, which are the inſtruments of perſecution, it is evill in it ſelfe; & therfore it is not neceſſary that every kind of evill ſhould be ſuffered at wicked mens hands, without any labouring or ſeeking to prevent it. *Anſw.* 1.

Secondly, thoſe words in the objection (Perſecution makes for Gods glory) are doubtfull and ambiguous, and may either be underſtood of ſuffring perſecution, or flying from perſecution: for ſometimes God is glorified by the patient, cheerfull, and conſtant ſuffring of the Martyrs: ſometimes flight in perſecution makes for Gods glory; the Lord ſometimes ſending perſecution *Anſw.* 2.

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for this end, that his power may be the more illuſtrated thereby, while miraculouſly, and extraordinarily hee doth preſerve his children from the rage of their and his enemies, and elude and fruſtrate all the plots and endeavours of the perſecuters. And therefore the phraſe is true in this ſenſe, Every perſecution makes for Gods glory, either by abiding it, or by fleeing from it; but in this ſenſe the objection is *Non-ſenſe*. *David* by flight, eſcaped the traines which *Saul* had laid for him, and his eſcapes and preſervation did more magnifie and illuſtrate Gods glory, than if he had yeelded his necke to the ſword of the perſecuter at the firſt: yea we ſee what elegant Pſalmes *David* compoſed in his flight, wherein ſometimes he gives thanks unto God, that had made his feet like Harts feet, that is, ſwift to flee away.

Anſw. 3. Thirdly, theſe words in the objection (By perſecution we are made better, and called home unto God) are ambiguous alſo; for herein that is attributed to Perſecution, which is proper to the grace of God, and his holy Spirit; to make us better, & to convert us unto God, is the work of divine grace, and cannot be aſcribed unto perſecution, as the cauſe thereof, except onely by accident; the Spirit of God being the true, primary, and efficient cauſe thereof.

Anſw. 4. Fourthly and laſtly, I anſwer, I. It is moſt true, that to flee in the time of perſecution is not alwayes lawfull; namely, either firſt, when flight hinders our vocation: & hence it was, that Chriſt would not flee, but cals *Peter* a Devill, for perſwading him unto it; becauſe then he ſhould have left the worke undone, for which he was ſent. Or Secondly, when the will of God is revealed; and thus *Euſebius* telleth us, that Chriſt forbade *Peter* to flee from *Rome*, becauſe he ſhould ſuffer there. Now II. On the other ſide it is as true, that it is not alwayes unlawfull to flee, and decline perſecution, as we ſee by *Joſeph* and *Mary*, who fled, and *Paul*, *Act.* 9. 25. and 14. 6. and 17. 14. and Chriſt himſelfe, *Mat.* 12. 15.

Queſt. 5. If flight in the time of perſecution, be ſometimes lawfull, ſometimes unlawfull; then how may we regulate our ſelves? or know when we may flee, and when we may not?

Anſw. Let us moderate, and ſquare our ſelves herein, according to theſe rules; namely,

Rule 1. Firſt, never flee except thou be perſecuted; we muſt not run away for idleneſſe, as ſome doe, before ever they be ſo much as queſtioned; or flee for feare, as *Jonas* did, before he had any juſt cauſe: The Text here is plaine, *When you are perſecuted in one City, flee unto another*; and therefore, where there is no perſecution for the Truth, but liberty and freedome given to profeſſe it, and to injoy the holy Sacraments, and the divine Ordinances of the Word and Prayer: there muſt be no flight, nor departure; for we muſt not flee for cowardlineſſe, but for conſcience ſake, becauſe we would not tempt the providence of God.

Rule 2. Secondly, in our flight, let us reſpect Gods glory, and before we flee, ſeriouſly conſider all the weighty circumſtances of both ſides, whether in probability God may be more glorified by our ſtaying, or by our going: for that muſt be our firſt and maine ſcope. 31

Rule 3. Thirdly, we muſt before we flee, reſpect the offending of the weake brethren: carefully avoiding (as much as in us lyes) the giving of offence unto any. Now weake Chriſtians are offended often by the fearfulneſſe, and too ſwift flying of the Miniſters, who leave their charges, and forſake their flockes upon every jealouſie, feare, and ſuſpition of danger; whereas on the contrary they ſhould be like good Leaders, the firſt in the field, and the laſt out; the firſt to aſſaile, and the laſt to retire; and by their example, animate their people, and harten them on to be conſtant and couragious in the profeſſion of the truth.

Rule 4. Fourthly, we muſt before we flee, reſpect our office, and function; examining whether that will be hindered by our flight, or not? Chriſt here ſaith, when they perſecute you in one Citie, flee unto another; thereby ſhewing, that Miniſters muſt not by their departure, hinder the preaching of the Word, or by their flight, forſake their function; but if they cannot be permitted without perſecution, to preach in one place, then they muſt go unto another to preach; becauſe their lives, rather then their vocations, are to bee laid downe, if it lye in their power. Thus *Paul* being perſecuted, flees, but he preacheth whether ſoever he goes, *Act.* 14. 6. And great reaſon there is for it, becauſe we are thereunto called and ſent: For Miniſters ſhould ſeriouſly conſider the end of their flight, and beware they flee not (with *Jonas*) that ſo they may bee free from preaching the Word, and live in eaſe and idleneſſe; but if one Citie perſecute them, they muſt flee unto another; that is, not caſt off the worke of the Miniſtery, but in other places and times, put out the Lords talent to uſury, and labour to improve their gifts to Gods glory, and the peoples benefit, amongſt whom they live.

Rule 5. Fiftly, in our flight, wee muſt reſpect the enemies of God, and religion; For if they bee ſo exaſperated, and incenſed againſt ſome particular Miniſter, that his preſence doth but make them ſinne more grievouſly, and ſet themſelves againſt the Church more maliciouſly, and cruelly, then they may lawfully depart [p]: but more of this by and by, in the ſeventh Rule.

[p] *Chem. harm. fol.* 1043. *medio.*

Rule 6. Sixtly, in our flight, wee muſt reſpect the place wherein, and perſons with whom we live: For if the departure of the righteous doe haſten anger, and fury, and judgement from God upon the wicked, (as *Lots* departure did upon the wicked Sodomites) then we muſt not be haſty to depart, but labour rather to ſtand in the gap, and to with-hold judgement from them, by counſelling, adviſing, admoniſhing, and reproving of them, and by praying for them: yea, continuing to doe this, untill either the Lord by ſome particular command call us away; or untill they come to that maturitie and ripeneſſe of ſin, that they will not endure inſtruction, admoniſhion, or reproofe, but hate us for it, and ſet themſelves againſt us, and that not one or two, but generally; yea, in a manner, one and all; as the Sodomites did againſt *Lot*. Now, if in this caſe,

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32 wee may say with the people of God, *wee would have cured Babell, but shee would not be cured; let us therefore forsake her*: And if wee have any command, or vision, or voice from God, as the faithfull in *Ierusalem* had, (who being in the Temple, heard a voice, saying unto them, *Migremus hinc*, let us flee hence; or as *Ioseph* had, *Mat.* 2.13.) then wee must follow the Lords call, and depart.

Rule 7. Seventhly, a Minister in his flight, should consider, whether he onely be not aimed at by the enemies of the truth; who for some certaine causes beare a personall hatred, and grudge against him; and if they could but procure his departure, then the Church should have peace and tranquillity. *Chemnitius* (*harmon. fol.* 1043. *medio.*) is of opinion, (and I dare not gaine-say it) that that Pastor sins against, and breakes the rules of Christian charity, who knowes that the Church is disquieted and disturbed only by reason of some personall hatred against him; and that the Church might have peace, and his particular Congregation leave to enjoy as good a Pastor, yea in every regard as able to edifie them as he is, if hee were gone; and yet rather than he will undergoe the trouble, molestation, and danger of exile, will stay, and suffer the Church in generall, and his particular flocke to be disquieted, and hindred from the peaceable enjoyment of the Word.

Rule 8. Eightly, in fleeing persecution, wee must respect the utility, and profit of the Church; that is, I. If the Church, by the retaining and keeping of a Minister, may reape spirituall gaine and advantage, then he is not to flee. Or II. If the Church may reape comfort, courage, or benefit, by the example of the Ministers constant and couragious suffering for the truth; then I conceive that he is not to flee, because a good Shepheard will lay downe his life for the good of his sheepe. But III. If a Minister can have no leave to discharge his Ministeriall function, no liberty to preach unto his flocke, or to pray with them, or to administer the Sacraments unto them; nor any hope by his presence, to benefit the Church, or to gaine more soules unto Christ; nor cause any occasion likely to be offred, whereby he may propagate, and further enlarge the kingdome of Christ: without doubt then, he may safely, and lawfully flee for his life, and shun persecution. IV. If a Minister can see in likelihood, that if some certaine time, or brunt were over, he might much benefit and comfort the Church; but for the present there is small hope, either of saving his owne life, or doing good to his flocke; hee may then for a while run unto the Wildernesse, and hide himselfe in the Desart, and shelter himselfe, untill the showre bee over. Now all these Rules belong unto the Ministers of the Gospel, because the Text speakes only of their flight in the times of persecution.

Sect. 2. §. 2. *Untill the Sonne of man come.*

Quest. 1. How doth Christ come?

Answ. Christ comes diverslie, namely

First he came unto us, *In carne*, in the flesh, when he tooke our nature upon him. This is past.

Secondly, *In gloria*, in glory, when hee comes unto judgement, *Rom.* 2.6. This is to come.

Thirdly, *In protectione*, in preservation, and defence: *Behold, I am with you, unto the end of the world, Matth.* 28.20. that is, by protection, care, and speciall assistance. This *Comming* is alwayes, and thus he is for ever present with his children.

Fourthly, *In donatione Spiritus*, he comes unto us by the donation of his Spirit; and this is either extraordinary (as he came to the Apostles, giving singular and extraordinary gifts unto them, *Act.* 2.) or ordinarie: and thus he comes unto all the faithfull in their regeneration, when new and spirituall habits, principles, and graces, are infused into them.

Fiftly, *In interno lumine*, In internall illumination, enlightning the heart, and opening the eyes; for he enlightens every one that comes into the world, *Iohn* 1. 9. Now these two last are one, and our only and true felicity. Whence we might observe,

Observ. That true happinesse doth consist in the presence of Christ in the heart: when Christ came to *Zacheus*, then came salvation to his house, and consolation to his heart: when Christ comes unto the heart of the faithfull, then; and never untill then, comes joy unto their soules; then, and never untill then, are they truely happy. And therefore this we should desire first, that is, before and above all other things, *Psalm.* 27.4. and 42.2.

Quest. 2. Why are wee made happy by the fruition of Christ?

Answ. 1. First, because then, and never untill then doe wee truely see: A blind man would thinke himselfe a blessed man, to enjoy his sight; now wee by nature are blind, and our eyes are opened, and our understandings enlightned, onely then, when Christ enters into the soule: And therefore, happy are we when he comes unto us, *Psal.* 4.6. & 80.3.7.19.

Answ. 2. Secondly, because the comming of Christ unto the soule, doth represent the beatificall vision (wherein our chiefest heavenly happinesse doth consist;) therefore thereby wee are made truely blessed. Reade *Psalme* 16.11. and *Psalme* 98. and *Matth.* 5.8.

VERS. 24. *The Disciple is not above his Master, Verse* 24. *nor the Servant above his Lord.*

Observ. Christ by this title, *Disciple*, would teach us: That those whom he receives, he will teach. Reade for the proofe hereof, *Esay* 54.13. *Ierem.* 31.33. &c. *Proverb.* 8.1. and 9.1.

Quest. How, or how many wayes doth Christ teach his servants?

Answ. 1 First, he teacheth them by his Word, *Matth.* 28.19. *Prov.* 8.1. and 9.1.

Answ. 2 Secondly, he teacheth them by his Spirit, *Psal.* 143.10. and 1 *Iohn* 2.27. And without this, the other is ineffectuall: and therefore we must first labour to be taught by the Word, and cleave close unto that, *Esay* 2.3. it being then cause of rege-

regeneration (1 *Pet.* 1.24.25.) And then labour to be taught inwardly by the Spirit. For without his gracious illumination wee can know nothing aright. 1 *Cor.* 8.2. certainly humane knowledge muſt needs deceive us, and miſleade us; and therefore we muſt not be inſtructed by that Tutour, nor conſult with fleſh and blood, concerning the things of our ſoules, (*Rom.* 8. 6, 7, 8, and 1 *Corinth.* 3. 18.) but labour that we may be taught of God. The truth of this more particularly appeares thus, namely,

Firſt, naturally we know not God aright, but have theſe groſſe, and falſe conceits of him, *viz.* I. We thinke, that he ſees not our ſinnes, *Pſalm.* 50. 21. But the Spirit of God teacheth us that his eyes are over all the world, and run too and fro through the whole earth: from which leſſon proceeds theſe things.

Firſt, a fearefulneſſe to ſinne: for if God ſee us, how ſhall we then dare to do evill?

Secondly, a watchfulneſſe over our waies in ſecret; becauſe God ſeeth all things, therefore we dare not privately do evill, or ſo much as conceive, or imagine miſchiefe in our hearts.

Thirdly, becauſe God ſeeth all things, therfore the Spirit workes in us humiliation, and godly ſorrow for our evill thoughts, Yea

Fourthly, hence comes alacrity, and cheerfulneſſe in the wayes of God, and every good work, becauſe God ſees them and writes them in his Book of remembrance. *Malach.* 3. II. We think that God is like unto us, (as the Heathens conceit of their Gods, as *Saturne*, *Iupiter*, *Mars*, and the reſt) and that ſinne is not ſo diſpleaſing unto him as we ſay it is. But the bleſſed Spirit teacheth us, that he is of ſuch tender, and pure eyes, that he cannot endure to behold any thing that is evill. (*Habak.* 1. 13.) And hence the ſpirituall man is afraid to commit the leaſt ſinne. *Matth.* 12 36. and 1 *Theſſal.* 4. 6. III. We thinke that God may be deceived: but the Spirit admoniſheth us to take heed, that we do not deceive our ſelves, for our God will not, nor cannot be mocked. *Galath* 6. 7. When we remember that God ſits in heaven, and there markes the words and works that are done and ſpoken upon the earth, (*Pſal.* 2. 6.) it makes us the more carefull to purge the inſide of the Cup as well as the outſide, *Math.* 23. 26. IV. We thinke, that God is all *mercy*, and no Juſtice; but the Spirit teacheth us that he is both, according to his owne Proclamation of himſelfe: *The Lord*, the *Lord God*, *merciſull and gracious*, *long-ſuffering and abundant in goodneſſe and truth*, *keeping mercy for thouſands*, *forgiving iniquity*, *tranſgreſſion*, *and ſinne*. And this the Lord would have us take notice off, (leſt the ſight of our ſinnes ſhould make us deſpaire) *And a God that will by no meanes cleare the guilty*, *but will viſite the iniquity of the Fathers upon the Children*, *and upon the Childrens Children*, *unto the third*, *and fourth generation*; and this the Lord ſpake, leaſt carnall ſecurity, and naturall ſtupidity ſhould make us to preſume.

Exod. 34. 6, 7.

Secondly, naturally, we are ignorant of Religion and the word of God. For I. we thinke it to be a hard ſaying. *Iob.* 6. 60. But the Spirit of God doth teach us, that it is ſweeter then honey, (*Pſalm.* 119. 103.) and more precious then gold. *Pſalm* 119. 127. yea the very joy and rejoycing of our hearts. *Ierem.* 15. 16. If we attentively reade *Pſalm* 119. we ſhall ſee what exceeding joy *David* felt and found in the wayes and workes of Religion. II. We thinke Religion but fooliſh curioſitie: but the Spirit teacheth us that without it there can bee no ſalvation. *Hebr.* 12. 14. 33

Thirdly, we do not know our ſelves, having made a Covenant with death, and being at an agreement with hell: yea, ready to ſay that wee are rich and abound in all things. *Revel.* 3. 17. But the Spirit teacheth us, that theſe are but deceivable dreames ariſing from blind pride: the truth being this, that we are poore, naked, blind, and miſerable. Eſa. 28. 14

Verſe 25. *It is enough for the Diſciple, that he be as his Maſter, and the ſervant as his Lord; If they have called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?* Verſe 25.

§. *If they have called the Maſter Beelzebub.*

Sect. *Queſt.* 1. How was Chriſt called *Beelzebub*? that is, *Divell.*

Anſwer. One may be called Divel two manner of waies; namely, either

Firſt, by nature; and thus all, and onely the reprobate Angels, are called divels, Or

Secondly, by participation, or by imitation of a diabolicall corruption: And in this ſenſe the Jewes falſely call Chriſt Divell, and Chriſt truly calls *Iudas* Divell, I have choſen you twelve, and one of you is a Divell [q]. [q] Ioh. 6. 70.

Queſt. 2. What doth *Beelzebub* truely ſignifie?

Anſwer. The text here reades Βεελζεβὺλ, *Beelzebul*; but *Syrus* reades בעל-זבוב *Beelzebub*: according to whom the vulgar reades B. and it appeares that it is to be written with β, not with λ, from 2. *King.* 1, where *Abaſia*, being ſicke, ſends to *Baalzebub*, the God of *Ekron*, to know whether hee ſhould recover or die. *Tremellius* interprets *Baalzebub*, *Sminthium*, becauſe *Apollo* was wont to bee called *Sminthius*, from the Mice he killed, which they of *Myſia* called σμίνθας. *Pliny* (*lib.* 29. naturall *hiſtor. cap.* 6.) calleth this God of *Ekron Myjodem*, (but more rightly he is called *Myothen*) that is, the God of flies, or the driver away of flies: and *Nazianzen* (*contra Iulianum*) witneſſeth, that this God *Baalzebub* was made in the faſhion of a flie. And the name is compounded of בעל *Baal*, that is, a Maſter, or a Prince, or a Lord; and זבוב *zebub*, that is, a flie. And therefore this was the name of an execrable Idoll of the *Akenorites*, and was called *Baalzebub* the God of flies, becauſe they beleeved that he deſtroyed, & expelled the deadly and peſtilentiall flies, which ſo grievouſly infeſted, and moleſted the inhabitants of that Iland: Or elſe (perhaps) he was ſo called, becauſe when the Divell did give any Oracles, or anſwers concerning the health of any, hee appeared unto the Inchanters in the forme of a great flie: Now by the name of this Idoll the Jewes went about to diſgrace the miracles of Chriſt, and conſequently

34 ſequently his Doctrine, which was confirmed by Miracles, hoping hereby to overthrow it, and to caſt ſuch an aſperſion upon it, that none ſhould beleeve it[r].

[r] Otho. Gualt. p. de vocibus exotic. pag. 102.

VERS. 27. *What I tell you in darkneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye upon the houſe tops.* *Verſe 27.*

§. *Preach ye on the houſe tops.*

Queſt. 1. What is meant by this Phraſe?

Anſw. The phraſe, *On the houſe tops*, is taken from the forme of buildings among the Jews, mentioned *Deut.* 22. 8. *When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roofe, leſt any man fall from thence.* So *Iudg.* 16. 27. and *Acts* 10. The meaning therefore is, *In tecto, id eſt, In publicis congreſſibus*; Preach upon the houſe tops, that is, in publike aſſemblies. Here therefore our Saviour doth expreſſe two things; namely, First, that they muſt conceale nothing, but make knowne the whole truth of Chriſt, taught unto them[f]. Secondly, that theſe things muſt be publiſhed, and publikely preached. Whence we may note,

[f] Luke 12. 2, &c.

Obſerv. That the profeſſion of Chriſt is not to be concealed, and hidden, but apparantly to be held forth to the view of others. Reade *Rom.* 10. 10. *Hebr.* 4. 14. and 10. 23, &c. For First, the Spirit is a fire, and that a ſhining fire, (*Quis poteſt celare ignem*) And therefore if the Spirit of God be in us, it will ſend forth both heat and light, *Marke* 4. 21. *Iohn* 5. 35. Secondly, the heart directs the tongue; for out of the abundance of the heart the mouth ſpeaks; *Mat.* 12. 34. *Rom.* 10. 10. and 2 *Cor.* 4. 13. And therefore, if there be grace in the heart, there wil be gracious words in the mouth. Thirdly, faith feares no dangers; for it apprehends Chriſt alwayes preſent, *Mat.* 28. 20. And therefore, if there be faith in the heart, there will be profeſſion in the mouth, and practiſe in the life.

Argu. 1. The Papiſts affirme, that the Sacramentall words are not neceſſarily to be ſo ſpoken, or publiſhed, that the people may underſtand them, unto whom the Sacrament is to be adminiſtred. We affirm the contrary, thus: Every word which the Apoſtles heard from Chriſt, is a word to be preached, and publiſhed, and not to be ſo muttered or whiſpered, as that it cannot be heard. But the Sacramentall word was heard from Chriſt, by the Apoſtles: Therefore it is to be preached, and publiſhed, and not to be muttered. The Minor Propoſition is both plaine, and alſo granted: and the Major is evident from this verſe, *What I tell you in darkneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye on the houſe tops.* Hence Saint *Paul*, 1 *Cor.* 11. being about to recite the Sacramentall word of the Euchariſt, begins with this Preface, *I received from the Lord, that which I alſo delivered unto you.* Afterwards, 1 *Cor.* 15. 3. *I delivered unto you, firſt of all, what I received*; which words were ſpoken when he was about to intimate, or rather perſpicuouſly to handle, and plainly to preach the word of the Reſurrection. From whence follows a facile and faire concluſion: As the word of the Reſurrection thus delivered by the Apoſtle, was not muttered and mumbled without ſenſe, or after the manner of a charme; ſo neither is the Sacramentall word of the Euchariſt. *Chamier. lib.* 1. *de Sacram. cap.* 16. *Arg.* 4.

It is queſtioned between us and the Church of *Rome*, whether thoſe things are to be written, and taught in the Vulgar and Mother-tongue, which are contained in the Scriptures, or not? *Argu.* 2.

Now they holding the Negative, and wee the Affirmative, we argue thus:

Whatſoever things are to be preached, and publiſhed in all tongues and languages, and thoſe which are commonly and generally knowne, may alſo be written in the ſame tongues and languages.

But whatſoever things are contained in the ſacred Scriptures, are to be preached unto all, in the tongues they beſt know and underſtand.

Therefore nothing with-holds or lets, but that they may be written in the ſame tongues alſo.

The Major is cleere, becauſe neither words nor letters are uſed for themſelves, but onely for the things ſake which are ſignified therby: wherfore, if the things ought to be knowne unto all, then certainly their ſignes ſhould not be unknowne unto any.

The Minor is proved, both by Precepts and Practiſe. First, by Precepts, in this verſe, and chap. 24. 14. and *Mark* 16. 15. and *Mat.* 28. 19. Secondly, by Practiſe; for before any of the Apoſtles preached, there was given unto them the gift of Tongues, that ſo every one that heard, might underſtand, *Acts* 2. If any deſire to ſee this Argument enlarged and proſecuted, let him look upon *Chamierus de Canonis uſu. lib.* 11. *cap.* 3. *Tom.* 1. *pag.* 391.

VERS. 28, 29, 30, 31. *And feare not them which kill the body, but are not able to kill the ſoule; but rather feare him who is able to deſtroy both body and ſoule in hell. Are not two Sparrows ſold for a farthing? And one of them ſhall not fall on the ground without your Father. But the very haires of your head are all numbred. Feare ye not therefore, ye are of more value than many Sparrows.* *Verſe* 28, 29, 30, 31.

Illyricus (*lib. de ratione Cognoſcendi. ſ. literas. Tract.* 1.) pitcheth upon theſe verſes, to teach yong Miniſters, how to raiſe Doctrines, and how many ſorts of Doctrines they may raiſe from a Text.

First, Διδασκαλία. I. It is neceſſary that wee ſhould publikely profeſſe the knowne truth ſo often as there is need. II. Confeſſion of our faith Faith is to be made, though we hazard thereby, the loſſe of our goods and lives. III. We ought to contemne our lives, in regard of Chriſt and his Truth. IV. Eternall torments are prepared, to be inflicted upon all thoſe both in body and ſoule, who are afraid to deny Chriſt and his Truth.

Truth. V. He who would make a right confeſſion of his Faith, muſt with a full purpoſe of heart, yeeld himſelfe to bee guided and directed by God. VI. The providence of God is not onely generall, but alſo ſpeciall, taking care of our leaſt things, even the haires of our heads.

Secondly, Ἔλεγχος. I. They are deceived, that thinke it ſufficient to aſſent in heart to the truth of the true Religion, and to approve their conſciences unto God; but in the meane time, think it lawfull, with or before men, to ſay or unſay, to affirme and deny what they will in Religion, according to the condition of time, and place, and perſons; principally, when the danger of death hangs over their heads, or attends upon the profeſſion of Chriſt and Religion. II. The Epicures erre, who deny Divine Providence, thinking that it doth not ſuit with the Majeſty of God, to regard humane and terrene things. III. The Stoicks, who thinke all things to be governed by Fate, are far from Truth. IV. They are erroneous, who thinke, that beſides thoſe things which are governed by the wiſe ordination of Divine Providence, there are others which are ruled by chance and fortune. V. The Pelagians are out of the right way, who yeeld more than is meet, or true, *viribus humanis*, to the power of Nature; namely, That it is in Mans power and Free-will, to embrace Faith, to perſevere in the ſame, and boldly to profeſſe it unto the end. VI. They do amiſſe, who labour more for fraile and externall things, than for internall grace and goodneſſe.

Thirdly, Παιδεία. I. We muſt to the utmoſt of our power, endeavour, that we may have the true feare of God before our eyes; becauſe the true God is to be feared before all men. II. We muſt learne ſuch a contempt of humane things, that we may alwayes deſire to leave them, and to goe hence, that ſo we might be united unto our Chriſt in Heaven. III. The conſideration of the ſpeciall Providence of God, ſhould make us remember that God alwayes looks upon us, and is preſent with us; and therefore we ſhould implore his ayd, and perſwade our ſelves that he will helpe us, and deliver us in a fitting and ſeaſonable time.

Fourthly, Ἐπανόρθωσις. I. Theſe words of our Saviours, doe correct and taxe the negligence of thoſe, who doe not by fervent prayers, beſeech God ſo to inflame their hearts with a true and ſincere love unto his ſacred Majeſty, that for his Names ſake they may not be afraid to lay down their lives. II. The ſtupidity of thoſe men, are here blamed, who doe not ſee nor acknowledge all things to be ordered by the Providence of God. III. Thoſe are juſtly to be reproved, who neglect to give thanks unto God, that he hath and doth vouchſafe to defend and governe both us, and all our affairs by his ſpeciall Providence. IV. They deſerve to be taxed, that abuſe any of the good creatures of God, ſeeing that he takes care even for them alſo, and his Providence is over them.

Sect. 1. §. 1. *Feare not him that can onely kill the body; but fear him that can caſt body and ſoule into hell.*

Our Saviour ſheweth here, that man can goe no further then the body, but God can deſtroy both body and ſoul: but yet we reade of one who bragged that hee killed both his enemies body and ſoule. The Hiſtory is this. *Henry, Stephen* (in his world of wonders, Chapter 18.) telleth us of an Italian, who having nouriſhed malice and rancour in his mind a long time, yea, for the ſpace of ten yeares, yet diſſembling friendſhip with his foe: at laſt being together, unawares threw him down, ſetting his Dagger to his throat, ſwearing to kill him, except hee would deny, and renounce God, and all part and intereſt in Chriſt; which hee at length (to ſave his life) with much unwillingneſſe did: whereupon the wicked wretch having his deſire, preſently ſtabbed him with that Dagger which was at his throat, and afterwards bragged that he had taken the braveſt, and moſt exquiſite revenge of his enemie, that ever man did, for he had deſtroyed both his body and ſoule. 35

Queſt. 1. What things doth the Scripture ſilence, as being not neceſſary to be knowne.

Anſwer. The Scripture ſpeaks nothing diſtinctly, concerning the place of this Hell (whereinto God can caſt both body, and ſoule) nor of the manner of the torture thereof, nor of the nature of thoſe outward things that belong thereunto: becauſe theſe are not neceſſary to bee knowne by us. There are two things which concerne us, whereof the one concerns us little, but the other concernes us much.

Firſt, it concernes us but little, to know whether Hell bee in the Aire or in the concave of the earth, or of what longitude, latitude, or profundity it is.

Secondly, it concerns us much, I. To acknowledge that there is a Hell; and II. To know that the torments thereof, are eternall, perpetuall, and inſufferable, extending both to body, and ſoule, and III. to labour, indeavour, and pray, that we may never come there.

In hell there's nothing heard, but yells, and cryes;
In hell the fire nere ſlakes, nor worme ere dyes:
But where this hell is plac'd [my Muse] ſtop there;
Lord, ſhew mee what it is, but never where[a].

[a] *Penteologia, dolor inferni.*

Queſt. 2. What things doth the Scripture expreſſe, as being neceſſary to be knowne of us?

Anſw. 1. Firſt, it teacheth us that there is a ſpirituall death of the ſoule, as well as a corporall of the body: and that by and after death the ſoule of the wicked is caſt into Hell but at the Reſurrection both ſoule and body. *Revel.* 21. 8.

Anſw. 2. Secondly, the Scripture teacheth us the fruits and effects of this ſpirituall death; namely, ſorrow, Lamentation, howling, and unſpeakable torments, gnaſhing of the teeth, and the like. Reade *Luke.* 13. 28. and 16. 23.

Sect. 2. §. 2. *Are not two Sparrowes ſold for a farthing? &c.*

Obſerv. In theſe words our Saviour doth teach us, That the providence of God doth governe all things, yea even the leaſt things. Reade *Pſalm* 104. 21. and 145. 15. and 148. 8. and *Hebr.* 1. 3.

God

36 God doth not take care for Oxen. 1. *Corinth.* therefore not for all things.

Object. First, God cares for ſomethings for themſelves
Anſw. 1. (and thus he cares for his Children) and he cares for other things for others, namely, men, or the elect, and thus he cares for the creatures.

Anſw. 2. Secondly, that ſaying of the Apoſtle is to bee underſtood comparatively: that God doth not care for Oxen in compariſon of men.

Queſt. 1. How doth it appeare that the providence of God rules and governes all things?

Anſw. 1. Firſt, it appeares by the example here given; For our Saviour I. Names a poore contemptible bird a Sparrow. And II. A bird of ſmall value, or price; for two of them are ſold for (ασσαριον) a farthing: Now although the true value of this coyne is not certainly known, yet all grant that it is leſſe then a penny: Our Tranſlaters render ασσαριον, a Farthing; the Marginall note telleth us that it is a halfpenny Farthing, *Thomas Thomaſius* ſaith it is worth onely ¼ of a penny: *Beza ſ. Luke.* 12. 6. ſaith it is ½ of an Engliſh penny: *Marlocrats ſ. Math.* 10. 29. ſaith that it was foure pence in French mony. The Rabbines call it *Iſor*, and ſay that it containeth eight mites, (*Druſius in Præter Luk.* 12. 59.) And *Godwyn* in his Jewiſh Antiquities pag. 324. ſaith that *Aſſarium* valueth of ours in preciſe ſpeaking, q^a.--q. Whatſoever it was worth, certainly it was of leſſe worth then a penny in our Engliſh coyne; and we know that a penny is but a thing of a ſmall value: according to that of *Catullus*, *Omnes unius aſſis eſtimemus* And yet although two of theſe poore Birds be ſold for a Farthing, and a quarter of a Farthing, or thereabouts not one of them falls to the ground without the providence of God. III. Our Saviour doth not onely name a ſmall bird, a ſparrow, of a ſmall price but hee alſo uſeth a diminutive phraſe: for the word here is στρουθιον, which is a diminitve τὸ στρουθος; now this ſignifies *Paſſer*, a Sparrow, that *Paſſerculus* a little Sparrow. And therfore hence it is cleare and evident, that the moſt contemptible, and leaſt things, are not excluded from the providence of God.

Anſw. 2 Secondly, it is further evident thus: becauſe it belongs unto the Omnipotency of God.

I. To governe all thoſe things which he hath created. And II. To direct them to that end, which himſelfe hath ordained.

Queſt. 2. What is providence?

Anſw. The providence of God is (*Ratio, ordinandi præcedentis ad finem. Thom.*) a wiſe ordering, and diſpoſing of things unto their end. And therefore Providence is the principall part of Prudence. And therefore we muſt endeavour to ſee God in all things, and not looke to intently upon ſecond cauſes: For ſo we ſhall bridle our anger and revenge, againſt our brethren, and our murmuring againſt our God.

Queſt. 3. Who erre about this doctrine of divine Providence?

Anſw. 1. Firſt, the Epicures who deny all Providence.

Anſw. 2 Secondly, the Platonicks; whereof there are two ſorts, namely, I. Some held that there was a divine Providence in heaven, but not in earth. *Thom.* That God by a ſpeciall providence did rule and governe all things above, but nothing below. *Iob.* 22. 14. II. Some of them held a providence in Spirituall, and eternall things, but not in corruptible.

Thirdly, the Maniches, who held (*Duo principia*, or *Duos Rectores*,) two Lords, Rulers, and diſpoſers of all things, namely, I. God, by whoſe providence all good things were ordered. And II. Sathan, who did diſpoſe of all evill things, and actions. *Anſw.* 3.

Fourthly, the Stoicks who connect the ſecond cauſes, by a certaine fatall, and inevitable neceſſity. *Anſw.* 4.

What are Chriſtians bound to beleeve, and hold concerning this divine Providence? *Queſt.* 4.

Firſt, we muſt hold, that God hath ordained nature, able to produce her effects, even by naturall cauſes, and that not neceſſarily but contingently. *Anſw.* 1.

Secondly, we muſt hold, that God doth accompany, corroborate, and helpe (or co-worke) in all theſe: for from hence it is ſaid, that in him we live, move, and have our being. *Acts.* 17. 28. *Anſw.* 2.

Thirdly, we muſt hold that God (when it ſeemes good unto himſelfe) can ſo bridle, and change theſe cauſes, that they ſhall not produce their effect, either contrary to his ſecret will, and decree, or to the good of his children. Examples of this we have in Scripture, when moſt violent and moſt naturall cauſes, could not produce their effects; fire could not burne, Fire could neither burne nor ſcorch (though nothing more naturall) *Dan.* 3. Lyons could neither kill, nor eat, though nothing more uſuall, *Dan.* 6. *Anſw.* 3.

Fourthly, we muſt hold, that although the Subject of divine providence be principally rather in Practical things, then ſpeculative. *Thom.* 22 *q.* 49. *Art.* 6. 2. yet it is alſo, I. In all contingent things. *Thom.* 1. 22. 2. and 4. and 103. 5. And, II. In all mutations, and changes of the Univerſe. *Thom.* 1. *q.* 22. 2. And III. In evills *Sub ratione bone.* *Anſw.* 4.

§. 3. *Your haires are numbred.* *Sect.* 3.

Many things might be obſerved from theſe words, *your haires are numbred*: namely,

Firſt, that haire is but an excrement, and the moſt contemptible part of man.

Secondly, that all our haires are obſerved, and not one of them ſhall be loſt.

Thirdly, Chriſt doth not ſay, that the haires of our eye-lids are numbred, but of your head where there is the greateſt plenty, and the leaſtuſe.

Fourthly, your haires, (*Non ſolum numerandi, ſed & jam numerati*) are not onely to be numbred hereafter, but are already numbred. But I omit theſe.

What is our Saviours ſcope and meaning in theſe words? *Queſt.* 1.

To ſhew that God takes care for all things which concerne the elect, and faithfull. Hence then Note that the Providence of God, doth particularly preſerve all the elect, in al their affaires, yea in the leaſt temporall things. The Lord doth take that ſpeciall care of them, that all things (by his all wiſe providence) turne to their good. *Romans* 8. 28. *Pſalme* 23. 1. and 33. 18. and 34. *Answer. Obſerv.*

15 *Eſa.*

15. *Esa.* 43. 1. and *Deuter.* 2. 7. and 8. 5. and 28, 2, 14, *Levitic* 26. 4, 14. Besides the consideration of these two particulars will further confirme this truth: to wit,

First, God hath made the Angels ministring spirits for the good of of his people, and children[t]. And

[t] Psal. 34. 7. and Mat. 18. 10 and Hebr. 1. 14.

Secondly, the Lord forbids us to care, (1 *Pet.* 5. 7.) and commands us to walke in faith. 2 *Corinth.* 5. 7. yea that we may the readilier obey, he promiseth to give us all things. *Math.* 6. 33. And to be more tender over us, then ever Mother was over Child. *Esa.* 49. 15. And therfore blessed are the righteous in all things, for they shall lacke nothing that is good. *Psalm.* 34. 10.

Quest. 2. What good things doth the Lord provide in part, and bestow upon his Children.

Answ. 1. First, hee Provides possessions for them, and hee will give the earth unto them. *Psalm.* 37. 22 *Math.* 5. 5.

Answ. 2. Secondly, hee will bestow blessings upon them; For I. He will give them raine in their need. *Amos.* 4. 7. And II. Hee will free them from danger and evill. *Acts.* 27. 24. And III. He will give unto them issue, and posterity *Psalm.* 127. and 128.

Answ. 3. Thirdly, he will direct them in all their waies, and pathes. *Psalm.* 37. 23.

Answ. 4. Fourthly, he will give good things unto them for their body: For

I. He will provide food for them: If they hunger hee will give them bread, if they thirst hee will give them drinke, Reade *Genes.* 21. 17. and and 28. 20. and 1 *King.* 17. 14. II. If they bee naked hee wil provide garments for them *Deuter.* 8. 3. III. If they be sicke hee will cure and heale them, *Psalme* 147. 3. and 2 *King.* 5. 1. and *Esa.* 38. IV. If they mourne, he will comfort them, *Mat.* 5. 4. *Esay* 60. 2. 3. V. If they be in debt, hee will releeve them, 2 *King.* 4. 3.

Verse 23. 33. VERS. 32. 33. *Whosoever therefore shall confesse me before men, him will I confesse also before my Father, which is in heaven: But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

Quest. What is observable in these words?

Answer.

Sect. 2. The Reward of { Professors, wherein are two things, Viz. Apostates, & deniers, wherin also are, } { The Person; *Whosoever shall confesse me before men.* §. 1. The Reward: *I will confesse him before my Father in heaven.* §. 3. The Person: *Whosoever shall deny me before men.* §. 3. The Reward: *He shall be denied by me, before my Father.* §. 4.

Sect. 1. §. 1. *Whosoever shall confesse me before men.*

Quest. 1. What is the sense and meaning of these words?

First, ὁμολογεῖν, to confesse, hath many significations; namely, 32

I. Properly, it signifies to consent, or to say as another saith (*Simile loqui*) and that either, First, *Idem affirmando*, by affirming the thing affirmed: φαρισαῖοι δὲ ὁμολογοῦσι, (*Act.* 23. 8.) But the Pharisees confessed, that there were both Angels and Spirits, and a Resurrection. So, οἱ ὁμολογήσαντες: The Fathers confessed also, that they were Pilgrims, and Strangers in the earth, *Heb.* 11. 13. Or, Secondly, *Idem negando*, by denying the thing denied: καὶ ὡμολόγησε, *John* confessed, and denied not, that hee was not the Christ. II. Hence the word is transferred unto the confession of sinnes: ἐξομολογούμενοι, confessing their sinnes, *Matth.* 3. 6. and 1 *John* 1. 9. Yea, III. Hence it is transferred to Promises: *Herod*, (ὡμολόγησεν αὐτῇ) promised to give her whatsoever she should aske, *Matth.* 14. 7. So *Luke* 22. 6. ἐξωμολόγησε. And *Judas* promised to betray him unto them. And IV. Hence the word is to a particular profession of Religion applied, thus: Saint *Paul* answering, for himselfe, saith unto the Governour, ὁμολογῶ δὲ τοῦτό σοι. But this I confesse unto thee; that after the way which they call heresie, so worship I God. So, the Iewes had agreed; that if any man did confesse (ὁμολογήσῃ) that Iesus was the Christ, he should be put out of the Synagogue, *John* 9. 22. V. It signifies to praise and magnifie the name of God: every tongue, (ἐξομολογήσεται) shall confesse (τῷ θεῷ) to God, *Rom.* 14. 11. and 15. 9. where wee may observe; that in this last sense, ὁμολογεῖν, is put with a dative case; but in the other significations and acceptions, it is either put with an Accusative, or with this Proposition ἐν: And in this verse, and *Luke* 12. 8. Now in the present Text, ὁμολογεῖν, doth signifie the profession of Christ and Religion,

Secondly, ἐν ἐμοὶ. *In me.* *Beza* thinkes this to be an Hebraisme, because ἐν is redundant; but I rather imagine, that it makes the phrase more emphaticall: because to beleeve in God is more then to beleeve God: and therefore the meaning is; whosoever shall professe his whole hope and confidence to be in Christ, and shall make him the Rocke, upon which he fastens the Anchor of hope, and builds his faith: he shall be owned by Christ at the last day. *Answ.* 2.

Thirdly, before men, shewes that our profession must be publike, and published, and not concealed. *Answ.* 3.

Fourthly, these words, πᾶς ὃς ἐστι, every one that shall confesse me, &c. doth shew, that the rule is generall, and belongs unto all, *Phil.* 2. 11. *Answ.* 4.

Fifthly, the meaning therefore of these words, *whosoever shall confesse*, &c. is, that Religion must be publikely professed; yea, so professed, that we may be sure and certaine to be rewarded and acknowledged by Christ. Hence then three things offer themselves to bee considered of, namely; I. That Religion is outwardly and publikely to be professed. II. That outward profession of religion alone, is not sufficient unto salvation. III. That that profession which shall be rewarded by Christ, with eternall life, *Answ.* 5.

38 must be adorned with purity and piety, both externall, and internall.

Observ. 1. First, Religion must not only bee beleeved with the heart, but also publikely bee professed with the tongue. Reade *Acts.* 7. 51. and 9. 22. 29, and 18. 9. 28. *Rom.* 10. 9. 10. *Heb.* 10. 23. 25. *Phil.* 1. 14.

Quest. 2. Why must we outwardly, and publikely professe Religion?

Answ. 1. First, because God commands it, 1 *Pet.* 3. 15.

Answ. 2. Secondly, because it hath a promise of salvation, in the next verse, *Rom.* 10. 10.

Answ. 3. Thirdly, because the neglect hereof hath a fearefull commination annexed with it: those who will not professe Christ before men, shall be denied, and utterly disclaimed by Christ. Reade *Marke* 8. 38. *Luke* 9. 26. and 18. 8. and 2 *Timothy* 2. 12.

Answ. 4. Fourthly, because a constant and bold publike profession of Religion, is a meanes to edifie, and build up others; and on the contrary, a fearefull concealing, and neglect thereof is scandalous, offensive, and a stumbling stone unto others, *Philip.* 1. 12. and 2. 15. 16.

Answ. 5 Fiftly, because the publike profession of our faith makes for Gods glory, *Phil.* 1. 20. whereas on the contrary, the deniall of Christ is the greatest dishonour we can doe unto his name; as though Christ or Religion were things to bee ashamed of, *Luke* 9. 26. whereas truth blusheth not, neither feareth, nor seeketh corners.

Answ. 6. Sixtly, because by denying of our Religion, wee sinne against the truth, and consequently against Christ, *John* 14: 6. And therefore *Paul* durst not doe it, 2 *Cor.* 13. 8.

Answ. 7. Seventy, because wee need feare nothing; Christ having promised to give his Holy Spirit unto us, to teach us, and to comfort us, *John* 1. 14. *Ingreditur carcerem nobiscum.* (*Tertul.*) If for the profession of Christ and Religion, we be cast into prison, the Holy Ghost then will goe with us into the prison, as wee see by experience, *Act.* 4. 31.

Quest. 3. Who are blame-worthy in this particular?

Answ. 1. First, they are to blame, who contemne and despise the profession of Religion: For out of the abundance of the heart, the mouth speaketh: and therefore, where there is no profession, there is no religion.

Answ. 2. Secondly, they are faulty, who palliate and cloake Religion: Certainely, the fearefull shall never enter into heaven (*Revelat.* 21. 8.) as followes by and by; because externall profession is distinguished from the action of the heart, and is added over and above. *If thou shalt confesse with thy mouth, the Lord Iesus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be saved, Rom.* 10 9.

Quest. 4. Who palliate and cloake Religion, or hide and conceale the profession thereof?

Answ. Temporizers, and time servers: and that either:

First, in the time of peace; namely, either I. Because they living in wicked places, dare not professe Religion for feare of derision. Or II. When in wicked company, they counterfeit themselves to be such; like the fish *Polypus*, taking upon them any shape; or the *Chamelion*, any colour, changing their garbe, according to the circumstance of time and place. Or,

Secondly, in the time of affliction and persecution: when I. They dare not publikely professe the truth. But II. Publikely dare deny their profession. The hearbe *Asolis* is made green with heat drops, but shrinkes into the ground with winter showres: So many flourish, and make a brave shew of religion, in the times of peace and prosperity; but when once the sharpe winter of persecution comes, then they whither, die, and forsake the truth.

Is the publike profession of religion alwayes, and every where necessary? *Quest.* 5.

First, every where, and alwayes without any difference, to professe publikely what we beleeve, is neither necessary nor convenient: as for example; if a mad, and frantick man should come into a roome, where many were, with a sword drawne; and should say, that which of them soever did confesse, and professe himselfe to be a Christian, should presently be slaine; then at such a time, or before such a person, it were unadvisedly done to confesse, & professe our faith. *Answ.* 1.

Secondly, it is alwayes, and every where required, that we should never, either deny our faith, or by any meanes professe that which is contrary to the truth, or true faith. *Answ.* 2.

Thirdly, affirmatively, wee are then enjoyned to professe publikely Christ and religion, when there is any hope, or probability by our profession; either to glorifie God, or to edifie our brethren, although there may be likelihood of danger to our selves: For the necessity of the meanes is measured, and conjectured by the relation it hath unto the end. *Answ.* 3.

But it is dangerous for our selves, in some places to professe the truth, although there may be hope, that glory will redound unto our God, and benefit unto our brethren thereby. *Object.* 2.

Danger in this case is to be despised, *Act.* 20. 24. and 21. 13. but of this more by and by. *Answer.*

Holy things must not bee given to the dogs: and therefore we need not professe Christ, or the truth before wicked men, or in wicked places. *Object.* 2.

First, this command was giveu to the Apostles, and Ministers, not to preach to those who contemned, and despised the word, as in the 14: verse of this Chapter. *Answ.* 1.

Secondly, but we are no where taught to deny the truth, or to cover it with a lye: *Imo ingenuam fidei confessionem, Deus severè exigit, licet mundus non ferat, Calvin. ſ.* God requires, and exacts at our hands an ingenuous and free confession of our faith, although the world brooke it not: Whence Saint *Peter* commands us to glorifie God in our hearts, and to be ready to give an account of our faith, unto every one that shall demand a reason thereof, 1 *Pet.* 3. 15. And therefore the righteous dare not dissemble or double. *Answ.* 2.

But Saint *Paul* saith plainely, *hast thou faith, have it with thy selfe before God, Rom.* 14. 22. Therefore the profession of our faith to God, is sufficient, and to man is needlesse. *Object.* 3.

First,

Answ. 1. First, the Apostle there speakes not of justifing, or saving faith; but of a full perswasion of the use, or not use of indifferent things; and this may bee retained, and concealed; that is, wee must so use them, as that our brother be not offended thereby.

Answ. 2 Secondly, this Precept *Paul* gave for those times, when men were not certainely perswaded of the use of Gods creatures; to wit, meats and drinke, &c. But it belongs not unto us, or our times.

Object. 4. But God is a Spirit, & must be worshipped in Spirit, *Iohn* 4.24. Therefore externall profession is not necessary at all.

Answ. God requires the worship of the heart, as appeares by the first Precept; and the worship of the outward man, as appeares by the second, third, and fourth: Yea, the Lord ought to have both the body and heart, but κατ' ἐξοχήν, the heart, *Prov.* 23.26. Because the outward worship of the body, may be without the inward of the heart; but the inward of the heart cannot bee without the outward of the body: For if God have the soule and inward man, he will certainly have the outward.

Quest. 6. How is Christ and Religion to be professed?

Answ. 1 First, we must labour to have Christ, and Religion in our hearts; for outwardly to professe them, and not inwardly to possesse them, is but a lying profession, 1 *Cor.* 12.3. and 1 *Iohn* 4.2.

Answ. 2. Secondly, having Christ in our hearts, let us then professe him with our tongues, and in our tenents and opinions; For Christ is denied. I. If wee deny him to bee God and man: Yea, II. If wee deny him to be our Iustification Redemption, and Salvation. Yea, III. If we deny the truth of the doctrine, contained in the Scripture. *Bulling. ſ.*

Answ. 3. Thirdly, Christ and the truth, are to be professed publikely, especially before Persecutors, *Act.* 5.20. and 17.17.

Answ. 4. Fourthly, our profession must be in subjection, & an acknowledgement of our obligation thereunto: wee must publikely professe Christ, and wee must confesse, that it is our dutie so to doe, 2 *Cor* 9.13.

Answ. 5. Fiftly, our profession must be constant, that is, wee must: I. Suffer and endure whatsoever is laid upon us for our profession; not giving it over, for any danger whatsoever. And II. Wee must persevere in our profession, and not for any wearisomnesse whatsoever, fall, or forsake our first love.

Answ. 6 Sixtly, let our profession bee fervent and zealous, that so wee may glorifie our Christ, unto whose glory we are ordained, *Ephes.* 1.6.12.

Quest. 7. What things must we professe, or outwardly shew forth?

Answ 1. First, shew forth thy faith, and religion; let the world know what thou holdest, (*Act.* 24.14.) for a palliating of religion doth much hurt the weake brethren. Hence observe these cautions, or rules, *viz.* I. Wee must courageously, and resolutely oppose our selves against the kingdome of sinne, and the abetters thereof. II. Towards those which are weake, we must carry our selves more gently, *Iude*, verse 22. III. In circumstances we must suffer as much as wee can, for the peace of the Church, as *Paul* did. IV. We must avoid, and beware of all unprofitable controversies, or medling with heresies, which are antiquated, and long since left. V. In the meane time we must not bee wanting to the truth of religion; but hold and maintaine all the principall and fundamentall points thereof, *Act.* 20.20. 39

Secondly, shew forth the love of the Word: let others see what delight wee have in reading, hearing, studying, and meditating of the Word of God, *Phil.* 2.16. *Answ.* 2.

Thirdly, we must shew forth an holy life, and unblameable conversation, 1 *Tim.* 4.12. *Titus* 1.16. and 2.7. *Answ.* 3.

Quest. 8. What things hinder us from the profession of Christ, and religion?

Answer. First, there are some impediments, which hinder us from the profession of religion, *viz.* I. A feare of persecution, or derision: many fly from their colours, because Religion is derided, scoffed, and persecuted: And therefore, the remedy against this impediment, is Resolution; resolve that neither height, nor breadth, nor affliction, nor persecution, nor death, shall separate us from the profession of the truth. II. The love of the world, and the thorny cares thereof, keepes many from Christ, and the profession of the truth, *Mat.* 13.22. And therefore the remedy against this, is neither to love the world, nor the things that are in the world, 1 *Iohn* 2.15. III. The love of sinne, and iniquity, which is condemned by religion: wherefore we must eschew evill, and doe good, *Psalme* 34.14.

There are two sorts, or kinds of hinderances, namely,

Secondly, there are some impediments which hinder others from profession; namely, I. The evill examples of Professors: The *Grecians* made a Horse, but the *Trojans* brake downe the wals, and brought it into the Citie, by which the Citie was destroyed. *Balaam* gives wicked counsell, and the Israelites follow it, and so are ruined, and plagued, and the enemies of the Church lay snares for her destruction; but it is the Professors of Religion, that let destruction enter in; For seldome doth a scourge, or judgement come upon a Church, untill there be a backsliding of the Professors thereof. The sinnes of Professors are like dead *Amasa*, they hinder the mareh, and put men to a stand, whether they were best to embrace that Religion, or no, the Professors whereof doe such and such things. The remedy therefore against this impediment, is; for all Professors to be watchfull over their lives, and to labour to be upright towards all men, as well as holy towards God. II. The indiscretion of Professors, hinders others from a good profession: whereas on the contrary, God is glorified by the wise, and holy conversation of Professors among the wicked, *Titus* 2.10. and 1 *Pet.* 2.12. If a religious person be undiscreet, or imprudent in his carriage 2 Sam. 12. 12.

46

and converſation: Then, Firſt, he expoſeth himſelfe to contempt, & opens the mouthes of the wicked to exclaime againſt him. Yea, Secondly, hee expoſeth the Goſpel to contempt, which he profeſſeth, and conſequently cauſeth the name of God to bee blaſphemed, and evill ſpoken of, *Rom.* 2. 24. And therefore, if wee would not be bridles to keepe any backe from religion, but ſpurres to ſpur them forward; let us in our lives, converſations, actions, and dealings, be wiſe as Serpents, and innocent as Doves. III. Diſſenſion amongſt Profeſſors, either in opinion or practice, is a great let and hinderance to the profeſſion of the Goſpel. And therefore, for the removing of this blocke out of the way, let all Profeſſors remember theſe three things, *viz.* Firſt, that theſe diſſenſions are kindled by Satan, and come from his malice; For hee knowing how ſtrong the bond of Chriſtian Love is, (*Epheſ.* 4. 3. *Coloſſ.* 3. 14.) labours by all meanes to ſow ſome ſeeds of ſedition, or contention, that ſo this bond of perfection may bee broken. Secondly, the Profeſſors of the Goſpel muſt remember; that it is very reproachfull, in regard of thoſe who are without, thus to diſſent and jarre among themſelves: yea, many reject all religion, becauſe we doe not agree together in one. Thirdly, the beſt Profeſſors, and Practicioners ſhould remember, that theſe differences and diſagreements of opinion in matters of religion, doe kindle the hearts of Profeſſors, and make them often times to hate one another, to ſeparate, and forſake the ſociety one of another; yea, ſometimes to refuſe to communicate, or to ſerve God publikely one with another. Thus we reade of the ſeparation of *Paul* and *Barnabas*, *Act.* 15. 39. And of the too deepe rooted hatred, which is betwixt the *Lutherans*, and *Zwinglians*, or *Calviniſts*; and of thoſe bitter rents which are amongſt our ſelves, through the difference of opinion. And therefore let us endeavour after unitie and concord: and that, I. In opinion, that we may all ſpeake and hold the ſame things, 1 *Cor.* 1. 10. *Phil.* 2. 2. and 3. 15. 16. II. At leaſt in heart; and this Chriſt deſires and prayes for, *John* 17. 11. 21. and 2 *Cor.* 13. 11. This I confeſſe, will hardly be without the former, (*Phil.* 1. 27.) for wee ſee, that difference in opinion, doth diſioynt often times hearts once loving; and that few are truely intimate, except thoſe of the ſame opinion, and ſect. III. Wee muſt labour after union in ſociety, according to the example of the Faithfull, of whom the Scripture witneſſeth ever and anon, that they were gathered together, *Act.* 1. 14. and 2. 1, 44. 4, 6. And then IV. There will be an union of our prayers; For thoſe who are one in opinion, one in heart, and one in ſociety, will undoubtedly pray one for another, *Act.* 4. 24.

Queſt. 9. What are the effects of a zealous, and good profeſſion of Religion?

The hatred, and oppoſition of the world. *Anſwer.*

Firſt, true and holy profeſſion doth make a man odious unto the world; as appeares I. From theſe places, *John* 15. 19. and verſe 21. 22. of this Chapter, where the world is ſaid to hate Chriſt, and his Apoſtles, and all, that by a holy profeſſion follow Chriſt. II. From theſe following particulars; namely.

Firſt, Religion naturally is odious to nature; and therefore alſo the religious.

Secondly, Religion doth condemn & reprove the world; and therefore the world which cannot endure reproofe, hates religion, and the profeſſors thereof, by whom ſhe is reproved. *The world* (ſaith Chriſt) *hateth me, becauſe I teſtifie of it, that the workes thereof are wicked, John* 7. 7.

Thirdly, the zealous Profeſſors of Religion are culled out of the world, and ſeparated from it, and therefore they are hated by it. *Becauſe* (ſaith Chriſt to his Apoſtles) *Yee are not of the world, but I have choſen you out of the world, therefore the world hateth you, John* 15. 19. Let not then the Profeſſors of the truth, expect the love of the world, but arme themſelves againſt the hatred thereof, *Mat.* 16. 24.

Secondly, Profeſſion of Religion breeds and begets warre with the world, or Chriſtian Profeſſion doth not give peace with the world, but rather a ſword, verſe 21. 22. of this Chapter. For I. The wicked worldlings require ſilence, and forbid all checks or reproofes: they would doe evill, but they would not heare of it. If *John Baptiſts* tongue reprove *Herod*, then *Herods* tongue commands the *Baptiſts* head to bee hewen off, *Marke* 6. 24. II. The world deſires applauſe, and praiſe, ſhe would doe evill, and yet deſires to bee commended, and extolled, and flattered, though falſely. Yea, III. The world deſires (beſides theſe) practiſe with them in their wickedneſſe, *Prov.* 1. and *Pſalme* 50. worldlings would not only have the tongues of Profeſſors tied, and their mouthes ſtopped from reproving of them; but rather their mouthes open to commend them in their wickedneſſe; but alſo they deſire, that Profeſſors would not be ſo holy as they are, but communicate with them in their ſinnes, and wicked practices. Now theſe things are not to be done, neither theſe requeſts to be granted: Becauſe the Spirit of God will not ſuffer, nor permit, that either:

Firſt, the glory of God ſhould be prophaned, *Act.* 17. 16. Or,

Secondly, that the Law of God ſhould be violated and broken. Or,

Thirdly, that the truth ſhould be ſuppreſſed or oppreſſed by a falſe religion, Or

Fourthly, that the bretharen or members of Chriſt ſhould be injured: either by errour, or ſeducements, or oppreſſion, or the like: And therefore in theſe things the profeſſours of religion interpoſing themſelves they muſt expect affliction and perſecution [c]. [c] Mat. 16. 24. & Hebr. 12. 8.

Queſt. 9. Are all they hypocrites and falſe profeſſours, that dare not alwayes boldly profeſſe Chriſt and Religion? *Anſw.* 1.

There will alwaies be ſome of the bretheren that

that dare not publikely profeſſe Chriſt: There were Seven Thouſand in Iſraell, which had not ſerved *Baal*, and yet the Prophet could not ſee them, 1. *King.* 19. 18. and ſo *Rom.* 11. 4. In the Church there are ſome who are but Children, and newly borne. *Hebr.* 5. 13. Some who by nature are timorous, and fearefull, and ſome who are ſluggiſh and lazie.

Queſt 11 To whom may this be applyed?

Anſw. 1 Firſt, to men, and ſtrong profeſſours of Religion: For I. When they ſee this, they muſt learn not to deſpiſe them for it, for although they bee timorous and weake Babes, yet they are brethren and ſo called by S. *Paul. Philip.* 1. 24. Yea II. When they ſee this, they muſt learne conſtantly, and boldly to profeſſe Chriſt, that ſo they may winne and encourage them, by their example, unto the ſame confidence and reſolution. *Iames* 5. 20. And then they ſhall ſhine, as the Sunne in the firmament. *Daniel.* 12. 3.

Anſw. 2. Secondly, this may be applied to infants, and weake profeſſours, who muſt remember, I. That hereby they are an offence unto their brethren. *Matth.* 16. 23. And II. That they diſhonour God by their fearefullneſſe, and faintneſſe, And III. That hereby they diſtruſt both the love and power of Chriſt; as though hee could neither free them from affliction, nor preſerve them from it, And IV. That by this their timorouſneſſe they provoke God to anger, who can inflict as great yea, greater, and more heavie torments upon them, then perſecutors can. We reade of one *Wolſey*, who being in priſon at *Ely*, in Queen *Maries* time, amongſt other of his friends, to whom he had diſtributed ſome moneyes, he ſent 6s. 8d. to one *Richard Denton* a Smith, who lived at *Well* in *Cambridge*-ſhire, with this meſſage, that hee marvailed that he tarried ſo long behind him, ſeeing he was the firſt, that did deliver him the booke of Scripture into his hands, and told him, that it was the truth; and therefore hee deſired him, that he would make haſt after him as faſt as he could. *Thomas Hodilo* (to whom the monye was given, and by whom the meſſage was ſent) delivered both the money and meſſage, and received this anſwer from *Denton*, I confeſſe it is true, but alas I cannot burne. Now marke, how hee that could not burne for the cauſe of Chriſt, was afterward burned againſt his will, when Chriſt had given peace to his Church. For in the Yeare of our Lord 1564. On Tuesday being the 18. of *Aprill*, his houſe was ſet on fire, and while he went in to ſave his goods, he loſt his life, and hee who durſt not burne for his God, did burne for and with his gold [d]. And therefore all profeſſors ſhould feare to faint in Chriſts cauſe. V. Weake Profeſſours muſt remember, that it behoves them, to grow up from Children to men of ripe yeares; and not to bee alwayes babes. *Hebr.* 6. 1. *Ioſh.* 23. &c. *Hebr.* 13. 5. And thus much for the firſt obſervation.

[d] *Fox Mart. f.* 1716 *cauſe*

Secondly, outward profeſſion alone, is not ſufficient unto ſalvation: or it is not enough for a man publikely to profeſſe Religion, or confeſſe Chriſt: Sathan himſelfe gives unto Chriſt outward worſhip. *Mark.* 5. 6. and our Saviour himſelfe telleth us, That *not every one that ſaith unto him Lord, Lord, ſhall be ſaved. Matth.* 7. 21. Man chooſeth not an apple by his skinne, nor God a good man by his face. 41

The Wolfe hath as ſmooth a skinne as the ſimple ſheepe, the ſower Elder a fairer barke, then the the ſweet Iuniper. Truth is naked, falſhood covered, An empty veſſell hath a lowder ſound, then a full barrell. And therefore the Lord will not doe, as man doth, looke upon the outward appearance; but hee lookes upon the heart (1 *Samuel* 16. 7.) and requires not the outward worſhip without the fervice of the heart, as is evident from his owne mouth. *For I ſpake not unto your Fathers, nor commanded them in the day that I brought them forth of the Land of* Egypt, *concerning burnt offerings and ſacrifices. But this thing commanded I them ſaying, obey my voice, and I will bee your God, and you ſhall be my people* &c. *Ierem.* 7. 22. 23. That is, God did not firſt of all, or principally command ſacrifices (for they were inſtituted for another end then to pleaſe God) but he chiefly requires obedience: And elſewhere hee doth not require profeſſion. *Eſa.* 1. 11. 12. that is, without practiſe. *Proverb.* 23. 26. *Mark.* 7. 6. The Nightingall hath a ſweet voice, but a ranke fleſh: the Storkes in *India* have a pleaſant cry, but a bloody bill; and many have a forme of Godlineſſe, who deny the power thereof, from which God will turne away his loving countenance. 2. *Tim.* 3. 5.

Queſt. 12 How doth it appear that an outward confeſſion of Chriſt, and profeſſion of Religion, is inſufficient unto ſalvation?

Anſw. It appears evidently from theſe five particulars, namely,

First becauſe it is the manner of the hypocrites to waſh the outſide of the cup and platter, and not the inſide, to whom belongs onely a double woe. *Mathew* 23. 25. And therefore the bare outward Profeſſion, and performance of Religion, and religious exerciſes, will not ſerve the turne.

Secondly, becauſe the externall profeſſion of Chriſt and Religion, often ſprings from an evill roote: namely,

I. Sometimes from the love of promotion and preferment; thus many in the flouriſhing age of the Church, counterfeit holineſſe for preferments ſake. And II. Sometimes from a feare of puniſhment. And III. Sometimes from the ſhame of men. And IV. Sometimes from the praiſe of men, and eſtimation of the world. *Matth.* 6. 1. 5. 16. V. Sometimes from gaine, and filthy lucre. *Mathew.* 23. 14.

Thirdly, becauſe God is a Spirit, and therfore they that worſhip him muſt worſhip him in Spirit, and in truth. *Ioh.* 4. 24. that is,

I. They muſt worſhip him with their hearts. And II. They muſt worſhip him with their whole hearts. And III. They muſt worſhip him only, (and no other) with their hearts. Wherefore the outward worke alone is not ſufficient.

Fourthly, becauſe the heart is a great way from the mouth. *Pacis quidem nomen ubique eſt, res autem nuſquam. Iſidor.* All men talke of peace, but few keep it, *Eccleſia nomine armata ni,*

42

ni, & contra eccleſiam dimicatis f. Many ſeeme to arme themſelves, with the name of the Church, who yet indeed fight againſt the Church. *Diabolus excogitavit novam fraudem, ut ſub ipſo nominis Chriſtiani titulo fallat incautos* g. The Devill hath bethought him of a new deceit, namely, under the name of a Chriſtian to delude the ignorant, and unwarie. And therefore ſeeing there are ſo many who draw neare unto God with their mouthes, and not with the heart, (*Mathew* 15. 9.) a bare profeſſion onely will neither ſerve God, nor ſave us. Men naturally would have the outſide to be good, although the Lineing be but rotten ragges: and their cloath to have a fine dye, though a courſe threed: The Fowle may have faire feathers, and ranke fleſh: the Fiſh glиſtering ſcales without, and yet rotten: The Amber-Stone will burne outwardly, & Freeze inwardly; and the barke of the Mirtle Tree, which growes in the mountaines in *Armenia*, it as hot as Fire in the taſte, and as cold as water in the operation. Thus the heart lieth a great way diſtant from the mouth, and therefore the mouth is not alwaies the interpreter of the heart, but often faints and counterfeits that which the heart thinkes not: Wherefore the outward confeſſion of Chriſt, and profeſſion of religion wil not ſave us.

Fiftly, many relapſe, and fall finally from their profeſſion; as appeares plainly by theſe places. *Mathew* 13. 20. *Iohn* 6. 66. *Hebr.* 10. 25. Now onely they who endure unto the end ſhall be ſaved. And therefore outward profeſſion will not ſave us.

Queſt. 13 How many ſorts of falſe, and outward profeſſours are there?

Anſw. Foure, to wit:

First, ignorant; who are without the knowledge of the grounds, and principles of Religion.

Secondly, ſtupide, and blockiſh; who profeſſe (*ore tenus*) with their mouth, but without ſenſe or life.

Thirdly, unwilling: thus *Julian* the Apoſtate in ſpite of his teeth, was forced to acknowledge the divine power of Chriſt. *Vicisti Galilæe.* and thus alſo doth Sathan. *Math.* 8. 29.

Fourthly, mixt; thus the Samaritanes worſhipped God and Idols. 2. *King.* 17. 27. &c.

Qu. 14. How may wee know whether we be onely outward profeſſours?

Anſw. 1. Firſt negatively, wee cannot know it by our outward appearance, for that may deceive us: *Silenus* Pictures were without lambs and Doves, but within Wolves and Tygres: ſo many inwardly are ravening Wolves, who outwardly ſeem innocent lambes. Experience teacheth us, that the fineſt Scabbard hath not ever the braveſt blade; nor the goodlieſt Cheſt, the moſt rich treaſure, neither is every bird with white Feathers a ſimple Dove; nor every faire *Lais*, a faithfull *Lucrece*. And therfore let us neither meaſure our ſelves by our outward appearance, nor truſt in our externall profeſſion, but ſearch our hearts, and our inward man. *Anſw.* 2.

Secondly, the notes and markes of outward profeſſours are theſe, namely,

I. They thinke profeſſion better then practiſe, and to ſeeme, better then to be good indeed. The *Macedonians* thinke the hearbe *Beet*, (which looketh yellow in the ground, but blacke in the hand) better ſeen, then touched: So many thinke it better to looke upon Religion, then to undertake it, and hold the ſpeculation thereof to be preferred before the practiſe. The *Camelion* draweth nothing into the body but aire, and nouriſheth nothing in the body but Lungs: ſo many heare and reade onely for Table talke, and outward ſhew, but not for true practiſe. And therefore let us examine our ſelves whether wee thinke it better to ſeeme good, or to be good; and whether we take more paines to approve our hearts unto God, or our outward man unto the world. II. Outward profeſſours are more given to their pleaſure and belly, then to the ſervice of their God. *Philip.* 3. 19. *For many walke and yet are the enemies of the Croſſe of Chriſt; whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is their ſhame, who mind earthly things.* Theſe thus deſcribed by the Apoſtle, had been profeſſours, and it ſeemes ſtill were: and yet theſe foure things are predicated of them: namely,

Firſt, that they are enemies of the Croſſe of Chriſt. And

Secondly, that their end is deſtruction. And

Thirdly, that their belly is their *God*. And

Fourthly, that they place their glory in their ſhame; that is, ſerve their pleaſures more then God. III. Outward profeſſours are more highly conceited of themſelves, then inward are, and exalt themſelves above others: Thus the Papiſts call themſelves Catholikes, and all others Heretikes, and ſome of the Heathen called themſelves Deiſts, and and all others Atheiſts: yea the Turk will be the true *Muſulman*, and all others muſt be Pagans. IV. Outward Profeſſours for the moſt part grow worſe and worſe; being profeſſours in youth, and prophane in age. The leaves of *Polyon* are white in the morning, but blew before night. *Ameſta* a ſweet flowre at the riſeing of the Sunne, becomes a weed at the ſetting. The Ravens in *Arabia* being young have a pleaſant voice, but in their age a horrible cry: So many beginne in the Spirit, and end in the fleſh; at firſt ſeeming to be young Saints, but afterwards appeare to be old Devils.

V. Outward Profeſſours are more ready to diſcerne then to chooſe; more able to perceive what is ſpoken, then to practiſe or remember what they heare; although the life of profeſſion conſiſt in practiſe. *Lynces* had a quicke ſight to diſcerne, but a ſhort memory to retaine; and ſo have many externall Profeſſours. But we muſt remember, that profeſſion, knowledge, and judgement to diſcerne, are all nothing without Practiſe. And therefore if upon mature ſearch and enquiry we find that our outſide is better then our inſide; that wee ſeeme to bee that which wee are not; that wee ſerve our bellies and ſacrifice unto our ſelves, and our owne pleaſures, more then

f *Leo epiſt. 83. ad Paleſtinos.*
g *Cypr. de ſimplicitate prælatorum.*

then to our God; that we are proud and selfe-conceited: that we grow the longer, the worse; and lastly that wee are more ready to heare then to marke and discerne, more ready to discerne then to remember, more ready to remember then to practise: wee may then truely conclude that our profession is but in shew, and our Religion in vaine.

And thus much for the second Observation.

Observ. 3. Thirdly, That confession of Christ, and profession of Religion, which shall be rewarded by Christ, with life everlasting, must be adorned with piety and purity both of heart and life.

Quest. 15 How many sorts and kinds of Professors are there?

Answ. First, those who professe Religion with their mouthes, but are openly and continually wicked and prophane in their lives, selling themselves to worke wickednesse, and that with greedinesse, *Ephes.* 4 19. And

Secondly, those who professe Religion, and now and then sin grievously; falling sometimes into drunkennesse, sometimes into adultery, sometimes into blasphemy, and the like. And

Thirdly, those who professe Christ, and have no egregious impiety in their lives, but their hearts are polluted, and run after sin, *Ier.* 4. 14.

Fourthly, those who professe and practise Religion, as did *Zachary* and *Elizabeth*: And these last onely must we strive to imitate, labouring that we may be pure both in our profession and practise, both in thought, word, and deed.

Foure; namely,

Luke 16.

Quest. 16 Who can be thus pure, both in heart and life, seeing all men carry a body of sin about them, and remainders of sin in them, yea are daily overtaken by sin? *Rom.* 7. 24. and 1 *Ioh.* 1. 8. *Psa.* 14. 3.

Answ. We confesse that none can perfectly obey, both in thought, word, and deed: for although we are perfectly justified, yet we are not here perfectly sanctified, *Phil.* 3. 12, 13. Indeed we have a copy set, to teach us unto what we must strive, and after what endeavour; the purity of our Father is our examplar, *Mat.* 5. 48. and therefore we must sweat, (*Hebr.* 12. 4.) and labour as much as in us lieth, to come neerer and neerer to that similitude, every day learning something, every day doing something, (*Nulla dies sine linea*) untill the Lord make us perfect, by bringing us to heaven.

Quest. 17 Why must the outward confession of Christ, and profession of Religion, be joyned both with the inward and outward practise of piety?

Answ. 1. First, because this is the will of God, that we should be holy: and therefore, all those who professe Christ, must possesse their soules in sanctification, 1 *Thes.* 4. 3.

Answ. 2. Secondly, because all professors of Religion, are commanded to put on the new man, in holinesse and honour, *Ephes.* 4. 21.

Answ. 3. Thirdly, because it becomes professors to be holy, *Ephes.* 5. 3. *Alexander*, Duke of *Saxony*, hearing two Christians to revile and mis-call one another, forbade that they should any more be called Christians; because this did not become those who had put on the name and badge of Christ, but was rather a shame and disgrace to their profession: for as *Aurelius* once said, *Leve delictum in Philosopho graviter puniendum*; a Philosopher ought to be severely punished for a light offence, because he should be a guide and example unto others: So it may truly be said of Christians, but principally of professors, that a small sin in them is great, and deserves grievously to be punished; because they ought to be pure and holy, both towards God, and towards man, and in themselves. 43

Answ. 4. Fourthly, because thus we gaine others unto Christ, and Religion. A Duke of *Saxony* said once to his followers and people, *Vos Origenem audiendo convertimini, at ego ejus sanctimoniam intuendo*; You are perswaded to embrace *Origens* Religion, because of his Doctrine; but I, because of his life and example: for a holy life in a professor, is better, and more prevalent for this purpose, than a thousand Sermons. And therfore Saint *Peter* exhorts the Jews, *to have their conversation honest among the Gentiles, that they may by their good works, which they shall behold, glorifie God in the day of their visitation,* (1 *Pet.* 2. 12.) that is, when God shall be pleased to visit them in mercie, and to convert them, they may blesse God for that holy life, which they saw in the professors; which was a meanes to convert them, and win them unto Religion.

Answ. 5. Fiftly, because profession conjoyned with evill works, is infidelity. *If any man provide not for his family, he is worse than an Infidell*, 1 *Timoth.* 5. 8. where we must observe, that the Apostle speaks not here of the Jews who were truly converted; for the Faith and Religion of the Jews did not teach them to neglect their families: but the meaning is, He that follows the wicked works of idlenesse, drunkennesse, gluttony, pride, and lasciviousnesse, which impoverish him, and makes him unable to maintaine his owne charge and household; although he professe Christ, and make a shew of Religion; yet the truth is, he is but an Infidell.

Answ. 6. Sixtly, because a pure life and sincere profession, pleaseth God. As the Jem which is gallant in colour, and perfect in vertue, is the more precious; and the Herb which hath a faire bark, and sweet sap, is the more to be esteemed; and the Panther with his faire skin, and sweet breath, is the more delighted in: So those who are strict in their profession, and unblameable in their lives and conversations, are of high price, value and esteeme with God.

Answ. 7. Seventhly, because the name of God is blasphemed by the evill life of professors: therefore those who desire to be saved, must, to outward profession, conjoyne outward and inward practise: he that honours God on earth, him will God honour in heaven; but he who dishonours him on earth, shall be punished in hell. *Maillard* reports, how at *Tours*, in the Raigne of King *Lewis* the eighth, the Jews reproved Christians, for saying that Christ dyed for them, and yet they dishonoured and blasphemed his name, *Rom.* 2. 24.

Eight-

44 Eightly, becauſe profeſſion without practiſe, doth not free us from the ſervitude and bondage
Anſw. 8. of ſin and captivity of Satan. None can be ſaved, ſo long as they are the ſlaves and bondmen of ſin and Satan; but profeſſion without practiſe, cannot free us from theſe chains or bonds: and therfore it is neceſſary for thoſe who would be ſaved, to conjoyne them together. The ſervice of Chriſt is to be judged by the ſubjugating of our wils unto the will of Chriſt, and by giving up of our ſelves wholly unto him: yea, he onely is Chriſts ſervant, who doth his worke, and obeys his command, *Ioh.* 8.32. *Rom.*6.6. Wherefore, if we would approve our ſelves to be free from Satan and ſin, and to be made the free-men of Chriſt, we muſt obey and fulfill his will, as well as profeſſe his Name.

Anſw. 9. Ninthly, it is neceſſary, that thoſe who would be ſaved, ſhould conjoyne ſtrict profeſſion and ſincere practiſe together, becauſe profeſſion without practiſe, doth not pleaſe God. As the Vine is more regarded, that beareth Grapes, than the Aſh that hath nothing but Leaves; and the Deere that increaſeth the Parke, more than the barren Doe: as the Orchard is better, that is fraught with Fruit, than that which beares nothing but Bloomes: So thoſe who are rich in every good worke, (1 *Tim.* 6.18.) are more acceptable to God, than thoſe who are onely rich in leaves, ſhadows, and outward ſhews; for theſe the Lord cares not for at all.

Sect. 2 §. 2. *I will confeſſe him before my Father which is in heaven.*

Object. The Papiſts ſay, that becauſe the Saints ſuffred more than their ſins required; therfore the overplus of their paſſions and ſatisfactions, belong unto the Treaſure of the Church. And *Bellarmine* argues for the proofe hereof, thus; The Martyrdome of the Saints is able to redeeme great offences; as Chriſt ſaith, *Whoſoever confeſſeth me before men, him will I confeſſe before my Father which is in heaven.* But many of the Martyrs had ſmall offences, at the time of their Martyrdome: And therefore there remaineth abundance of ſatisfaction for others [g].

g *Bell. lib. 1. de Indulgent. cap 2 Prop. 4.*

Anſw. The Martyrdome of the Saints was profitable unto themſelves, God crowning their patience with immortality, through Chriſt; but they are no way available unto us, ſave onely for example: in which ſenſe, Saint *Paul* ſaith, *was Paul crucified for you?* 1 *Corin.* 1.13. And Saint *Ambroſe* ſaith well, *Pendebat in cruce filius, &c.* While her Son hanged upon the Croſſe, *Mary* offred her ſelfe to the Perſecuters, *Si fortè ſuâ morte publico muneri aliquid adderetur, ſed Chriſti paſſio adjutore non eguit:* if ſo ſhe by her death might adde any thing to the publike benefit; but Chriſts paſſion needed no helper. *Inſtitut. virg. cap* 5. Now if the ſuffrings of *Mary* could adde nothing to Chriſts paſſion, much leſſe the afflictions of others.

For the underſtanding of theſe words (*I will confeſſe him before my Father which is in heaven*) obſerve theſe three things; to wit,

Firſt, to confeſſe, ſignifies, to acknowledge, and to owne and accept before God.

Secondly, to *the preſence of God*, is added, *the preſence of the Angels*, *Luke* 12.8,9. *He that confeſſeth me before men, him ſhall the Son of God confeſſe before the Angels of God.*

Thirdly, the time when, is declared to be at Chriſts ſecond comming in glory, both by Saint *Marke*, chap. 8.38. and Saint *Luke*, chap. 9.26.

Whence we learne, That they who adhere and ſticke cloſe (on earth) to Chriſt, and the profeſſion of Religion, ſhall at laſt be received into eternall happineſſe: Or, Thoſe who are ſincere in their profeſſion and practiſe, ſhall be ſaved. *Obſerv.*

Sacerdos Dei evangelium tenens, & Chriſti præcepta cuſtodiens occidi poteſt, vinci non poteſt [h]. He who holds and maintaines the doctrine of the Goſpel, and is obedient to the precepts therein contained, may be killed, but cannot be overcome; becauſe Chriſt hath promiſed that he will confeſſe, and own him at his comming to judgement; *& quem Chriſtus tum confitetur, invictus eſt. Cypr.* Beſides for the proofe hereof, we may reade theſe places, *Luke* 22.28. *Rom.*8.16. and 1 *Cor.* 1.21. and 2 *Tim.* 4.8. and *Revel.* 2.9, 10, 11. Religion is the commandement or worke of God, life eternall is the reward, *Hebr.* 6.10. And therefore, it is both *Equall* that this ſervice ſhould be crowned with a reward, (*Rom* 1.17. & 2 *Tim.* 2.12.) and alſo *Iuſt*, 2 *Theſſ.* 1.6,7. Wherefore they that in ſincerity of heart, confeſſe themſelves to be the Lords ſervants, and in integrity and ſingleneſſe of ſpirit, labour to ſerve him, ſhall certainly be crowned with bleſſedneſſe at the laſt.

h *Cypr.*

What is required of us, in regard of Religion, and the profeſsion thereof? *Queſt.* I.

Anſw. 1. Firſt, we muſt neglect the care of our bodies, in regard of the care of Religion, *Mat.* 10.28. and 16.25. *Acts* 20.24. and 21.13. *Rev.* 12.11. We muſt not care for the world, (*Iames* 4.4.) but caſt that care upon God, (1 *Pet.* 5.7.) And bend all our ſtudy and care, how to glorifie God, and helpe forward the profeſsion of Religion.

Anſw. 2. Secondly, we muſt not feare infamy for Religion, or the profeſsion thereof; but if we be laughed at, and ſcoffed by reviling and taunting *Michols* for our profeſsion, and ſervice of God; with *David* confidently let us ſay, *That we will yet be more vile for the honour of Religion*, 2 *Sam.*6. *Lucrece* for feare of infamy, murdred her ſelfe, but *Suſanna* would not; neither muſt we doe evill, that good may come of it. But remember theſe two things; namely, I. That the providence of God rules and governes all things, (*Acts* 3.18. and 4.28.) A dog cannot barke at, nor a wolfe bite the righteous, without Gods permiſsion: the wicked cannot open his mouth to ſlander, backbite and revile the righteous, nor ſtretch out his hand to hurt them, except God give him leave. And therefore we need not feare reproach for Gods ſake. II. All things at laſt ſhall be revealed, and the truth of every thing appeare, verſe 26. of this chapter: and therefore, although we ſhould be calumniated for Religion, and detracted for the practiſe thereof; yet we need never feare, but in the end, God will cauſe our innocencie to breake forth as the Sun out of a cloud, as we ſee in *Ioſeph* and *David*.

Anſw. 3. Thirdly, we muſt conſtantly and reſolutely ſticke

sticke to our Religion, and not be shaken from that, by any wind or storme of affliction or persecution at all; reade *Mich.* 4.5. and *Revel.* 3.11. Two things the Lord (in holy Writ) inculcates into our eares to this purpose, namely; I. Patience and exultation in affliction: we must endure persecution, we must endure it patiently, yea we must rejoice, when we suffer for our Gods or the Gospels sake, *Rom.* 5.3. and *Ism.* 1.3. Now where is patience or joy in suffring, when men avoid affliction and persecution, by denying Christ, and their profession? II. Hope, and expectation: if we suffer patiently and joyfully, then we may confidently hope for, and expect the reward promised, even the crowne of glory, *Rom.* 8.24,25. and 15.5. and *Col.* 3 4. And therefore, when we are ready to forsake our colours, and to deny our profession; let us examine which of these three considerations it is, that moves us thereunto; namely, First, whether doe we think, that our profession and Religion is false? Or Secondly, that the promises of God, contained in the Word, or the promise of Christ, contained in this Text, is false? Or Thirdly, whether the reward promised, or promises made in the Scripture, be not worth the seeking, or labouring, or suffering for? For if our Religion be built upon the Scriptures, and regulated by the rule of truth, (as it is) if all the promises of God, made in his Word, be Yea and Amen in Jesus Christ, (as the word of God it self witnesseth:) if all the sufferings of this life be not worthy to be compared to that glory which shall be revealed, (as is revealed to us from heaven, *Rom.* 8.18. and 2 *Cor.* 4.17.) Then we are left without excuse, and reserved for insupportable torments, if we shall decline persecution and affliction, by denying of Christ and Religion.

Quest. 2. What things hinder us from sticking close to the profession of Religion?

Answ. 1. First, losse; for Religion is hard with danger, and losse: If the yong man cannot follow Christ without selling all he hath, he will rather stay behinde; *Mat.* 19.22. *John* 6.66.

Answ. 2. Secondly, the world hinders us from true constancie in Religion, *Gal.* 1.4.

Answ. 3. Thirdly, the fleth and lusts thereof, often violently withdraw us from the truth, and practise of Religion, *Iames* 1.14.

Answ. 4. Fourthly, Satan by sifting and assaulting of us, doth often leade us aside out of the way of Religion, as we see *Luke* 22.31. and 1 *Pet.* 5.8.

Quest. 3. Why must we adhere thus constantly and resolutely to the profession of Religion?

Answ. 1. First, because true Religion is true Wisdome; and therefore it is worth retaining, worth dying for, *Deut.* 4.6. *Psal.* 111.10. *Prov.* 1.7. and 1 *Corinthians* 2.6, 7.

Answ. 2. Secondly, because true Religion sustaineth and upholdeth the world: As before *Solomons* Temple, there were two Pillars, (1 *King.* 7.21. and 2 *Chron.* 3.17.) the one named *Iachin* (that is, God will establish) and the other *Bohaz* (that is, Strength:) so there are two supporters which beare up the world, *viz.* I. Religion, which sustaines and upholds the Church. And II. Justice, which supports the Commion-wealth. Whence the Jews rightly say, *That for Jerusalems sake* (namely, the Church of God, and true Religion) *the world stands.* 45

Answ. 3. Thirdly, because if we suffer for the profession of the truth, and Christs sake; then Christ will finde us out, and comfort us, as he did the blinde man, who was excommunicated for confessing his name, *Ioh.* 9.35. yea he will owne us for his owne at the dreadfull day of judgement, as our Saviour promiseth in this verse.

Quest. 4. By what meanes may we attaine unto a constant, bold, true, and right profession of religion?

Answ. 1. First, the foot of this Ladder which reacheth unto heaven; or the beginning of Religion is a cessation from sin (*Acts* 2.38. and 3.19. and *Esa.* 1.16.) for untill we be free from sin, we are the servants thereof, (*Rom.* 16.6.) and therefore, so long all our boastings are in vaine, 1 *Pet.* 2.23. And therefore, if we desire to live with Christ, yea rather dye than depart from Christ, let us labour to hate and eschew all sin whatsoever; for so long as we love and follow sin, so long we cannot suffer for Christ.

What sins must we cease from?

First, from our owne sins, not onely from the sins of others.

Secondly, from all sins, not from some onely.

Thirdly, principally from our principall sins, and not onely from those we care least for.

Fourthly, from our least sins as well as our greatest, 1 *Thes.* 5.23. *Iude* 20.

Answ. 2. Secondly, the top of this Ladder which reacheth up unto heaven, is obedience; for without that, there is no happinesse, *Deut.* 4.1. and 5.1. and *Mat.* 7.21, 26. *Luke* 11.28. And therefore obedience is necessary for the confirmation of our Religion and Faith, and assurance of glory, *Mat.* 7.20.

Answ. 3. Thirdly, Religion cannot be learnt without divine illumination, *Mat.* 11.27. and 16.17. *Ioh.* 6.44. And therefore this spirituall knowledge is a principall meanes to make us stout and strong professors. *Paul* confesseth, that he learnt Religion in the Schoole of heaven, *Gal.* 1.12,16. And so must we, for I. It is a mystery, 1 *Corinth.* 2.14. And II. It is revealed by the Spirit of God, 1 *Cor.* 2.10. *Esa.* 55.13. For as there are two impediments which hinders us from Religion; namely,

First, the vaile that naturally hangs over our hearts, 2 *Cor.* 3.14. And,

Secondly, the blindnesse of mind, which is wrought in us by Satan, 2 *Corinth.* 4.4.

So also there are two remedies, against these two impediments; namely,

I. To the Ministers is given illumination, and their lips preserve knowledge, 2 *Corinth.* 4.6. And II. The vaile is taken away from the eyes of the faithfull, and they thereby enabled to understand what is delivered, 2 *Cor.* 3.16. And therefore if wee desire to be instructed, and built up in the truth, wee must invocate, and supplicate God our Father, that hee would be pleased for his deare Sonnes sake.

First, to give light unto his Ministers, and to

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46 make them able to cut the Word aright, and to teach, instruct, and lead his people, both by doctrine and example.

Secondly, to give light unto our minds; that wee may understand his word, and will which is taught unto us, *Ephes.* 1.17. And,

Thirdly, to give strength to our hands, and courage to our hearts, that wee may obey and performe his will, both in heart and life; both in prosperity, and adversity, both in freedome and in affliction.

Quest. 5. How may we know, whether our religion bee true; and according to the religion of the Apostles of Christ, or not? Because the profession of no other religion, save that, can please God; nor the Professors of any other religion be acknowledged by Christ at the last day.

Answ. This may easily be knowne, by comparing of our religion with their doctrine, as it is comprehended, and expressed in the New Testament.

Quest. 6. To find out the sense and meaning of Scripture is very difficult, and hard; how therefore can we know, what religion is according to the doctrine of the Scriptures?

Answ. 1. First, all things in the New Testament, and Epistles of the Apostles are not hard, but some onely, 2 *Pet.* 3.16.

Answ. 2. Secondly, those things which are necessary to be knowne unto faith, and salvation, may bee knowne; *viz.* I. By a diligent reading of the Word. And II. By a frequent, and attentive hearing of the Word. And, III. By a sincere, and strict obeying of the Word, read, and heard. And IV. By comparing place with place; and judging of every place with humility, and not with wilfulnesse, or selfe-conceitednesse: And V. By fervent prayer unto God, to enlighten our understanding, and to anoint our eyes with that eye salve, that we may perceive what we reade, and heare.

Answ. 3. Thirdly, in the New Testament, two things are principally aimed at; to wit, I. The exaltation of the name and glory of our Lord, and Saviour Iesus Christ. And, II. The spirituall worship and service of God and Christ. And therefore that doctrine is according to the doctrine of the Apostles, which teacheth us rightly to worship, & to serve God and Christ, as is prescribed in the Word: namely,

First, by a mortification of the flesh, and a dying unto sinne. And,

Secondly, by a newnesse of life, and a living unto God. And,

Thirdly, by a spirituall obedience.

Quest. 7. How must wee so professe Religion, that wee may be certainely assured, that Christ will confesse us?

Answ. 1. First, forsake not Religion for gaine, or the pleasures, or honours of the world; as many doe: The Citizens of *Heidelberge*, leaving a little Village, called the Holy Mount: *Tilly* from thence battered the Citie: So Religion being once forsaken, we are easily overcome, because without Religion, wee are truely miserable. And therefore, neither a Land, nor Citie, in generall, nor any particular person should forgoe, or fall from the profession of Religion.

Answ. 2. Secondly, forsake not truth for errour, nor religion for superstition, nor God for Idols: as the *Philistines*, who would forgoe the Arke for *Dagon*. Woe be to that people, or person, that shall thus reward the Lord, to forsake the ever-living waters, and digge to themselves Cisternes, that will hold no water.

Answ. 3. Thirdly, doe not staine the purity of Religion, with the blots and blemishes of sinne: For God and Mammon, and the Arke, and Dagon, cannot stand together: Wherefore wee must labour, that we may be purged from all pollutions, both of the flesh, and spirit, 2 *Corinthians.* 7.1.

Answ. 4. Fourthly, direct we all our actions according to the rule of Religion, and Law, and word of God, *Psalme* 119. 9. 105. Here two things are worth our observation; namely, I. The sacred Scriptures teach, and instruct all sorts of men, how to walke and live: as for example, the Word teacheth Kings, Princes, and Iudges, *Psal.* 82. and Bishops, 1 *Tim.* 5. Yea, both wise men and fooles, old and young, *Eccles.* 11. and 12. The Word directs Husbands, how to carry themselves unto their Wives, and Wives unto their Husbands: Fathers unto their Children, and Children unto their Parents; Servants unto their Masters, and Masters unto their Servants, *Coloss.* 3. & 4. *Ephes.* 5. and 6. yea, in the Word both rich and poore are taught: And who not. II. The Scripture descends to all the particular actions of our lives: Forbidding:

First, all grosse and enormious sinnes; as Drunkennesse, Adultery, Oppression, Vsury, and the like, *Rom.* 13.13. And,

Secondly, all small and petty things; as namely: I. The detaining of the poore mans wages, *Levit.* 19. And II. Filthy and impure communication, *Ephes.* 5.3. And III. How wee must beare our selves, in selling, *Levit.* 25. 14. *Prov.* 20. 14. And IV. What wee must doe about Corne-selling, *Amos* 8. *Prov.* 11. 26. And V. To avoid Suretiship, *Prov.* 6.1. and 17.18. And VI. To leave gleanings for the poore, *Levit.* 19.9. And VII. It teacheth huswifery, *Proverbes* 31. Yea, VIII. It teacheth us how to eat, or what to doe when wee eate[i]. [i] Corinth. 10 31. & 1 Tim. 4.4.

Now to what end is all this, but only to teach us, that all sorts of men, in all the severall actions of their lives, are to be regulated by the word of God. And therefore Religion doth not require, only the worke of the Lords day, (although many will not give God that) but it requires the labour of the whole life; and that all our workes should bee directed with conscience, rightly informed. And if wee doe thus; that is, preferre Religion before gaine, and Idols and sinne, and square all the actions of our lives by the Word of God; then wee may certainely expect that reward of glory, which is here promised.

§ 3. *Whosoever denieth me before men.* *Sect.* 34.

Quest. 1 How manifold is denial, or how many kinds thereof are there?

First

Denial is manifold; to wit, there is *Negativa*:

First, *Dignitatis*, a refusall of dignity, or honour: Thus *Moses* denied to be *Pharaohs* sonne in law, or his daughters son, *Hebrewes* 11.24.

Secondly, *Sacerdotis*; thus the Israelites denied, and refused *Moses*; saying, who made thee a Ruler, and a Iudge, *Act.* 7.35.

Thirdly, *Resurrectionis*. Thus the Sadducees denied, that there was any Resurrection, *Luke* 20.27.

Fourthly, *Mendacitatis*, when men deny the truth; as *Sarah* did, *Gen.* 18.15.

Fiftly, *Pompositatis*, of pride; when men raised and promoted unto honour, will not daigne to acknowledge, or take notice of their poore friends, and kindred, *Iob* 8. 18.

Sixtly, *Timiditatis*, of fearfulnesse; thus *Peter* denied Christ, *Marke* 14. 71. but of this by and by.

Seventhly, *Parcitatis, vel Cupiditatis*, of coveteousnesse; when men deny to relieve, or to give almes unto the poore, *Iob* 31.16.

Eightly, *Egoitatis*, and thus wee are commanded to deny our selves, *Matth.* 16.24.

Ninthly, *Deitatis*, or *Infidelitatis*, when men through Infidelity deny God. Now this is two-fold, *viz.* I. When men deny God the Father; who is denied three manner of wayes; namely, either

First, Directly, *Corde & ore simul*, when men deny God both with their hearts and tongues; as the Atheists doe, *Psal.* 14.1. Or,

Secondly, Indirectly, *Corde tantum*, only in heart; that is, when men deny the providence of God, and all his Attributes; that is, when men blasphemously affirme; either I. That God is ignorant of humane things, and knowes not what is done on the earth, *Iob* 22.12. *Psalme* 10.11. and 64.6. Or II. That he cares not for the things of this life; but *Suspue deque habet*, although hee sees humane things, and knowes what is done below, yet hee cares not which way they goe. Or III. That hee cannot resist the wicked world, *Iob* 22.17. *Psalme* 10.4. and 12.5. *k.* Or IV. That hee neither is able to punish the wicked, and wickednesse of the world, nor to reward the righteousnesse of the righteous, *Iob* 21.14,15. *Psalme* 10.3. *Zeph.* 1.13.

k 2 King. 18.32.

Thirdly, God is denied in our workes, *Titus* 1.16. *They professe that they know God, but in their workes they deny him*; that is, although they know him, yet they doe not worship and serve him. But of this more amply by and by. II. When men deny God the Sonne: and this is that deniall which the Text speakes of; *Whosoever shall deny me*: elsewhere the phrase is, *Whosoever shall be ashamed of me*, *Marke* 8.30. *Luke* 9.26. where this addition is put; *And of my words*; but the sense is one, and the same; for our Saviour speakes not here, *de causa movente*, of the cause which moves men to deny Christ, whether hatred, ignorance, feare, or shame, but *de actu negandi*, of the deniall it selfe, and this our Saviour condemnes, this hee threatens, and this he oppoieth to the confession, and profession of his name and word. Whence we observe: 47

Christ is denied many-wayes; or there is a manifold deniall of Christ, namely, either:

That to deny Christ is a great sinne, and doth alienate, and estrange Christ from us. *Observ.*

How is Christ denied? *Quest.* 2. *Answ.*

First internall which is two-fold, to wit, either.

I. Direct, when in heart a man utterly denieth the truth of the Gospell. Or

II. Indirect, when men doe not beleeve in Christ, but place their confidence in others, and other things, and that both for temporall blessings and spirituall graces: Or when men deny the Providence of God: *Give mee not poverty lest I deny thee. Prov.* 30. 9.

Secondly, Externall, which is two-fold to wit, either

I. Direct when a man denieth Christ with his mouth; and this is twofold, to wit, either.

First, totall, when men deny that there is neither Lord or Christ; as the Atheists who impudently, and blasphemously affirm, that there is no Deity, no Trinity *Psalme.* 14. 1. Or

Secondly, partiall, and this is two-fold, namely, either

I. When men deny that Christ is not yet come in the flesh, as the Jewes do. Or II When men deny that Christ is the *Messias* and true God as the Jews did. *Act.* 3.13. *Iohn.* 9.22. and As the Turks and Anti-christ doe. 1 *Iohn* 2. 22. Or II. Indirect, and this is two-fold namely either.

First, when men deny Christ in opinion, and this is two-fold, namely, either.

I. When men hold not the truth of the Gospell in all things and in this sense, whosoever doth thinke amisse either of God, or Christ, or Religion, are said to deny them: As for example.

First, the *Valentinians* denied that Christ was incarnate, and made true man.

Secondly, the *Arrians*, denied his Deitie, or that he was true God.

Thirdly, the Epicures deny the providence of God.

Fourthly, the *Sadduces* deny the Resurrection. *Luk.* 20.27.

Fiftly, *Adam* denied Gods truth and wisedome.

Sixtly, the *Pelagians* deny Christ to be our sanctifier; contrary to 1 *Cor.* 1.30.

Seventhly, the *Socinians* deny Christ to be our Saviour: for they who will not acknowledge him to bee such a Saviour, as he is described to be in the word, deny him to be a Saviour.

Eightly, those deny Christ, who forsake, and fall away from the truth once received, acknowledged, and professed; embracing instead of the truth, lyes; and instead of the word, humane Traditions, and superstitious

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ous vanities: Or II. When men professe not the truth they know, and hold, they deny Christ; for hee is either denied by silence, or speech: Some speake false against their conscience; denying that openly which they know to be true. Secondly, some dare not openly professe that truth which they know for feare. Thirdly, some speake of Christ contrary to knowledge, out of malice, as the Jewes did: or out of covetousnesse, as the Souldiers did. *Matthew* 28. 13. 15. They offend here against the profession of Christ, and the truth, and Religion, who either.

First, blaspheme Christ, as *Julian* the Apostate, and the *Pharisees*, and *Jewes* did, who said he had a Divell: or as Pope *Julius* 2 did, when he said he would eat Bacon. *Al despetto del Dio, even in despight of God.* Or

Secondly, when men assent unto errours; for as there is but one Christ, so there is but one truth; and whatsoever is contrary to that is a lye: And therefore the servants of Christ, are the servants of truth *Math.* 26. 70. *Rom.* 1.25. And they that deny the truth and accept of errours, deny and forsake Christ.

Thirdly, they also deny Christ, who silence and conceale their profession; who smother the truth in their hearts, not suffering the profession of Christ, or Religion, to appeare unto the world. *Iob.* 9. 20. and 12. 42. *&c.* who either are not able, or at least are unwilling to satisfie every man who demands or desires to know a reason of their faith (1 *Peter* 3. 15.) yea many thinke it now a dayes a high point of wisdome, so to elude by ambiguous answers, all Questions concerning faith and Religion, that no man can tell what Religion they love, like, or embrace: Thus to cloake and cover Religion, doth plainly unmaske and discover a denier of Christ.

Object. But it may bee here objected: It is lawfull sometimes, to conceale some truths: yea we are commanded to flie unto another City, if we be persecuted where we are: and therefore wee may surely conceale Religion.

Answ. 1. First, wee may hide some truths sometimes, and this is most certaine; but wee must neither hide all truths, neither some particular truths sometimes.

Answ. 2 Secondly, the reason is not alike between fleeing from Persecution, and concealing of Religion, we having a precept, for the one, and a prohibition for the other. But I omit these two.

Answ. 3. Thirdly, observe, that there is a double profession of Religion, namely.

I. A Profession which is placed in good workes, that is, when our workes may bee knowne before our Religion. And

II. A Profession, which consists in an open confession, (*Quatenus fieri ore*) of all the principles & principall points of true religion. Now the first profession is alwaies necessary; But the second is not necessary alwaies: we must never shew forth, or performe any workes, opposite or contrary to true Religion, or the Doctrine of the Scriptures: but we are onely to confesse and professe the Articles of our faith, in a fit time, and place, and upon some serious occasion.

Secondly, Christ is indirectly denied in *Practise*; and this is Five-fold, namely

I. When Protestants deny Christ, by a wicked life. 2 *Timoth.* 3. 5. which place is expounded *Titus* 1. 15. &c. and 1 *Timoth.* 5. 8. And therefore the warfare of Professors is to deny ungodlinesse, and worldly lusts. *Titus* 2.12. For hee that denieth not these denieth Christ.

II. When Professours talke much of Christ and Religion, but shew forth no religious workes or performances: not beeing carefull that way to confesse Christ.

III. When men doe not labour to conforme themselves according to the example of Christ. *Philip.* 2. 5.

IV. When his word which is taught unto us is not obeyed. And

V. When we neglect salvation, trampling under our feet the blood of the Covenant, and sleighting the offers of Christ made unto us in the word, and the tender of salvation by him. Read *Hebr.* 2. 3. and 10. 29; *Acts* 3. 14. and 13. 46. And therefore let us take heed of all sorts of denials of Christ, whether externall or internall, whether direct, or indirect; because no branch of it shall goe unpunished, except it be repented of.

Quest. 3. Why must wee not deny Christ?

Answ. 1. First, because if wee deny him, we shall bee denied by him, 2. *Timoth.* 2. 12. and in this verse.

Answ. 2. Secondly, because if we deny the Sonne, wee have no part in the Father. 1 *Iohn.* 2. 23.

Answ. 3. Thirdly, because it is a signe of Reprobation, and sure condemnation to deny Christ. 2. *Peter* 2. 1 *Iude* 4.

Answ. 4. Fourthly, because not to deny, but to confesse Christ, and the truth is a thing praise-worthy with God, as appears by that excellent commendation given by the Lord unto the Church in *Pergamos*. *Revel.* 2. 13.

Answ. 5. Fiftly, because if wee doe not deny him, then he will preserve his Church planted amongst us, that our enemies shall not prevaile, but rather be subjected unto the Church. *Revel.* 3 8, 9.

Quest. 4. What are the causes which move men to deny Christ?

Answ. 1. First, hatred: and thus *Julian* the Apostate out of an impious, and blasphemous hatred against Christ, and his truth, denied both.

Answ. 2. Secondly, Ignorance: for those who are Ignorant of Christ and his truth are easily perswaded to deny them.

Answ. 3. Thirdly, shame or reproach makes many (with *Nicodemus*) afraid to confesse Christ; yea rather choose to deny him, then to undergo the taunts, and scoffes of mocking *Ismaels*.

Fourth-

Answ. 4. Fourthly, feare of Persecution makes many deny Christ: as we see *Iohn.* 18. 25. 27.

Answ. 5. Fiftly, gaine, promotion, the love of the world, and estimation of great ones, are meanes to draw many to a deniall of Christ: as we see in *Demas*, and *Francis Spira*, and divers others. And therefore if wee would not deny Christ, then let us learne to love him, and his truth, and not to hate it: let us labour for a true knowledge of Christ and his truth, and beware of ignorance: let us not feare the disgrace and reproach of men, but by our constant and couragious confession of Christ and Religion, procure the praise and commendations of God: *Let us not feare those who can but hurt the body* (yea not hurt that, nor a haire of our heads without the permission of God,) *but feare him who can cast body and soule into everlasting perdition*: Let us not deny Christ for any temporall thing, but contemne all as nothing worth, in regard of Christ. *Hormisda* a great Noble mans Son and a man of great reputation among the *Persians* was condemned by the King *Sapor* (when he understood that hee was a Christian, and denied to turne from his Religion) to keepe his Elephants naked. In processe of time the King looking out, and seeing him all swarted, and tanned in the sun, commanded him to have a shirt put on, and to be brought before him; whom then the King asked if he would deny Christ. *Hormisda* hearing this, tare off the shirt from his body and cast it from him saying; *I will never surely deny my Christ for a shirt.* So wee should never deny our Lord for riches, or honours or the esteeme of the world, but reckon all these as dung and drosse in regard of him *Phil.* 3. 8. 9.

Theodor. lib. 5. cap. 39.

Sect. 4. §. 4. *Him will I also deny before my Father which is in heaven.*

Quest. 1. When will Christ deny those who deny him?

Answ. At the day of judgement, for our Saviour speaks here clearely of that day: To teach us.

Observ. That, at the day of judgement, there shal be a retribution of all those who deny Christ: The truth hereof appeares most plainely by these particulars. *viz.*

First, there shall be a day of Judgement. *Acts.* 17. 31. *Rom.* 2. 16.

Secondly, then Christ will returne. *Math.* 24. 30, and 25. 31. and *Acts.* 1. 11. and 1 *Thessal.* 4. 16.

Thirdly, then all shall bee gathered together. *Mat.* 24. 31. and 25. 32. *Rom.* 14. 10. *Revel.* 20. 12.

Fourthly, the sheepe and goates shall then be separated asunder. *Math.* 25. 32. *&c.*

Fiftly, all men shall then be judged, 2. *Corinth.* 5. 10. *Revel* 20. 12. 13.

Sixtly, the godly shall then be received into glory, *Mat.* 25. 34. and 1 *Corinth.* 15. 52. and 1 *Thes.* 4. 17.

Seventhly, and lastly, the wicked shall then be cast into hell. *Mat.* 25. 46. And therefore in all our sinnes, and delayes, and worldly delights (*Luke* 16. 25.) let us meditate what the end of all will be, and what will become of us at the last.

What must we meditate off, or remember, in regard of this last dreadfull day? 49

Quest. 2. *Answ.*

First, that wee are all guilty of manifold transgressions. And

Secondly, that none can deny, none can palliate, or conceale their sinnes, the books shall bee opened (*Revel.* 20. 12) the accusers mouth will not be stopped, and our own consciences will bee as a thousand witnesses against us And

Thirdly, that the judge of all the world cannot be bribed. And

Fourthly, that all helpes and meanes, wee can use to prevent this judgement, or condemnation are vaine, whether they be riches, or honour, or craft, or friends, or the like.

Fiftly, that Christ will deny us there, if here wee be wicked: this wee should seriously consider of, and say with *David*, who have I in heaven but thee O Christ, (*Psalme.* 73. 25.) and wilt thou deny me? This was it which went so close to the heart of *Ushbazares* one of king *Sapores* Eunuches, and made him so bitterly cry out: woe is mee, with what hope, with what face shall I behold my God, whom I have denied, when as this *Simeon* my familiar acquaintance, thus passing by mee so much disdaineth me, that hee refuseth with one gentle word to salute mee. If any desire to reade the whole story: let him looke upon M. *Foxe* his Booke of *Martyrs. fol.* 97. 98.

We must remember continually these seven things, namely,

Sixtly, that we can by no meanes delight our selves, or arme, or strengthen our minds to suffer those paines which wee shall be adjudged to undergoe. For as the mind of the righteous shall be confirmed and established for ever in ineffable peace, and perfect joy *Phil.* 4. 7. So the mind of the wicked shall be dejected, and deprived for ever, of all comfort, peace, or light: and the darkenesse of the heart shal be more full of heavinesse and Lamentation then hell it self. And Seventhy, that the last comfort which miserable men have, shall bee taken away, and denied unto those, who here denied Christ either with their mouth, or hearts: When men are in excessive and extraordinary misery, their comfort is, that death will put an end unto it: but there the miserable can neither kill themselves nor dye for ever, but must remain alive for all eternitie, although the pangs of death be continually upon them.

And all these miseries and many more we must remember are prepared for those who deny Christ.

What deniall doth our Saviour speake of here? *Quest.* 3.

I will deny him &c.

There is a double deniall namely, Verball amongst men, and reall, which is a direct Rejecting of one, and this our Saviour speakes here of, to teach us. *Answ.*

That those who are wanting to the profession of Christ, or forsake Religion shall bee rejected or forsaken by Christ at the last. *Math.* 7. *Observ.*

50 23. and 25. 12. *Luke* 19. 27. and 2 *Timothy* 2. 12.

Verse 34, 35,36. VERS. 34,35,36. *Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law. And a mans foes shall be they of his owne household.*

Sect. 1. §. 1. *I came not to send peace, but a sword.*

I came not to send peace (that is, an agreement and concord in evill, such an evill peace as cannot stand with true Religion and a good conscience) *but the sword.*

Quest. 1. What is meant here by the *Sword*?

Answ. 1. First, some understand here, a sword sent unto those who despise the Gospel: because this place is borrowed from *Mich.* 7. 6. where he speaks of wicked men, who shall slay one another, as the Moabites did, *Iudg.* 7.22. And *Ephraim* and *Manasses*, *Esa.* 9.21. Or as *Luke* 19.27. But I doe not conceive this to be the meaning of this place.

Answ. 2. Secondly, some by this *Sword*, understand the Gospel, (*Chrysost. imperf.*) *Revel.* 1. 16. And that for these reasons; to wit, I. Because it wounds, cuts, and penetrates unto the hidden man of the heart, *Luke* 2.35. *Hebr.* 4.14. II. Because it overcomes sin and Satan, *Ephes.* 6.17. III. Because it provokes the enemies of God and goodnesse unto anger, *Exod.* 5. 21. IV. Because it destroyes the enemies of the truth, *Rev.* 2.16. and 19.15.

Answ. 3. Thirdly, some by *Sword*, understand the division which shall be amongst men, by meanes of the doctrine of the Gospel. *Perkins.*

Answ. 4 Fourthly, by *Sword*, are meant afflictions which the Apostles must suffer from wicked hearers of the Word; and the dissensions which shall be amongst hearers themselves, *Luke* 12.51. Now our Saviour cals these a *Sword*, that thus he may admonish us of a Christian warfare.

Observ. Whence we may learn, That our life, or a Christian life, is but a warfare, *Iob* 1.7. *Heb.* 13.13.

Quest. 2. Whence is it, that a Christian mans life is a warfare?

Answ. 1. First, it comes hence, because they are odious unto Satan: he knows that they are mortall enemies unto him, yea those who shall confound and overthrow him: and therefore *he bruiseth their heele*, *Gen.* 3.15. and he raiseth up tumults against them, *Acts* 19.

Answ. 2. Secondly, the righteous are odious unto the world, who hate Christ and all true Christians, *Iob.* 14. And hence their life is but a warfare. Religion, and the Word of God, I. Condemns sin, and the wayes of the world. II. The gaines which come by oppression, craft, deceit, and the like. And III. The delights, honours, and vanities of the world. And IV. The wisdome of the world it selfe, counting it but foolishnesse. And hence the world holds war with all those who adhere to the Word.

Answ. 3. Thirdly, the godly cannot endure the wickednesse of the world: from whence it comes, that the world wars with them. The moderation and humility of the Saints often suffers much, and makes them live peaceably with all, (*Rom.* 12. 18.) and hide and conceale a multitude of sins, 1 *Pet.* 4.8. But when the Word comes, and doth I. Detect impiety, and the wickednesse of the world: And II. Commands the faithfull to reprove the works of darknesse, and to have no fellowship with them, *Ephes.* 5.11,13. Then the godly shew their dislike, and worldlings hate them for that dislike. True zeale respects none but God and his glory, and therefore when he is dishonoured, the righteous cannot hold their peace, neither are carefull to please men, (*Gal.* 1.12.) And therefore the world holds war with them.

How manifold is our Christian and spirituall warfare? *Quest.* 3.

Answ. Twofold; namely,
- First, Internall; when a man wars against his owne inbred lusts, concupiscence, and corruption: this warwe reade of, 2 *Cor.* 10. 3,&c. *Ephes.* 6. 11. and 1 *Pet.* 2. 11. but this we speake not of in this place.
- Secondly, Externall; when a man suffers afflictions, and persecution for Christ: and this is here spoken of, and also mentioned in these places, *viz.* 1 *Corinth.* 15.31,&c. and 2 *Cor.* 11.23,&c. *Philip.* 1.29. and 1 *Tim.* 1.18. and 6.12. and 2 *Tim.* 2.3.

How may we know whether we be Souldiers, or not?

Examine seriously these foure things; namely,

First, whether dost thou oppose Satan, sin, the flesh, and thy selfe; that is, withstandest all the devils temptations, and sins, provocations, and thy owne inbred corruptions, and daily insultings?

Secondly, whether dost thou oppose the world, and honour, and riches, and peace, and whatsoever else doth war against thy soule?

Thirdly, whether dost thou fight at thy owne charges, or goest a warfare at the Lords? 1 *Cor.* 9.7. For the Lord doth I. Prepare his Souldiers by illumination, and knowledge, *Hebr.* 10. 32. And then II. Arme them, with Christian and spirituall weapons, *Ephes.* 6.14. And III. Support, and strengthen them in the day of battell, *Psal.* 34.7. *Luke* 2. 13.

Fourthly, hast thou put off all love of the world, and wordly care? for no man that goes on warfare, entangleth himselfe with the affaires of this world, 2 *Tim.* 2.4.

§. 2. *For I am come to set a man at variance with his Father, &c.* *Sect.* 2.

What is the meaning of this verse? *Quest.* 1.

First, some understand this of wicked men; as though our Saviour would say, where the Gospel is despised, there the obligations, and tyes of nature are of no force, *Ier.* 9.4. *Mich.* 7.5,6. *Answ.* 1.

Whence we may observe, That God will send domesticall dissensions amongst, and unto those, who contemne and despise the preaching of his Word, *Esa.* 57. 21. Examples hereof we have in *Sennacherib*, *Esa.* 57. *Rehoboam*, 2 *King.* 12. and *Baasha*, 1 *King.* 16. For it is just with God, that I. Those who despise God their Father, should be despised by their children, servants, and families. And *Observ.*

II.

II. That those who despise the Truth, should be deceived by errours, 2 *Thes.* 2. 11.

Quest. 2. Is God the Author of this? doth he send dissensions, and lying and evill Spirits amongst us?

Answ. No: for first, there are in us evill habits, which would continually produce these acts, if God did not curbe and restraine them, by a preventing grace. But secondly, God being provoked, he doth take away this bridle and restraint, and breaks the stay and staffe, whereupon we leane. And therefore, where Religion is despised, there domesticall jars are to be expected. For I. God doth direct and blesse those who feare him. And II. Religion doth teach children, and servants, to obey, and love their superiours: And therefore, they who disobey the Lord, and despise Religion, doe break the onely bonds that unite, and knit families and households together.

Quest. 3. Why are there there dissensions, and broyles, and jars, in privat and particular families? or whence comes it?

Answ. 1. First, it comes hence, because there is no Religion in that house. Or

Answ. 2. Secondly, because there is no solid, or sincere Religion, but onely a forme, 2 *Tim.* 3. 5. Or

Answ. 3. Thirdly, because the Master of the family doth not teach, and instruct his household: many follow Religion (in some sort) themselves, but doe neglect to instruct their families, and to teach their wives, children, and servants their duties. Or

Answ. 4. Fourthly, because either the head, or parts of the family, doe follow some other respects, besides Religion, and conscience; namely, either covetousnesse, or gaine, or partiality, or selfe-will, or the like.

Quest. 4. What are the remedies against these domesticall dissensions?

Answ. 1. The best remedy in all these, is to run unto God, *Mic.* 7. 7. as for example: I. If our friends or kindred, or those who are neerest (in the bond of nature) unto us, be angry, or at strife with us; then let us goe unto God, and labour that he may be our friend, and we shall then be happy, and have cause to rejoyce in the middest of these jars and distastes. If we be injured, and unjustly wronged by any who are neere unto us, or whosoever, and that we must suffer and endure those wrongs; then let us respect the promises of God made unto such, and rejoyce our selves in them.

Answ. 2. Secondly, some understand this verse, of the dissensions which shall arise amongst the godly.

Quest. 5. How many sorts and kinds of peace are there?

Answ. Three; namely, First, the peace of the wicked; or that peace which wicked men have amongst themselves: this our Saviour spake of, verse 34. Secondly, the peace of the godly amongst themselves: this is both commanded, *Ioh.* 14. and also promised; The God of peace, will give peace unto the righteous, *Esa.* 57. Thirdly, the peace of the righteous with the wicked: and this our Saviour speaks of in this place. Here observe, that it is understood two manner of wayes; to wit, either I. Indicatively, onely. Or else II. Imperatively also.

First, this may be understood *Indicatively* onely, shewing what shall come of preaching: and thus it seemes to be understood by that which went before. Whence we note, 51.

That the preaching of the Gospel will beget jars and dissensions, amongst the neerest and deerest friends; for some will beleeve, and some will belye the Preachers, and preaching of the Word; some will practise it, some will persecute it; some will desire to injoy it, some others envie it: Like the two theeves, whereof the one prayes unto Christ, and the other reviles him. Many more examples hereof may be seen in Scripture; both in the Athenians, *Act.* 17. and in the Scribes and Pharisees, and Sadduces, and others, *Acts* 13. 45. and 14. 13, 19. and 18. 6, 8. and 19. 23. and 21. 30. and 23. 7. and *Ioh.* 6. 52. and 7. 40, &c. and 9. 16. and 10. 19, &c. *Obsers.*

Why doth the preaching of the Gospel breed this variance betweene fathers and children, masters and servants, friends and friends? *Quest.* 6.

First, because no man can serve two masters, *Matth.* 6. 24. The children of God, and of the world, or *Belial*, cannot agree. *Answ.* 1.

Secondly, because Religion; and the word withdrawes men from their pleasure, profit, and gaine; and therefore doth exasperate them against their dearest friends. *Moses* and *Aaron* (if God had not preserved them) had paid dearely for bringing the Israelites from the flesh-pots of Egypt, *Exo.* 16. 2. Saint *Paul* was in danger of death, for dispossessing a Damosell, because she brought much money to her Master, so long as shee was possessed, *Act.* 16. 18. Afterwards, for speaking against *Diana*; *Demetrius* by an uprore, and insurrection, had likely to have slaine him, because *Paul* spake against his profit, *Act.* 19. 24. And thus, when Preachers speake against mens lucre and darlings, they are hated by those who otherwise love them. *Answ.* 2.

Thirdly, because the word is a hard saying to flesh and blood (*Iohn* 6. 60.) Or because men cannot endure reproofe: *Lot* was well liked by the Sodomites (for any thing we know) untill he reproved them: but then they threaten him, *Gen.* 19. 9. So many, when once the word reproves them, will endure it no longer; but spurne against the reproofes, and set themselves against the reprovers. *Answ.* 3.

Fourthly, because naturally men cannot endure, that others should bee thought to be better then themselves; for those who endeavour not to bee good indeed, doe yet desire to be thought to bee good, *Esay* 65. 5. And hate those whom the world thinkes better then themselves; as we see in *Cain*, who hated his brother *Abell*, because he was better in Gods esteeme: and more beautifull in his eye then himselfe was, *Gen.* 3. *Answ.* 4.

Fifthly, the preaching of the word begets dissension amongst deare friends; because thereby one becomes more blessed then another: God promiseth (and performeth) that hee will blesse those who obey his word, but curse the disobedient: And hence the blessed are hated of the other, as *Iacob* was by his brother *Esau*, *Gen.* 27. 41. And therefore we may observe the perversenesse of our nature, and impiety of our dispositions in *Answ.* 5.

52 this particular, that those whom 1. *Nature*, and 2. *Civility*, and 3. *Custome*, and 4. *Acquaintance*, hath taught us to love: yea, whom 5. we have loved indeed; wee now hate onely, because they are religious.

Quest. 8. Who hate others, or become enemies unto others for religion only?

Answer. Many, yea in a manner all sorts of people: as for example:

First, wives are offended with their husbands, and husbands with their wives, because they are religious, *Iob* 2.9.

Secondly, Children are angry against Parents, because with the bridle of religion they seeke to restraine them, of their unbridled wils.

Thirdly, Parents are often angry with their Children, because they are young Saints, and too religious; and Masters dislike servants, because they are too pure, and religiously bent.

Fourth. servants stomack their masters, because they observe such pious practises in their houses; & wil rather leave them, then submit themselves to be taught, and instructed and catechised by them; yea, utterly refuse to be examined at home, what they learnt at Church. And thus I might have gone through all rankes, and qualities, and degrees whatsoever.

Secondly, this verse may be understood Imperatively also, as appeares by that which followes, To teach us:

Observ. That the strongest bonds of nature are to bee broken, and neglected for religion, *Deut.* 33.9. and *Psalme* 73.25. *&c. David* must leave his Countrey, and *Rebecca* her kindred, if God call and command it. As justice is painted blind without never an eye; so Religion makes men *Unoculos*, to have but one eye; and therefore they only behold, and Colos. 3. 15. love, and serve the Lord, contemning all other things, though never so strong; as for example:

First, *Propinquity*, familiarity, and intimacy is a strong bond: and yet Religion makes us forsake our most neare, and deare, and familiar friends, if they labour to seduce us, and lead us aside from God, or if they be hinderances unto us in his service.

Secondly, Nature is a strong coard; yea, what nearer bond can there bee, then is that of the Child to the Father, and of the Wife to the Husband? and yet children and wives must be neglected, in regard of Religion, and Christ.

Thirdly, the authority of Parents, is a strong tye, children being commanded to obey them; and yet they must be disobeyed, rather then God, and forsaken for Christ.

Object. It may here bee objected, God is the God of peace, and the nature of the Gospel is to bring children unto their Fathers, *Malach.* 4.6. How then doth Religion occasion these dissensions?

Answ. 1. First, the fault certainely is not in the Gospel, but in the vicionsnesse of our natures.

Answ. 2. Secondly, the Prophet *Malachie* doth not speak of the persons of Fathers, but of Religion, and divine worship; according to that of the Prophet; *Seeke the old wayes*: That is, *Iohn Baptist* by his preaching, shall reduce and bring backe men to the former, and true religion of the Patriarkes, which was taught them by God.

Thirdly, certainely Religion doth sow the seeds of concord amongst the godly, but not with the wicked; although they be most deare, in regard of some other naturall bond: For it is with the wicked, and the righteous, as it is with the wheat and the tares; while the wheat and tares grow together, the wheat is oppressed with the tares, and the tares supported by the wheat; but when they are separated, then the corne is gathered into the Garner, and the tares bound in bundles, and cast into the fire. So while the righteous and wicked are conjoyned together, the righteous are oppressed and burdened, and the wicked supported; on the contrary, when they are separated, the godly flourish, and the wicked fall and wither. *Answ.* 3.

VERS. 37. *Hee that loveth Father or Mother, more then me, is not worthy of me; and he that loveth Sonne or Daughter, more then me, is not worthy of mee.* Verse 37.

§. 1. *Hee that loveth Father or Mother more then mee.* Sect. 1.

It is questioned betweene us, and the Papists, whether children may enter into profession of Monkery, without their Parents consent? They holding the affirmative, prove it thus from this verse. Christ saith, *Whosoever loveth Father or Mother more then me, is not worthy of me.* Therefore children may become Monkes without their Fathers leave. *Bellarm. de Mon. Cap.* 36. *Object.*

First, in this place our Saviour speaketh of Persecution, when a man ought not, for love of his friends, to deny Christ; but the Monkish life is not Persecution. *Answ.* 1.

Secondly, a man may leave his Parents, as Christ commandeth, though hee dwell in the same house with them: that is, by setting his love and affection on heavenly things. *Answ.* 2.

Thirdly, all goe not to Christ, that come into Monasteries. *Answ.* 3

Doth our Saviour speake here only of Parents, and Children? *Quest.* 1.

Hee doth not prohibite these, that he might grant this liberty unto others; but rather doth include all others in this, *A majore ad minus.* For *Answer.*

First, all authority, and superiority (whether Kings, Magistrates, Iudges, or whatsoever) are included here under the name of Parents, or Father and Mother. And,

Secondly, all love, and propinquity of brethren, friends, and the like, are implied here in Children. So that the meaning is; that all men whatsoever, are to be post-poned unto Christ, seeing that these who are most deare, both by nature and the Law of God, are to be left, and forsaken, in regard of him.

Our Saviour, by this expression of Father and Mother, would teach us,

That great honour is due unto Parents from Children. Reade *Levit.* 19.3. *Prov.* 23.22. *Malachie* 1.6. Why must Parents be thus highly honored? *Observ.*

First

Answ 1. First, because nature teacheth it: all nations (though never so barbarous) honoured their Parents, and taught that this reverence, and honour was due unto them, because Children had their being from their Parents, and were begotten for their Parents good; *Ego nihil te genui.*

Answ. 2 Secondly, because reason doth dictate this unto us: For, I. Parents sustaine many cares, and sorrowes for Children: the Mother undergoes great paine, when the child is in the wombe, but greater, when it comes out of the wombe into the world, yea, being borne, much paines and care in the nourishing of it: The Father, he provides, and takes care for it, and often breakes his head, and sleepe with care, for his child: yea, II. All the care of Parents is for their children: and whatsoever they have, they have it for them: and they weary their bodies, for the enriching of them. And therefore it is the greatest reason in the world, that children should honour their Parents.

Answ. 3. Thirdly, because Religion teacheth this unto us: For I. God commands it, *Exod.* 20. 12. *Honour thy Parents.* And II. God hath engraven his image in Parents: A King in a Common-wealth, and a Father in a house, being the image and substitute of God. Whence, First, sometimes God is called our *Father*, as *Malach.* 2. 6. and 2 *Cor.* 6. 18. *Ephes.* 4. 6. And Secondly, sometimes Parents and Magistrates are called *gods*, *Exod.* 23. 28. *Psal.* 5. III. God gives wisedome unto children, as they increase in years, that thereby they may understand, what honour, love, obedience, respect, and duety is due unto their Parents, *Iob* 32. 7. IV. God hath encouraged, and excited children to honour their Parents, with a promise of blessings, (*Ephes.* 6. 2, 3.) And therefore seeing God hath commanded it, and promised to blesse it, and charged children to see him in their Parents; yea, endued them with wisedome and understanding, to know what belongs unto Parents, or what is their duetie towards their Parents: It is then great reason, that children should love and honour them.

Answ. 4. Fourthly, children are bound to love and reverence their Parents, because otherwise it were no great matter, nor worth acceptance, to forsake that for Christs sake, which wee care not for.

Quest. 3. Who are here to be blamed?

Answ. 1. First, those children who curse their Parents, are cursed children, and justly to be reproved: Reade *Exod.* 21. 17. *Levit.* 20. 9. *Deut.* 27. 16. *Proverbes* 20. 20.

Answ. 2. Secondly, those children who deride, and despise their Parents, are here also to bee blamed. Many despise their Parents, because they are wiser themselves then their Parents are: Indeed, young men perhaps may bee more quicke and prompt, but old men are more solid, and profound; young men may thinke old men to bee fooles, but old men know that young men are fooles, *Gen.* 9. 23. Yea, suppose that children bee more learned, or wiser then Parents, yet by no meanes they must despise them; and that for these reasons; namely, I. Because they are their Parents: Men of rare and singular gifts, must not despise those of inferiour parts, whatsoever they are; much lesse then their Parents. II. Because God hath threatned to punish such children, as contemne their Parents, *Prov.* 30. 17. III. Because if they bee more learned then their Parents, they are the more obliged, and beholden unto them, that have taken more care of their education, and bestowed more in the bringing of them up, then their Parents bestowed upon them. If a Father shall educate his child ignorantly, and that child bring up his sonne in learning and knowledge; and for this education, the learned sonne shall deride, or despise his unlearned Father; his ingratitude is great, and his fault inexcusable, both in the sight of God and men. IV. Because if the sonne, have indeed more naturall excellent naturall parts, then the Father, yet hee must not despise him; they being given him by God, who doth distribute his gifts, not according to our merits, but according to his meere mercy, and free-will. And therefore it argues pride, arrogancie, and unthankefulnesse towards God, to bee so proud of our owne qualities, that in regard of our selves, wee slight and contemne others. 53

Thirdly, those children are too blame, that refuse (being able) to releeve, and helpe their poore and old Parents, (*1 Tim.* 5. 4.) For that which they borrowed of them, when themselves were young, and unable to helpe themselves; they should in equity repay backe, when their Parents through age and weakenesse are not able to worke, or releeve themselves. *Answ.* 3.

Fourthly, those children are faulty, who disobey their Parents, *Deuteronomie*, 21. 18. Yea: *Answ.* 4.

Fiftly, those Parents are here too blame, who through their owne neglect, of the education of their children, procure this disobedience and contempt from them. For I. Some have a care to feed their children, but are altogether carelesse to teach them; insomuch, as every one can say, they are better fed then taught. II. Some are so indulgent over their children, that they cannot correct, they cannot check them: Certainely, children (like fields) are to be plowed, tilled, and sowne betime, *Ierem.* 4. 4. III. Some doe so admire their children, that they wholly neglect their religious education; *Suum cuique pulchrum*, the Crow thinkes his owne young ones, as brave and faire birds, as the best: and many Parents are so enamoured of their owne children, that they thinke none may bee compared with them: whence: *Answ.* 5

First, their children become proud, and being proud, learne to contemne and despise them: Or,

Secondly, their children thinke them foolish thus to dote upon them. Or,

Thirdly, their children being thus cockered, pampered, and doted upon, learne to disdaine and reproach their Parents. And thus through carelesnesse, and too much indulgence, Parents bring a curse upon their children, and their children, (in stead of a blessing) become a curse unto them: How great care then should Parents have to edu-

54 cate, and bring up their children, in the feare and nurture of the Lord.

Quest. 4. What is required of children towards their Parents?

Answ. 1. First, they must so highly and cordially love them, that no worldly thing should separate them from them; for although marriage separate them, in regard of cohabitation, yet not from that love, reverence, and obedience, which the morall Law, or the Law of nature requires in them.

Answ. 2. Secondly, yet for Christs sake, they must leave and forsake these.

Answ. 3. Thirdly, they must learne to increase in love, reverence, and humility towards their Parents.

Answ. 4. Fourthly, they must communicate of their substance, to the releeving of the necessities of their Parents.

Answ. 5. Fiftly, they must see God in their Parents.

Sect. 2. §. 2. *He that loveth sonne or daughter more then mee, is not worthy of mee.*

Observ. Our Saviour here by this phrase of sonne and daughter, would teach us; that a great deale of love is due from Parents to children: or that Parents ought to love their children with a great measure of love, *Ephes.* 6. 4.

Quest. 1. Why must Parents thus greatly love their children?

Answ. 1. First, because they are flesh of their flesh, as it was said of the wife, *Gen.* 2. Yea, this is more truely said of children, then of wives; and therefore Christ tooke our flesh upon him, or assumed flesh, not by becomming the husband of a woman, but the sonne of a woman: Hence children are said to issue out of their Fathers loynes. Now if a man should love his wife, as himselfe, because they are one in a conjugall bond: then also, (if not much more) his children which are parts of himselfe in a naturall bond; although in other regards, a wife is to be loved more then children.

Answ. 2. Secondly, because in children, a man becomes to be immortall in the world, his name being upheld and continued in them. The Heathens knew no other Resurrection, then this; for Parents to survive in their children, as the *Phœnix* springs up out of the ashes: And therefore Posterity was alwayes highly praised and desired, as *Gen.* 15. 2. *Abraham* thought all things nothing, so long as he was childlesse; so *Gen.* 30. 1. *Levit.* 20. 20. &c. *Numb.* 3. 4. *Deut.* 25. 5. *Ruth.* 4. 5. and 1 *Sam.* 1. 2. and 2 *Sam.* 14. 7. *Ieremie* 18. 21. *Hosea* 9. 12. 14.

Answ. 3. Thirdly, children are greatly to be loved, because they are [illegible] gifts of God, *Genes.* 33. 5. and 48. 9. and,

Answ. 4. Fourthly, because God hath given us an example hereof in himselfe, loving his naturall and only begotten sonne, with an exceeding love, *Mat.* 3. 17.

Quest. 2. Who are blame-worthy here?

Answ. 1. First, those who neglect their children, or their duety towards their children. And,

Answ. 2. Secondly, those who are partiall in their love, and care towards their children, *Deut.* 21. 15. &c.

Quest. 3. What is the duety of Parents towards their children?

Answ. 1. First, they must love them; for nature descends faster then it ascends.

Answ. 2. Secondly, they must teach, and instruct them, *Deut.* 4. 10. and 6. 7. and 11. 19. and 32. 46. *Genes.* 18. 19.

Answ. 3. Thirdly, they must correct, and reprove them, when they doe amisse, *Prov.* 23. 17. and 1 *Sam.* 3. 13.

Answ. 4. Fourthly, they must pray for them, 1 *Chron.* 29. 19. *Iob* 1. 5.

Answ. 5. Fiftly, they must provide some substance, estate and meanes for them, *Gen.* 24. 36. and 1 *Tim.* 5. 8.

Sect. 3. §. 3. *More then me?*

Our Saviour expresly here teacheth; that neither Father nor Mother, sonne nor daughter, must be loved above him.

Quest. 1. What is love?

Answer. Love is a passion, or affection in the concupiscible appetite, that it may enjoy the thing which is esteemed to be good, as neere as it can.

Quest. 2. How many sorts, and kinds of love are there?

Answer. There are three sorts of love: namely,

First, *Innatus*, or naturall love: Now the naturall love, is that love, whereby every thing hath an inclination naturally to the like; as heavie things naturally goe downe to the center of the earth: beasts are carried by sense, and instinct of nature to their objects; thus the Pismire in Summer, layeth up provision against the winter, *Prov.* 6. 8. This naturall instinct, the Greeke call ὁρμὴ. So man is carried to his object by love: and because hee must love something, what better object can hee chuse to love then God?

Secondly, *Imperatus*, or commanded love: Now this commanded love, is that, whereby reason sheweth us some good thing to be loved, and then our will commandeth us to love the same. If wee had no more but reason to shew it to us, and the will to command us; yet this were enough, to move the affections to love God.

Thirdly, *Elicitus*, or love freely proceeding: now this love, proceeding freely, is that, when the affections make choise of God freely; when as the consideration of his goodnesse breeds admiration in us; when the consideration of his bountie breeds love in us; and his sweetnesse doth so satisfie our whole desires, that wee thinke nothing so worthy an object to be beloved, as our God, who hath all these excellent properties in him.

Quest. 3 *Answ.* Why must we love God above all others? Because he loved us first, *Iohn* 3. 16. and 1 *Iohn* 4. 10.) and therefore wee are bound to love him againe, and that above all things. Here observe, that there are three sorts of love: *viz.*

First, the love that seeks his owne profit only; as when a subject loves his Prince only for his goods: such was the love of *Laban* to *Iacob*; here the Prince is not bound to love his subject againe; neither

neither was *Iacob* bound to love *Laban* for this sort of love.

Secondly, the love that lookes to lewdnesse and dishonestie, such was the love which *Potaphars* wife carried to *Ioseph*, Gen. 39. 9. Now *Ioseph* was not bound to love *Potaphars* wife againe in this sort of love.

Thirdly, there is a most pure and holy love; and in this love we are bound to love back againe God loved us before we loved him; yea, he loved us freely, and for no by-respect; therefore wee are bound to love him first, and above all things. *Weems Image of God, part 2. pag. 191.*

Verse 38. Vers. 38. *And he that taketh not up his Crosse and followeth after me is not worthy of mee.*

Sect. 1. Observ. 1. §. 1. *And followeth after me.*

Our Saviour here expresly teacheth, that it is not sufficient to beare the Crosse, except also wee follow him. *Mat.* 8. 22. and 4. 20. 22. and 9. 9. and 19. 27. *Luke* 18. 43. *Revelat.* 14. 4. *Iohn* 10. 4. 27.

Quest. 1. Why is it not enough to suffer, but we must also follow Christ?

Answ. 1. First, because wee cannot suffer persecution for any other cause: for to beare the Crosse, for error or pride, or vaine glory, or desperation, or the like belongs not at all unto Christ, it being the cause, not the punishment that makes the Martyr.

Answ. 2. Secondly, because this is the end of persecution, it being so hard to follow Christ, that a man cannot do it without some persecution or other; or without crosses in some kind or other. Many are the enemies of Christ and religion, and therfore we must suffer, that so wee may follow our Saviour, which without suffering wee cannot doe: for if a man could follow Christ without persecution, there were then no need that hee should suffer at all.

Quest. 2. To whom doth it belong to follow Christ, or who must doe it?

Answ. This duty of following Christ belongs unto all, and is common to all, none being excepted or exempted, but onely those who exclude themselves. Here observe three sorts of men, viz.

First some thinke that sanctity belongs not unto them, but onely unto Ministers; but these must know, that they who follow not Christ in the waies of holinesse, follow the Divell in the waies of wickednesse.

Secondly, some say they have their labours, and employments, and callings to follow; and therefore have neither leasure nor spare time to follow Christ: but these must know, that to follow Christ is the principall, and most generall vocation of the soule, and woe bee to him that puts Christ into the Manger, and post-pones the following of him unto wordly affaires.

Thirdly, some binde themselves Apprentices, and give themselves wholly up to the service of Christ, both in prosperity, and adversity, both in persecution, and peace: And these as the best of the three by much, are to bee imitated.

But it may bee objected, that this dedicating of men unto the service of God, doth make them neglect their vocations and callings: And therefore is it not to be imitated. 55 Object.

Religion doth not teach this; and therefore they who under colour of Sanctity and profession neglect their callings, doe amisse, and are neither to bee imitated nor excused. For Answ.

First, Religion teacheth us to devote our selves wholly up to the service of the Lord. And

Secondly, to follow our callings in the Lord; because hee hath so ordained, so commanded.

§. 2. *He is not worthy of mee.* Sect. 2.

None is worthy of God or Christ, and therfore this censure of our Saviours is needlesse. Object.

First, certainely no man in himselfe is worthy of God or Christ. Answ. 1.

Secondly, without doubt none can repute or think themselves worthy of God or Christ, without a great measure of pride: for if any be worthy indeed, then grace is no grace. *Rom.* 11. Answ. 2.

Thirdly, but the Lord is graciously pleased to esteeme those who are in grace worthy of him as was shewed before verse 13. Hence wee may then observe. Answ. 3.

That those who endeavour to give themselves up in love to the service of Christ; Christ will esteeme them as worthy of himselfe by his grace. See before *verse* 10. and *Luke* 21. 36. *Colos.* 1. 12. and 2 *Thes.* 1. 5. Observ. 1.

Why will Christ esteeme such as these worthy? Quest. 1.

First, because their persons are worthy, both in regard of the Covenant contracted betweene the Lord and them; and in regard of their participation of Christ; and also in regard of that New Garment of Christs which they have put on. Answ. 1.

Secondly, the Lord is pleased to thinke such worthy, because the holy Spirit leads them unto worthy workes. *Ephes.* 4. 1. and 3 *Iohn* 6. *Galath.* 5. 22. And therefore if wee desire that our Lord should thinke us worthy of him, let us walke worthily, bringing forth fruits worthy of amendment of life. *Mat.* 3. 8. *Acts.* 26. 20. *Philip.* 1. 27. *Colos.* 1. 10. and 1 *Thessal.* 2. 12. For I. This God commands. And II. Unto this the Spirit aids and assists us. Answ. 2.

What is the scope of these words, *He is not worthy of mee*? Quest. 2.

First, our Saviour hereby would teach us, why others are rejected; namely because they were unworthy. *Mat* 7. 23. and 22. 8. Answ. 1.

Secondly, our Saviour hereby would teach us, why others are unworthy, namely because they despise Christ who gives such great things, for vile, and base things. Whence we learne Answ. 2.

That it is a most unworthy thing to preferre worldly things before Christ. *Ierem.* 2. 13. *Ionah* 2. 8. *Esa.* 1. 4. 28. and 1 *Samuel* 8. 8. and 15. 11. Observ. 2.

How doth it appeare that it is an unworthy thing to preferre other things before Christ? Quest. 3.

First, because God hath done such great things for us. *Iohn* 3. 16. Answ. 1.

Secondly, because hee is the living fountaine of all good, *Ierem.* 2. 13. *Iames* 1. 17. Answ. 2.

Thirdly,

56 Thirdly, because Christ purchased us at so deare a rate; to wit, by his death and suffring.

Answ. 3. Fourthly, because all worldly things, in re-
Answ. 4. gard of Christ are base, and vile *Philip.* 3. 8. And therefore to preferre such things, such a God, and Saviour, and Redeemer, is a most unworthy thing.

Quest. 4. How is Christ to bee preferred before all other things?

Answ. 1. First, we must admire his φιλανθρωπίαν, and love of mankinde, which is miserable without his love.

Answ. 2. Secondly, wee must desire his society and fellowship before all other things. *Psalm.* 27. 5.

Answ. 3. Thirdly, untill hee come, and reveale himselfe unto us, we must weepe and mourne for his absence, Like *Rachel* who would not be comforted. *Mat.* 2.

Answ. 4. Fourthly, wee must forsake all worldly things that keep, or hinder us from Christ.

Verse 40. VERS. 40. *He that receiveth you receiveth mee; and hee that receiveth me, receiveth him that sent me.*

Object. The *Donay* Disciples dispute from hence for the adoration of Saints, thus.

Answer. The honour of Saints redoundeth to the honour of Christ; as *Basil* saith, *Honor servorum redundat in communem Dominum*, the honour of the servants redoundeth to the common Lord, *pag.* 8. The honouring of Gods servants, as his Ministers, doth redound to the Lord, as our blessed Saviour here saith, *He that receiveth you, receiveth me:* But to give part of that honour which is due unto God (as all Religious worship is) unto his servants, is a dishonouring of the Lord himselfe; for hee will not give his glory to another. *Esa.* 42. 8. *Willet. Synops. fol.* 428.

Vers. 41. VERS. 41. *Hee that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and hee that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.*

§. 1. *He that receiveth a Prophet.*

Sect. 1. *Quest.* 1. Whom doth our Saviour here meane by *Prophet*?

Answer. To Prophecie, or to bee a *Prophet* hath divers acceptions in Scripture; namely,

First, sometimes it is taken for the bookes, and writings of the Prophets. *They have Moses, and the Prophets. Luke* 16. 29.

Secondly, sometimes for the whole word of God: *No prophesie of Scripture is of any private motion.* 2 *Peter* 1. 20.

Thirdly, sometimes those unto whom God vouchsafed familiarly to reveale himselfe, are called *Prophets.* Thus *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a Prophetesse *b*.

b Exod. 15. 20.

Fourthly, ordinary interpreters of the word are called *Prophets*: as in this verse, *He that receiveth a Prophet in the name of a Prophet.*

Fifthly, and lastly, it is taken for those, who were enabled by divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers.* (1 *Sam.* 9. 9.) and their *Prophesie* was termed a *Vision. Esa.* 1. 1. because God extraordinarily enlightned their minds with the knowledge of these secrets.

Observ. Our Saviour here by receiving a *Prophet*, meanes by way of Hospitality, to teach us, that it is acceptable unto God to receive the Saints into our houses. *Hebr.* 13. 1.

Quest. 2. Why must wee bee hospitable unto the Saints?

Answ. 1. First, because they are our brethren, and fellow members; how *no man ever hated his owne flesh, but nourisheth and cherisheth it. Rom.* 12. and *Cor.* 12. *Ephes.* 5. 27.

Answ. 2. Secondly, because they bring good, yea excellent things along with them; and for carnal things administred unto them, they administer spirituall. 1 *Corinth.* 9. 11. For if wee receive *Prophets*, they will teach us: if we receive Righteous men, they will lead and guide us by their example.

Answ. 3. Thirdly, because in them wee receive Christ as *Abraham* did. *Genes.* 18. 1. &c. and many besides. *Heb.* 13. 1.

§. 2. *In the name of a Prophet.*

Sect. 2. Our blessed Lord here sheweth how the affection is to be qualified: and that wee must not onely truely love the Saints, but also for this cause because they are Saints. Whence Note

Observ. That true love unto our bretheren ought to bee sincerely for religions sake: or we ought sincerely and intirely to love our bretheren, because they are Religious (1 *John* 2. 9. &c. 3. 10. &c. 4. 20.) For this love should bee in God, and Christ, and for his sake.

Quest. 1. Who are heerein worthy blame and reproofe?

Answ. 1. First, hypocrites and dissemblers; who have as *Bernard* sayes (*Melin ore, verbulatio: Fel in corde frous in factis*) Peace in their words, but warre in their thoughts: love towards the Saints in their tongues, but hatred in their hearts; their words unto them beeing as sweet as honey and smooth as Oyle, but their deeds beeing deceitfull, and as bitter as Gall. *Prov.* 23. 7. *Iames* 2. 13. Our love unto the Saints must be sincere and cordiall, not sinister and counterfeit.

Answ. 2. Secondly, those are here to blame, who love the Saints onely for some second causes: namely, either.

I. Because they are their neighbours, and their good neighbours, from whom they receive no evill, but upon every occasion, all neighbourly offices; Or II. because they are of a kinne, or allyed unto them. Or III. Because they are of meek, affable, and gentle natures, and loving dispositions. Or IV. Because they love them, and theirs; therefore they repay love with love. V. Through vaine glory.

Answ. 3. Thirdly, they are here faulty, who love the Saints onely with a mercenarie love, that is, for reward: For (*Aliud est scripare, aliud propter hoc agere*) It is one thing for a man to hope that the Lord will blesse him, for his sincere love, unto his

his Children, and servants (because this God here hath promised:) It is another thing for a man to love, and receive the Saints for the rewards sake promised; for this love is but self-love, (and such as God rejects) not sincere love, and such as the Lord promiseth to rewarde.

Quest. 2. Which is the true respect of love: Or for what respect must wee love our bretheren?

Answ. 1. First, in generall we must love the Saints for Gods sake: or love the Lord in them.

Answ. 2. Secondly, and more particularly, from this verse, we are taught to love them for a threefold respect. *viz.*

I. Because they are *Prophets*, and thus we must love them for the words sake which they bring, or at least which they professe.

II. Because they are *Righteous*, and thus we must love them, for that sanctity, and Purity, and integrity, which we see in them.

III. Because they are *Disciples*: and thus wee must love them for their spirituall society; and bond of charity, as fellow travellers in a long journey love one another, or as Country-men love one another in a strange place, or remote Country.

Sect. 3. §. 3. *Hee shall receive a Prophets reward.*

Quest. 1. What is the sense and meaning of these words? They may be understood two manner of waies, namely,

Answ. First, they shall receive that reward, which *righteous* men are wont to receive from the *Prophets*, that is, they shall be made Partakers of their labours. *August. ſ. Psalm.* 102.

Observ. Whence wee may learne, That the Gospell becomes profitable to those who receive the Ministers; the truth hereof evidently appeares,

I. From these places. *Luke* 10. 6. *Acts* 8. 6. and 10. 25. 33. 44. and 13. 7. 12. 42. &c. and 16. 14. &c. and 2 *Corinth.* 7. 15. *Galath.* 4. 14, 15. II. Because the affection opens the understanding: we easily beleeve what wee earnestly love. III. Because God crownes this affection towards his Ministers, with a spirituall blessing.

Secondly, those that receive the Prophets shall receive that reward which the Lord hereafter will give unto the *Prophets*.

CHAPTER XI.

Vers. 1. VERS. 1. *And it came to passe when Iesus had made an end of commanding his twelve Disciples, he departed thence to teach, and preach in their Cities.*

Sect. 1. §. 1. *When Iesus had made an end of commanding his Disciples.*

Observ. OUr Saviour here expressly teacheth us, that the commission of preaching is a command: and therefore wo be unto him that (being called thereunto) neglects it. 1 *Corinth.* 9. 16. The worke of preaching neither hath his beginning from us, (for God commands it, and it is his service) neither ends in us; the end thereof beeing to call and reduce Children unto their Fathers (*Malach.* 4. 6.) and wee but Gods labourers sent into his Vineyard, to gather in his vintage. *Matth.* 9. 38.

Quest. 1. What is here required of Ministers?

Answ. They must acknowledge the necessity of preaching, and the injunctions of God; who hath enjoyned.

First, *Quod*, *vt sit*. That they must preach, as in this verse. And

Secondly, *Quid*, what they must preach? the words of life. *Acts* 5. 20.

Thirdly, *Quibus*, To whom they must preach? The Apostles must preach to the lost sheep of the house of Israel. *Mat.* 10. and to all Nations. *Mat.* 28. 20. Pastours must preach unto that flocke which is committed unto their charge. *Acts* 20. 28.

Fourthly, *Quando*, When they must preach? In season, and out of season. 2. *Tim.* 4. 2.

Fiftly, *Quomodo*, how they must preach? as becomes the Oracles of God. 1 *Peter.* 4. 11. And therefore Preachers must be made all things to all men. (1 *Corinth.* 9 19. &c.) if by any meanes they may winne any: they must be meeke, long-suffering, and gentle. (2 *Timoth.* 2. 24.) and endure al things so long as they may preach Christ. *Philip.* 1. 15. 19.

Quest. 2. What is here required of people?

Answ. They must acknowledge the necessity of hearing: Preaching is a Relative word, and cannot goe without his Correlate: a man cannot be a Preacher except he have hearers, unlesse people would have us to doe, as blind *Bedaes* boy made him doe, Preach unto the Stones, which Christ never required of us, but onely enjoyned us to preach, when we had some to Preach unto.

Objecti. But it will be objected, people are no where commanded to heare; and therefore where there is no command to heare, there is no necessity of hearing.

Answ. 1. First, a command here is needlesse; if a Treasure be offred unto a poore man, or meat unto a hungry man, or drinke unto a thirsty man, or Clothes unto a naked man: what necessity is there to command them to take them, when their necessity requires them? yea they who have any tast of the word at all (which was sweeter to *Davids* taste, then the honey or the honey comb) will desire it. *Acts* 13. 42. and receive it with joy.

Answ. 2. Secondly, wee have both Comminations and cautions in the word of God concerning hearing: and therefore there is implicitely a command to heare. *Proverbs* 1. 24. &c. All those are grievously

58 greevously threatned, who will not heare, yea because they would not heare. *Mat.* 10. 15. Our Saviour saith, *It shall bee more tolerable for Sodome, and Gomorrha at the day of judgement, then for that Citie, which will not heare the word, when it is offred unto them.* *Mat.* 22. 7. Those who were invited to the Marriage of the Lambe, are slaine because they would not come. Besides these Comminations denounced against all those who will not heare, we have a caution given to all those who doe, *Luke* 8. 18. *Take heed how yee heare.*

Sect. 2. § 2. *In their Cities.*

The Evangelist here by their Cities meanes the Cities where the Apostles had first preached.

Observ. Whence Note, that the Preaching of the Ministers, is to be perfected by the preaching of Christ. For if the word preached by them bee not mixed with faith, which is imprinted by Christ, it profits not. *Hebr.* 4. 2. And therefore our Saviour sends them before his face (*Luke* 10 1) that is he sent the Apostles before, intending himselfe to follow after, because their preaching without his was but in vaine: Man onely working upon the eare, but Christ upon the heart, and that by his holy Spirit.

Quest. 1. Doth not this derogate from the dignity, and excellency of the Ministerie?

Answ. Nothing at all: for Christ doth not worke upon the heart by a worke separated from the Ministery of the word, but by the Ministery of the word; the preaching of the word being an Instrument (as the Sacraments also are) to convay grace unto us, or to worke grace in us: and hence Christ makes us able Ministers. (2 *Cor.* 4 6.) and waters that which wee plant.

Quest. 2. Who are here to be blamed?

Answ. 1. First, they who seeke for Christ without the Ministery of the word; or they who hope to find Christ, although they sleight and neglect the word preached unto them.

Answ. 2. Secondly, they are faultie on the other side, who rest in the Ministery of the word, without Christ. And therefore,

I. They who desire to be made partakers of Christ, must seeke the word, receive the Ministers thereof, and embrace the preaching of the Gospell. II. They who heare and receive the word, must yet further expect, and desire, that Christ by the internall operation of his Spirit, would work upon their hearts, in, and with his word.

Verse 2.3 VERS. 2, 3. *Now when Iohn had heard in the Prison the workes of Christ, he sent two of his Disciples, and said unto him, Art thou hee that should come? or doe wee looke for another?*

Sect. 1. § 1. *When Iohn had heard in the Prison.*

Observ. In the eleventh verse of this Chapter, our Saviour saith, there was no greater amongst the sonnes of men then *Iohn* the *Baptist*, and yet he is cast into Prison; To teach us,

That the greatest, and best, and dearest of the Children of God are subject to affliction. Reade *Acts.* 14. 22. and 2. *Timoth.* 3. 13. and *Hebr.* 12. 8.

Quest. 1. Why are the best, and most holy afflicted?

Answ. They are afflicted for a fourefold respect, or consideration; namely,

First, *Respectu sui*, in regard of themselves: there is in all (even the best) a roote of sinne, and therfore our hearts must bee plowed up by the Coulter, and Plow-share of affliction, that so the root of sin may be cast out. *Ierem.* 4.4. Winter corrects and helpes the overflowing, and abounding of humours; and the fore-skinne is to bee cut off. *Deuter.* 30. 16.

Secondly, *Respectu Dei*, in regard of God; that thereby he may shew himselfe to be the Phisition of his Children; yea, and that not onely a wise, but also a just Phisition.

Object. It may here be objected, that God can cure without meanes; and therefore what need hee afflict us? seeing hee can rectifie whatsoever is amisse in us (if hee please) without affliction.

Answ. It is true, that God can preserve life without bread, but yet hee will rather do it by bread: and he can cure and heale us without meanes, but he rather workes by meanes; and hence it is that the Lord afflicts, because it is one of the ordinary meanes whereby he workes: Here observe that the Lord hath a threefold meanes, whereby hee doth convert sinners, and cure sicke soules, to wit,

I. The outward call of his word preached to the eare. And,

II. The inward motions of his Spirit, working upon the heart. And,

III. Afflictions, either corporall inflicted upon the body, or spirituall, upon the soule, by reason of sinne: for sometimes God wounds the body with sorrow, and sometimes the soule for sinne. And therefore this beeing one of the ordinary meanes, whereby God weanes his Children from sinne, he will not sometimes withhold it from the best, and those who are best beloved by him.

Thirdly, *Respectu impiorum*, in regard of the wicked, that they may bee justly confounded, who enjoy peace, and yet will not obey. When the wicked see the righteous, (who are carefull to please God, and fearfull to offend him) under the rod and subject to some (sometimes sharpe) affliction; and themselves spared; they are left without excuse, and at the day of judgement shall not bee able to answer one word for a thousand; who would not obey that gracious God that dealt so favourably with them, in sparing them, when he punished, and corrected those who were much better.

Fourthly, *Respectu vitæ futuræ*, in regard of the life to come: because the Crowne of thornes is the way to the crowne of glory; and affliction to felicity, *Rom.* 8.17. and 2 *Tim.* 2. 13. Hence wee heare *Abel* to be persecuted of *Cain*; *Isaac* of *Ismael*, *Iacob* of *Esau*, *Ioseph* of his bretheren, the Israelites of *Pharaoh*, yea Christ of the Jewes. And therefore reason there is we see that the righteous should bee afflicted, and justice in the afflicting of them.

Quest. 2. How may we know whether wee be righteous or wicked? Children or Bastards?

First,

Sect. 1. First, if the Lord suffer us to runne without a bridle, or with the reines loose upon our necks, and to follow our owne wils, and wayes: then *Væ nobis*, Woe be unto us; for our portion will be the portion of *Dives*, and that same dismall and direfull ditty, will resound in our eares, which was founded: Thou in thy life receivedst thy pleasure; therefore now thou art tormented, *Luke* 16. Such as these have their portion in this life, *Psalme* 17. 14. there being nothing prepared for them in the life to come, but misery and torment.

Answ. 2. Secondly, if prosperity doe so fill our hearts, that we either lesse perceive, or lesse follow the motions of the Spirit; then certainely it is dangerous, that we are bastards and no sonnes.

Answ. 3. Thirdly, if we are sensible of affliction, but yet remaine hard hearted, never a whit softned nor suppled by affliction; then certainly we are no sonnes, but bastards. Affliction, (as was said before) is but a meanes, or instrument of conversion; and therefore not all, who are sorely afflicted, are surely converted; affliction & conversion not being *Termini convertibiles*.

Quest. 3. What is required of us in affliction, and the Crosse?

Answer. Wee must not decline, or refuse the Crosse; but rather rejoyce, (when with *Iohn Baptist*) wee suffer for Christ, or the truth, *Iames* 1.2,10. that being the crowne of life, *Iames* 1.12. We must labour to learne our Christs Crosse, and bee instructed by our afflictions; learning thereby: First, in generall, to be humbled under the mighty hand of God, (1 *Pet.* 5.6.) acknowledging his hand in our afflictions.

Secondly, more particularly, wee must learne by affliction, to be bridled from sinne, and our owne will; to abstaine from evill and our owne wayes. And,

Thirdly, we must labour under the Crosse for a certaine union, and conjunction with Christ in the covenant of love and mercy.

§. 2. The workes of Christ.

Sect. 2. Quest. 1. What workes of Christ did *Iohn* heare of, and how did he heare of them in prison?

Answ. Saint *Luke* doth plainely shew, Chap. 7. For, First, hee raised a young man from death unto life, verse 12. &c. with the admiration of al that heard of it, verse 17.

Secondly, *Iohns* Disciples bring him word of this unto the prison, verse 18. whence hee sends two of them backe unto Christ, verse 19.

Thirdly, some thinke, these things are to bee applied to the present time: As if this our Evangelist would say; *Iohn* hearing, that even now Christ wrought many great miracles, laid hold of this fit, and seasonable time, to send unto Christ, both for the confirming of his Disciples, and the people also, that Iesus was the Christ: But of this afterwards.

Wee may here observe, that Christ wrought many things, and great miracles, before *Iohn* was cast in prison, which the *Baptist* heard not of, being distracted, or encumbred, with his owne worke of preaching and baptizing: but now being in prison, and not suffered publikely to preach, he hath leasure to heare of the workes of Christ: To teach us;

59

That the prison doth administer time to hear of Christ; or affliction doth afford opportunity unto spirituall duties: when men are (as *Iohn* now was) cast into prison, or deprived of their sight, or disinabled through sicknesse or weaknesse to worke; they have the more time, and leasure to pray, and meditate, and examine themselves, and the like: As appeares thus. Observ. 1. Psal. 119. 67. 71.

First, affliction takes away the quiet of the flesh, and presseth us downe, and constraines us to complaine, and makes us sensible of Gods hand, *Psalme* 30.6.7, 8. And therefore ministers unto us, occasion and opportunity of doing good, and of humbling our selves before the Lord.

Secondly, affliction removes carnall impediments from us; as for example. I. If we be deprived of riches, then we have the lesse molestations, and distracting cares. II. If we be deprived of health, that wee cannot labour; then wee have the better opportunity to reade, heare, pray, and the like: It had beene well for *Martha*, if shee had beene sicke; for then shee would have had leasure to have heard Christ; but being well, shee was troubled about so many things, that shee had no time to heare. III. If wee be deprived of liberty, then with *Iohn*, wee have more leasure to heare of Christ.

Quest. 2. How may wee know, whether affliction bee profitable for, and unto us, or not?

Answ. 1. First, if it drive us unto Christ, as unto our onely Provider, Protector, Physician, and safeguard, it is then an argument, that it is good for us.

Answ. 2. Secondly, if leasure and opportunity being given, for the performance of spirituall duties, and religious exercises, wee doe not use it unto vaine and foolish pleasures, or idle thoughts, or wicked plots, or the like; but to heare of Christ, and to serve him, and to be more and more renewed in the inward man: Then we may confidently hope, that wee are better by affliction; and that affliction is good unto us.

Wee may observe hence againe: *Iohn* being in prison, was excluded, and shut out of the presence of Christ: hee could not now come unto him, but he could heare from him; and although hee were caged and hindered from comming abroad, yet not from the hearing of the Gospel, for that penetrates the prison: *When he was in prison, he heard of the great workes of Christ.* To teach us:

Observ. 2. That the Gospel penetrates into the most close, and hidden places. The word (wee see) comes to prisons, (*Act.* 5.19. and 16.26.) the word penetrates into the hearts of those, who deride and mocke it, *Act.* 2.37. the word comes to *Neros* Palace, *Philip.* 1. And divideth betwixt the marrow and the bones, *Hebr.* 4.12. yea, it flies through the whole world, *Rom.* 10. And is the mighty power of God unto salvation, *Rom.* 1.16. *Psalme* 45.4.

Quest. 3. How may this History of *Iohns* incarcerating be profitably allegorized?

Answ. If we consider this literall History Allegorically

60 cally, it is an exemplar of our Conversion: For
First, by nature we are free from Christ, *Rom.* 6.18. Then,
Secondly, we are imprisoned under the Law, and spirit of bondage, *Rom.* 8.15. being deprived of all true comfort. Then,
Thirdly, wee heare of Christ by the heare, *Iob* 42.5. In a darke speaking, 1 *Corinth.* 13. Then
Fourthly, wee receive a message of comfort, 2 *Cor.* 3.18. being assured by the Spirit, that Christ is our Lord, and our God.

Sect. 3. §13. *Hee sent two of his Disciples.*

Quest. 1 What two were these, whom *Iohn* sent unto *Iesus?*

Answ. 1. First, they are no where named, and therfore hard to define, or positively to name.

Answ. 2 Secondly, it matters not much to know, what their names were.

Answ. 3. Thirdly, but because some name them, and affirme these two to be the same, which are mentioned, *Iohn* 1.40. I answer, that certainly, these two were not those two: The two mentioned there, are *Andrew* and his companion, which could not be these two sent from *Iohn* to Christ, as appeares evidently thus. I. These two, (at least one of them) remained with Christ, and were his Disciple. And therefore; II. They could not doubt of Christ, which followed him. And III. The great rumour and report of Christs miraculous workes (which is judged to be the cause of the sending these two Disciples unto Christ) was long, after *Andrewes* departure unto Christ, *Iohn* 3.26.

Quest. 2. Why did *Iohn* send these two Disciples unto Christ?

Answ. Many reasons are given hereof, which may be reduced unto these three heads; namely,
First for his owne sake. II. For his Disciples sake. III. For Christs sake.

First, *Iohn* sent (when he was in prison) unto Christ, *Suâ causâ*; for his owne sake, or in regard of himselfe; and that either,
I. Because hee was ignorant, whether hee of whom he heard so great things were the Messias, and Christ, or not; for although he knew, that the Messiah was now to come, (yea was already come) yet hee did not know him by his face, neither could particularly point at the person, untill by the Spirit, hee was taught which was hee, *Iohn* 1.31.33. Thus *Tertull.* & *Iustin. answer.* But to this I answer, that *Iohn* could not now be ignorant of Christ, because the Spirit had shewed him which was he, *Iohn* 1.31.33. and 3.29. And hee that was a Prophet, yea the Prophet of Christ in the wombe, could not bee ignorant of him, after hee had published, and proclaimed himselfe unto the world. Or,
II. Because now being in persecution hee was fearefull: *Nam Spiritus sanctus post quam auctus in Christo, a Iohanne discessit,* (*Tertul.*) For the Spirit of God had departed from *Iohn* unto Christ; or at least, the more Christ increased in Spirit, the more *Iohn* decreased: according to his owne words: *Hee must increase, but I must decrease, Iohn* 3.30. To this I answer these things: to wit,
First, If wee (even all the faithfull) have received, and doe daily receive of his fulnesse, (*Iohn* 1.16.) then the Spirit is increased (being increased in Christ) rather then diminished, or decreased: and therefore it followes not, that because the Spirit was increased in Christ, therefore it was decreased in *Iohn.*
Secondly, the Spirit was given to *David*, and taken away from *Saul*; not *ab penuriam Spiritûs*, for any want or defect in the Spirit, (as though it could not have inspired them both, and that sufficiently and abundantly) but because *Saul* was rejected: Now I know the Reverend Father, and Father which I reverence, will not say that *Iohn* was so.
Thirdly, *Iohn* was not incarcerated, or cast into prison, for the profession of Christ, but through the hatred that *Herodias* bare unto him: And therefore there was no need that he should feare persecution, for the confessing and acknowledging of Christ.
Fourthly, if *Iohn* had feared persecution for Christs sake, then certainely hee would never so openly have sent his Disciples on this message unto Christ, seeing it must needs be every way as dangerous, and full of perill, as to confesse him. Or:
III. Because hee did doubt, whether Christ were hee that should offer himselfe to death, or whether hee would send another. Many of the Ancients run this way, saith *Maldonat. s.* But is rejected, even of the Papists themselves. Or,
IV. Because being now in prison, pressed with affliction, griefe, and sorrow, he desireth to nourish, and increase, and strengthen his faith, by more testimonies then yet he had of Christ; And this of all the rest I conceive most likely, to bee most true. Whence we may learne.

That we must labour so to nourish our faith that it may be increased, 2 *Cor.* 10.15. *Colos.* 2.7 and 1 *Thes.* 4.10. and 2 *Thes.* 1.3. *Observ.* 1

Why must we be thus carefull to nourish and increase our faith? *Quest.* 3

Firſt, because so long as we are in this life, we are but *In augmento, non statu*, in a growing age, not come unto our full growth: our perfection here being respective, not absolute. Read for the proofe hereof, 1 *Cor.* 13.9. *Ephes.* 4.12. and 3.19. and 2 *Cor.* 3.18. *Answ.* 1

Secondly, because this worke (to increase in faith) is imposed upon us by God, *Matth.* 13. *Phil.* 2.12. *Answ.* 2.

Thirdly, because the impediments of faith will arise daily; for without are distractions, and within are doubtings and cares; and therefore wee had need labour to overcome these, and having removed them out of the way to increase our faith. *Answ.* 3.

Fourthly, because it is the nature of true faith, to hunger, and thirst, and desire a greater measure, and increase of faith; the truely faithfull alwayes crying (with the Apostles) *Lord increase our faith, Iohn* 6.34. *Answ.* 4.

Secondly, *Iohn Baptist* sent (when he was in prison) his Disciples unto Christ, *Discipulorum causâ*, for their sakes, and that either:
I. To stay their murmuring: for they seeme to

to tell *Iohn* the great workes, which Christ did, with some disdaine or indignation against Christ. *He* (say they) *whom thou baptizedst, now baptizeth himselfe, and all runne after him, Iohn* 3. 26. Whence I might observe: That there will bee emulations in the Church of Christ, and that among the godly: but I passe this by. Or,

II. *Iohn* sent them by Christ, that they might be instructed in Christ: He was now shortly by death to depart from them, and to leave them; and therefore he sends them unto Christ, that they might adhere unto, and follow him. To teach us:

Observ. 2. That the nearer any approach unto death, the more careful they should be to bring *theirs*, (that is, those who are under their care and charge) unto Christ: *Iacob* blesseth his before his death, *Gen.* 49. and *Isaac*, *Gen.* 27. Because they knew, that they must give an account of those who were committed unto them.

Quest. 4. Must we not take care of those who are under us, till a little before our death?

Answ. Certainely, wee must, and ought alwayes to say with *Ioshua*: *Let others doe as seeme good in their owne eyes, but we and our houshold will serve the Lord*: Yet here two things may be distinguished and observed; namely,

First, wee must prepare, and instruct them; and this is alwayes to bee done, 2 *Corinth.* 11. 2. As *Abraham* taught his children, (*Gen.* 18.) and family, the feare of the Lord. And the sooner this be done, the better it is, *Prov.* 22. 6. *Eccles.* 12. 1.

Secondly, to deliver some particular directions, and instructions to those, who are under our care and charge; and this is to be done at, (or a little before) our departure out of this life. Thus *David* did, both to *Solomon* his sonne, and to his people, 1 *Chron.* 28. and 29. *Chap.* When a Father, or Master of a family, can no longer remaine with their children, or servants, it is the Christian-like done, to administer holy, and religious counsell, and advice unto them, and to take the best care for them, that possibly they can: For herein we shall imitate our blessed Lord and Saviour, who when hee was to depart, recommended his Mother to *Iohn*, and his flocke (the people) to *Peter*, *Iohn* 21.

Quest. 5. Who are here justly to be taxed?

Answ 1. First, those who instead of breeding their children up to Christ, bring them up to the devill; and that either: I. By teaching them to sinne; as poore people often teach their children to steale; and others their children and servants to lye; and others to revenge injuries, and to put up wrongs at no mans hand; and others to slight, and neglect the word, and to bee careless of all religious worship. Or, II. By giving wicked examples unto them; either of drunkennesse, or whoredome, or prophanenesse; or the like. Or, III. By soothing them up, and suffering them in their sinnes. And this good old *Eli* could not wash his hands of.

Answ. 2 Secondly, they are faulty here, who provide for their families, but doe not teach them; whereas we should teach them perpetually, *Deut.* 6. 7. yea, have more care of their soules, then of their bodies; more care to teach them, then to feed them; and not like some, who fat up their children, and teach their cattle, thus inverting the order, both of nature and religion. 61

Answ. 3. Thirdly, they are here to blame, who teach their children, but neglect their servants, or the rest, who are under their tuition and care: These must looke upon the fift Commandement, and from thence remember; that the King must give account of his people, the Pastor of his flocke, the Master of his family, the In-keeper of those, who eate and lodge within his gates.

Quest. 6. What is the best meditation, or worke wee can take in hand, when we have cause to expect, and looke for the approach of death?

Answ. Our best worke is, to doe as *Iohn Baptist* here doth, to bring our children, and family unto Christ.

Here observe, that certainely, our first care is to commit and commend our owne spirits into the Lords hands: as *David* did, *Psalm.* 31. 5. But this work the godly man doth, long before his death: *Age dum sanus, tum securus. August.* Men are wont, when they begin to thinke of death, to set their house in order, and to take in hand these things: namely;

First, to cast up their estates, to prize all, and then to draw their estate to a totall summe. Then

Secondly, to appoint such and such legacies, to such and such persons. Then,

Thirdly, if their children be marriageable, to take care for the disposing of them in marriage: Thus wee all should doe indeed, with a little change, *viz.*

I. Let us cast up our accounts, and render a reckoning unto our God, how many talents wee have gained; that is, how many children; or how many servants have wee brought in our life time unto our Lord Christ?

II. Let us dispose, and appoint our Legacies; give Christ unto thy family, and give thy family unto Christ: Remember, that hee promised to give unto thee himselfe, and his Father, and his love; now therefore (before thou goest away) assigne all these over unto thy children.

III. Let us marry our children (before wee goe) unto the Lord; oh it is an excellent work, and earnestly to be taken in hand; for what is dearer unto a man, then his children? what should a man care for more then his children? wherein can a man better shew his care for his children, then here, in marrying them unto the King of Kings, and the Lord of Lords; yea, unto the Lord, and King of heaven and earth? The Papists take care to get their daughters into Nunneries, and their sonnes into Abbies; but our care should be to get them entred, and admitted into the Free-Schoole of Religion, before wee die, and then both we and they shall be happy. Hereunto three things are required of us; to wit:

First, to pray daily unto the Lord for them, and that hee would season and sanctifie their hearts with saving grace. And,

Secondly, to instruct, exhort, teach, and admonish

62 moniſh them, ſo long as we are with them: but principally, and moſt pithily, and vehemently, when we are to depart from them; For the laſt words take a deepe impreſſion in the hearts of thoſe, who have any grace at all. And,

Thirdly, let us bee lights and patternes unto them; both of piety, and purity in life, and of courage, cheerefulneſſe, patience, and conſtancie in death.

Thirdly, *Iohn* being in priſon, ſends his Diſciples unto Chriſt, *Causâ Christi, & totius Eccleſiæ*, in regard of Chriſt, and his Catholike Church: And that either:

I. That hee might congratulate with Chriſt; as wee are wont to ſay (by way of rejoycing) to our friends, when they are returned, after a long abſence, and expectation of them; *Veniſtine?* What art thou come? *Anſwer*, I dare not ſubſcribe to this particular, and that,

Firſt, becauſe if this be the meaning of the Interrogation, then theſe words (*or ſhall we looke for another?*) are idly added. And,

Secondly, becauſe Chriſt would not have returned an anſwer, if a queſtion had not been intended by *Iohn*. And therefore the cleare fountaine of the word, is not to bee troubled with the clay of mans inventions; nor the fictions and fancies of our braine, to be mixed with ſacred truths. Or,

II. That hee might give an occaſion, to publiſh to the whole Congregation, that Jeſus was the Chriſt, and true Meſſias. Whence learne;

Obſerv. 3 That it is the office of a true Prophet, to make Chriſt knowne unto all his people, *Rom.* 10. 18. and 15. 17. 20. For, for this end, was both the Goſpel, and the Fore-runner ſent, *Eſa.* 40.

Queſt. 7 What is the end of preaching?

Anſw. It is not enough to hold out an houre, or to diſcourſe ſo long as the Glaſſe runs; but to teach Chriſt. Now here a double worke is to be done; namely,

Firſt, *Chriſtus docendus*, Chriſt is to be taught, and this in the principles, and grounds of religion, 1 *Cor.* 2. 2. *Phil.* 3. 8. *Iohn* 17. 3. Miniſters muſt be carefull, to build up their people in ſaving knowledge, and ſound doctrine.

Secondly, *Chriſtus imprimendus*, Chriſt is to be imprinted in the heart, and ſoule, *Gal.* 4. 19. and 2. 20. Miniſters muſt labour to bring their people unto Chriſt, and to bring Chriſt unto their ſoules, that hee may dwell with them, and live in them, and continue amongſt them for ever and ever. For this is the greateſt, and beſt work of all, to have Chriſt live in us, and abide with us: *Aliud eſt Chriſtum ſequi, aliud tenere, aliud mancipare, Bern.* It is one thing to ſeeke Chriſt, or to follow him; (for a man may ſeeke that he cannot find) it is another, to lay hold of him (for a man may lay hold upon him, and yet not bring him home to his houſe, as the Church did, *Cant.*) it is another thing to eat him, to enjoy him, to be made Partakers of him, to remaine and abide with him, and to have him living within us: And this is that which we muſt principally labour for, *Epheſ.* 3. 17. *Iohn* 14. 23. and 2 *Cor.* 6. 18.

5. 4. *Or ſhall we looke for another.* *Sect.* 4.

What was *Iohns* ſcope in this interrogation? *Queſt.* 1.

Firſt, *Iohn* himſelfe did not doubt, whether this were the promiſed *Meſſias* or not. But *Anſwer* 1

Secondly, his Diſciples doubted of it. And *Anſwer.* 2

Thirdly, the world much queſtioned the truth of it. And therefore his ſcope here was.

I. To taxe the blockiſhneſſe, ſtupidity, and ſlackeneſſe of the *Phariſees*. And *Anſwer.* 3

II. To confirme and fixe the minds of his own Diſciples. And

III. To declare and make knowne unto the whole world, that now they muſt no longer expect or wait for the promiſed *Meſſias*, but take notice of his comming, and learne to know him by his mighty workes, and embrace him, and his doctrine, without which there can be no ſalvation. *Acts* 4. 12.

VERS. 5. *The blind receive their ſight, and the lame walke, the Lepers are cleanſed, and the deafe heare, the dead are raiſed up, and the poore have the Goſpell preached unto them.* *Verſe* 5,

5. 1. *The blind receive their ſight.* *Sect.* 1.

Before I come to the particular handling of this verſe, I will propound a generall Queſtion or two.

Quæ & quot in Chriſti reſponſo animadvertenda. *Queſt.* 1.

Duo vtr. Reſponſa Chriſti

- *Relatio generalis; ubi tria.* — *Dixit illis non rejicit, licet malè affectos.* *Ite renunciate. ubi* 1. *Non affirmat.* II. *Remittit amplius docendos Quæ audiſtis & vidiſtis: ubi refert ſe ad opera ſua.* *Anſw.* 1
- *Partes quarum altera reſpicit.* — *Quæſtionem, Se ipſum: In quâ probat ſe eſſe Meſſiam; Tum ex* — *Operibus miraculoſis, utpote, Cæcos, Claudos, Leproſos, ſanando, & mortuos excitando: Verbis id eſt prædicatione Evangelij.*

Quærentes, Diſcipulos Iohannis, Beati qui non offenſi per me, ſeu qui non ſcandalizabuntur in me.

What was the end of Chriſts Miracles, or Chriſts end in the working of his Miracles? becauſe every naturall Agent *Agit propter finem*, propounds ſome end unto himſelfe in all the actions which he performes; and therefore much more Chriſt. *Queſt.* 2.

First, the end of Chriſt Miracles was to demonſtrate his perſon, or to ſhew that he was the Chriſt & promiſed *Meſſias*. Becauſe (ſaith he) *I doe the works which no man by his owne power can doe; therefore beleeve that I am the Sonne of God. Iohn* 15. 24. *Anſw.* 1.

Secondly, another end of Chriſts miracles was to confirme his doctrine; of which elſe-where. *Anſw.* 2.

Thirdly, another end was to ſignifie Chriſts ſpirituall operations and workes. *Anſw.* 3.

Whether

Quest. 3 Whether doth our Saviour in this verse speake of corporall, or spirituall operations? of curing and recovering those who were corporally blind, Lame, Leprous, Deafe, dead? or of those who were spiritually thus diseased, namely, who were blind in understanding, deafe in hearing of the word of God, lame in their affections, leprous with sinne, yea dead in sinne?

Answ. 1. First, *Iunius* (*Lib.* 1. *Paral.* 29.) saith, this verse is to be taken historically, and literally, and he gives these reasons for it, namely,

I. Because we must not flee unto Allegories, when the Text will admit, and beare a true literall sense, and interpretation.

II. Because the Prophets are wont to insert and mingle histories with Types, for the greater assurance and confidence.

III. Because the nature of the Types is to be otherwise spoken of, and predicated, then squares or suites with their natures. And

IV. Because those passages of receiving the Gospell, and taking offence thereat; are necessarily to be taken in a literall sense.

Answ. 2. Secondly, *Calvin s. Non dubium, quin dicatur de spirituali à malis liberatione.* Without doubt our Saviour speakes here of a spirituall deliverance, and freedome from evill; and *Tremellius* (*s. Esa.* 35. 5.) confesseth that there is an Hyperbole in these words; *Quia Christus agit tam in animis, quam corporibus*: because Christ is conversant both about soul, and body, and operative also in both.

Answ. 3. Thirdly, there are three sorts of *Prophesies*; namely,

I. Some meerly Typicall; as I will send *Elias*. *Malach.* 4. 5. And they *shall serve* David *their King, whom I will raise up unto them. Ierem.* 30. 9. Now this kind of Prophecies,

Are either
- First above nature, as those who are spoken either of
  - God, *Humanitus*, after the manner of men: As whē we are told of *hands, eyes armes, and feet.*
  - The creatures against their nature, as the wildernesse shall rejoyce *Esa* 35. *And the beame out of the Timber shall testifie against them. Habac.* 2. 11. Now these are above nature, and therefore meerly Typicall.
- Secondly, besides the dispensation of grace; *As, my people shall sinne no more*: For this grace is not given in this life, the best sinning in many things, so long as they live.

II. Some Prophesies are meerly historicall, as *Senacherib shall not come into this Citie, nor shoot an arrow there, nor come before it with shield &c.* 2 *King* 19. 32. So, *set thy house in order, for thou shalt dye and not live. Esa.* 38. 1. 2. And many the like.

III. Some Prophesies, and predictions are of a mixt nature, and these are two-fold; *viz.* either.

First, mixt *secundum partes*, when one part is Allegorical, another Historicall; as *Mat.* 24. where somethings are spoken of the destruction of *Ierusalem*, some things of the generall judgment Or else,

Secondly, *secundum totum*, when the same words may be taken in either sense: As, *I will establish the Kingdome of* David *my servant. Psalm* 89. 34. This may either Historically be understood of *David*; or Typically of all pious, and religious Kings. So the Lord saith of *Salomon, If hee sinne, I will chasten him with the rods of men, but my loving mercy will I never take from him. Psalm* 89. 30. 31. This may either literally, be understood of *David*, or figuratively of all the Children of God. So *Hebr.* 13. 5. *I have said I will never faile thee nor forsake thee*: which is spoken Historically of *Iosua Chap.* 1. 5. But the Apostle understands it Typically of all the children of God. Now of this nature is this present Scripture; for these things were Typically fulfilled in them, and shewed forth unto us for an example (1 *Corinth.* 10. 11.) As appeares thus: *Iohns* Disciples desire to know whether Christ bee the true expected *Messias*, or not; Christ proves that he is, Because.

I. He cures and heales the bodies of men, both of blindnesse, lamenesse, deafnesse, deadnesse, and Leprosie: yea all these both historically, and Allegorically, And because

II. He enlightens the minds of men by the Gospel. Christ cured their corporal maladies; for the blind received their sight &c. Here observe,

First, I confesse, that these things have an Hystoricall truth, that is that Christ did truely and really cure corporall blindnesse. as *Iohn* 9. 29.

Secondly, that the Prophesies concerning Christ, doe in part speake of the same, as *Esa.* 35. 5. It is foretold that the *Messias* should open the eyes of the blind, and the eares of the deafe, *&c.* yea otherwise our Saviours Argument were nothing. They desire to know whether hee be the Christ or not? He saith he is, and proves it thus. The *Messias* shall heale the lame, blind, deafe, and leprous, and shall raise the dead. *Esa.* 35. 5. 6. But I doe, and have done all this; Therefore I am the *Messias*.

Thirdly, withall wee must confesse, that the Prophet *Esay* in that place doth look higher then these, ayming at spirituall graces, as well as corporall benefits, and cures. If the learned Reader doubt of this, let him Reade *Tremel. s. Esa.* 35. 5. 6. and *Musculus* and *Hyper. s.*

Fourthly, therefore it is lawfull for me to ascend, or to proceed from the body unto the soul. In this place then we are admonished, that it is Christ who doth enlighten the eyes of the minds who purgeth us from the Leprosie of sinne, who frees us from death *&c. Gualt. s.*

Two things are very observable in this text namely,

I. What we are by nature; Deafe, blind, lame, Leprous and dead. And

II. That all these maladies are removed, and cured, and that onely by Christ: of these therefore in this order.

The blind receive their sight, here two things are considerable *viz.*

64 Firſt, that by nature wee are blind.

Secondly, that by Chriſt, wee are illuminated and enabled to ſee.

Obſerv. 1: Firſt, by nature we are ignorant, blind, and blockiſh in ſpirituall things. 1 *Cor.* 2. 14. *Epheſ.* 4. 18.

Queſt. 4. What is required unto true ſpirituall ſight?

Anſw. 1. Firſt, for anſwer to this Queſtion, I referre my learned Reader, unto *Antonium*, part 1. *Titul.* 3. *Cap.* 3. §. 1. 2. 3. &c. where many rare things are taught concerning ſpirituall ſight.

Anſw. 2. Secondly, for the ſatisfaction of the vulgar Reader, wee will adde ſome things, and anſwer, that unto ſpirituall ſight, many things are required; To wit,

Firſt, the purity of the eye: For if the ſpirits of the eye be perverted either by Melancholly, or anger, or the Iaundice, then all things will ſeeme yellow, or greene, or the like. Thus *Malo mens, Malus animus.* If the mind be corrupted then the man is corrupted, for *Mens cujuſque eſt quiſque*, the mind is the man: if the eye therfore be darke, how great is that darkeneſſe, if the underſtanding be perverted, ſo is alſo the judgement and affections. And therefore let us labour for a pure, and ſanctified mind free from the infection and perturbation of ſinne.

Secondly, unto ſight there is required the ſtrength of the eye, that it may perfectly apprehend the object: for a weak ſight apprehends a thing imperfectly; like the man who ſaid, hee ſaw men walking like trees. So when in Religion we ſee *In enigmate* onely, as in twilight or the dawning of the day, (that is, ſee ſomething but very darkly and obſcurely) wee muſt then labour that our eyes may be perfectly opened, that thereby we may be able to perceive things truely, and as they are in their owne nature, as followes in the next particle.

Thirdly, unto ſight is required the liberty of common ſenſe, that ſo wee may bee able to judge of things that differ. And therefore we muſt not be like children in underſtanding, as the Apoſtle ſaith, *When I was a Child, I ſpake as a Child, I thought as a Child, I underſtood as a Child*; 1 *Cor.* 13. 10. We muſt not judge of Religion, or the ſervice of God with a carnall eye, or the eye of naturall reaſon; but with an eye truely informed; that hereby wee may bee able to judge of things truely, and aright. A melancholly man often thinkes men to be Beares; and a mad man, friends to bee enemies, and hence often-times fleeeth in the face of the Phyſitian that deſireth to cure him. Thus in Religion we often thinke the Lord hates us, becauſe hee will not give us that which wee deſire, although it bee as bad as Rats-bane for us, Wee cannot endure reproofe from the Miniſters of God, neither that they ſhould ſpeake unto us, but deſire rather that they would willingly permit us to runne headlong unto deſtruction. And thus ſo long as common ſenſe is captivated, wee cannot judge of things as they are: Wherefore let us labour that our underſtandings may be enlightned, and our judgements truely informed.

Fourthly, unto ſight there is required the light of the Sun, or Moon, or of a candle, for three things are ordinarily required unto ſight, to wit,

I. The *Organ* that ſees, and takes up the Object.

II. The *Object* that is apprehended by the Organ. And

III. The *Midſt*, by or through which the Organ doth perceive, and receive the Object. Although there bee an *Object* which may bee ſeene, and the Ayre alſo enlightned, yet if a man want eyes, hee cannot ſee that Object. Therefore unto ſight an Organ is neceſſary. If a man could ſee and the ayre were enlightned, yet if the *Object* were not in ſight, or if we could conceive no object to be objected unto the eye, then the eye could apprehend nothing: Therefore unto ſight an *Object* is neceſſary.

If there were an *Organ*, and an *Object*, that is, if a man could ſee or have an eye, yea that eye were open and awake, yet could he not ſee if either there were no midſt, or if the midſt were darke. For

Firſt, if there bee no midſt betwixt the *Organ* and the *Object*, then the *Object* cannot be perceived by the *Organ*: for *Senſibile poſitum ſupra ſenſorium, non facit ſenſationem.* Lay any thing upon the eye, and the eye cannot ſee (although it be open) becauſe there is no *Midſt* to ſee through. Therefore unto ſight it is required, that there ſhould be a *Midſt*.

Secondly, although there be a *midſt*, yet if it be darke, the *Organ* cannot take up the *Object*. The *Egyptians* in that palpable darkeneſſe could ſee nothing, not becauſe there was no *Object* to be ſeen, or becauſe their eyes were put out or blinded; but becauſe the *Midſt* was obſcured and darkened through which they ſhould ſee. And therefore unto ſight it is required, that there ſhould bee a *Midſt*, and that the *Midſt* ſhould bee cleare and light.

Thirdly, although there bee an *Object*, and an *Organ*, and a *Midſt*, yea, and that *Midſt* bee enlightned, yet there muſt be a true, and equall *Intercapedo*, or diſtance of place: for ſuppoſe there was as even, and levell and plaine a peece of ground, as could be imagined of a hundred miles in length, and at noone day one man were ſet at the one end, and another at the other end thereof; yet theſe two could not ſee one another, *propter interceptionem*, by reaſon of the long and unequall diſtance of place. And therefore unto ſight it is required, that the *Organ* ſhould be rightly *diſpoſed*, the *Midſt* rightly *compoſed*, and the *Object* rightly *Propoſed*.

Thus wee cannot truely ſee or perceive thoſe things which are ſpirituall, without the *Midſt* be enlightned by the Sunne, or ſome other light, that is, without the light of the Spirit from above, naturall wiſedome not being able to take up theſe things. The Philoſopher threw away the *Pentateuch* as a frivolous Pamphlet, not worthy to bee received, or read. Yea from hence the Fathers ſay, that *Philoſophi Hereſiarcha*. The Philoſophers were Arch-heretickes: As I might inſtance and prove both by *Celſus, Porphyrius, Iulianus*, and divers others, but I paſſe them by, concluding this Queſtion with the Apoſtles aſſertion. *Romans* 8. 6. &c. *The carnall mind is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be.* And therefore wee muſt labour that we may bee enlightned by the Sunne of righteouſneſſe, or wee

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are no better then blinde men, who can see nothing.

Quest. 5. What must we doe to prevent this naturall blindnesse that is in us?

Answ. 1. First, seeke for, and unto the holy Ghost to be thy Doctour and Teacher. *Psalm.* 143. 10.

Answ. 2. Secondly, purge the eye and common sense.

I. Purge the eye from all evill humours. And

II. Common sense from all diseases, and sicknesses, that is labour that thy mind, and judgement, and affections, yea the whole inward man, may be purged from all sinne and truely sanctified.

Answ. 3. Thirdly, use the meanes hereunto, there being a necessity thereof, God not working now by Miracles but by meanes. That is, Reade, heare, meditate, and study the word of God, and pray daily unto Christ, thy heavenly Physitian, that hee would be pleased to annoint with eye-salve, and to open thy blind eyes.

Observ. 2 Secondly, by grace, we receive our sight, or Christ gives new light unto those who shall bee saved: *Ephes.* 5. 14. *Luke* 1. 79. and 2. 32.

Quest. 6. How doth it appeare that our eyes are opened by Christ? or that wee receive spirituall light and knowledge, onely from him?

Answ. appeares thus.

I. First, the world is darke, yea full of blindnesse. Reade *Luke* 11. 38. *John* 12. 35. and 3. 19. *Esa.* 60. 2. *Luke* 1. 79.

Secondly, as the world, so we are dark: For

I. Partly wee are sleepie, and drowsie, *Ephes.* 5. 14. And II. Partly we are blind. *Ephes.* 4. 18. and 5. 8.

Thirdly, true light is onely in Christ, and therefore all comes from him. *John* 1. 5. 9. and 8. 12. *Acts* 26. 18. *Ephes.* 1. 18.

Quest. 7. How manifold is light?

Answ. Twofold, namely,

First, internall, and passive, of the mind, And

Secondly, externall, and active, of the life and conversation. Now this is never called the *Eye*, but the former; and therefore I will treat only of that a word or two.

The light of the mind is rightly resembled to an eye in many regards, *viz.*

First, the eye is the most Noble part of the body, and most profitable for the body. *Matth.* 6. 22. So knowledge and the true illumination of the mind is most profitable for the soule, and of great excellency and worth.

Secondly, there are two eyes, a right eye, and a left. *Mat.* 5. 29. So the mind being enlightned judgeth sinisterly of all evill wayes, and lookes upon the wicked world with the left eye: but upon the wayes of God, and all goodnesse, with the right Eye, and with a dexterous opinion.

Thirdly, the best sight is, when both the eyes looke upon one and the same thing: for otherwise wee are squint-eyed. Man looked thus when hee was first created, but hath looked asquint ever since, or else lookes with both the eyes upon a wrong object. Man in his first creation looked with both his eyes stedfastly upon God; and happy had man been if he had so continued; but by the fall of *Adam* man was so corrupted in his sight, that now both his eyes are commonly set upon evill, and hee is but squint-eyed at the best. The nearer man comes to his first estate, the better hee is, now when the mind is truely enlightned, then wee beginne to withdraw our eyes from vanity, and to lift them up to the hills, where our hope, and helpe, and happinesse is.

Fourthly, the left eye being shut, the right eye seeth the more, and contrarily; So the more earnestly we looke with the right eye of the Mind and understanding upon spiritual things, the more wee see and discerne of them, and the lesse of carnall, and mundane things. On the other side if we looke with the left eye upon the world and wickednesse, then it is but small insight we shall have into spirituall things, but into corporall and carnall much.

Fiftly, it was disputed of old, whether the eye saw, *intromittendo*, or *retromittendo*: so now adayes it is disputed, whether man bee saved by an active or passive faith: But I will not dispute it, only let the Reader reade and marke, *Ephesians*, 2. 8.

Sixtly, the eye is accurately, and most carefully defended, both by a fore-head, which hangs over it, and eye-lids, which hang before it, *Oculus dicitur ab occulendo, Varro*, because it is covered, wrapped and veiled with many folds, and fine coverings; yea, it stands in need of all, because it is so tender a part, and so quickly endangered. Thus the mind and soule had need bee kept with watch and ward; because a little thing hurts, endangers, and ruins it. The tongue that speaks proud words, destroyes the soule. Polluted thoughts destroy the soule, *Jerem.* 4. 14. And the least evill thing shall not goe for nought, but shall endanger the poore soule; and therefore it had need carefully to be looked unto.

Seventhly, the act of seeing comes from the spirits, which are in the eye; and neither from that watery, or glasse, or christaline humour that is therein, nor yet from the nerves thereof, these being but only the conveyers, and conduit-pipes of the spirits: So the knowledge, wisedome, and spirituall understanding which wee have, comes not from our selves, or from any naturall faculty, or power within us; but from the alone illumination of the blessed *Spirit*.

Eightly, the diseases of the eye, proceed not from the spirits, but from the humours, or at least, from the absence of the spirits, *In toto, vel vel tanto*: So the depravations, corruptions, and errours of the mind, proceed not from the spirit of God, but from the naturall imperfections of the mind, or at least from the absence of the blessed Spirit from the soule.

Ninthly, the eye cannot behold the Sunne; not because the Sunne is contrary to the eye, (for nothing is more delectable thereunto, or more desired;) but because the Sunne is too too excellent, and bright, for the eye to behold: And therefore, seeing the eye cannot behold it in his full bigneſse and beauty, or greatnesse and glory,

66 it doth therefore behold it in a cloud, or in the water, or in the Raine-bow; or through some cracks, or trannie, or clift, or hole of a wall. So the soules chiefest happinesse, is to see God, *Mat.* 5.8. But because with *Moses*, wee cannot see him in his glory, therefore wee looke upon his Picture, and contemplate; and behold him in his creatures, in his workes, in his word, in his Christ, and in all his Attributes.

Quest. 8. How may we know, whether wee are enlightned, or not? and whether Christ have opened our eyes, or not?

Answ. Examine seriously these things; *viz.*

First, whether can wee discerne, betweene those things that differ, and judge of those things which are most excellent? yea, so discerne them, that we desire, and hunger; and long for spirituall graces, before all temporall things; *Psal.* 4. 6. and 51. 11. *Ephes.* 3. 19.

Secondly, whether have we a true, and watchfull faith; or doe wee but sleepe and dreame? that is, are wee so assured of the presence, and good worke of Christ within us, that the remembrance, and assurance thereof, produceth joy and peace, *Psal.* 4. 8.

Thirdly, whether is our conversation holy, and unblameable, or not? are wee zealous for the glory of God? are we filled with the fulnesse of God? is there true life, and strength of grace in us, 1 *Iohn* 1. 6. Thus we must examine, whether we have light in our understanding? whether we have light and brightnesse in our faith? and whether we are light andbright in our lives, and conversations?

Fourthly, whether doe we hunger after that glorious light, which is reserved in the heavens, or not? *Phil.* 1. 23. and 3. 20. *Revelat.* 6. 10. and 1 *King.* 19. 4.

Quest. 8. How, or by what meanes may this spirituall light be obtained?

Answ. 1. First, seeke it betimes, labour for it maturely, while it may be found, *Esa.* 55. 6. and doe not, either; I. Preferre other things before it. Or, II. Procrastinate and delay, to enquire after it, *Act.* 22. 16.

Answ. 2. Secondly, seeke it fervently, and zealously, not coldly, or luke-warmely.

Answ. 3. Thirdly, seeke it truely, and aright. Here observe diligently these three things.

I. God enlightens the mind, 1 *Iohn* 1. 5. that is, God the Father, *Iames* 1. 17. God the Sonne, *Iohn* 8. 12. and God the Holy Ghost, *Ephes.* 3. 16. 18. And therefore wee must desire God the Father, to enlighten our minds and understandings by his holy Spirit, for his Christs sake. Thus *David* did, *Psalme* 13. 4. and thus *Paul* would have us to doe, *Ephes.* 1. 18.

II. The Ministers of the word, enlighten by the Gospel, 2 *Cor.* 4. 4. 6. and *Eccles.* 3. 5. And therefore wee must bee diligent in hearing the word, marking best what doth most concerne our selves, and remembring that carefully, and practising it sincerely, and diligently.

III. I may adde, that the godly doe enlighten by their godly conversation: And therefore prophanely, perilously, and blasphemously is the holy for his holinesse, derided and scoffed, (*Psal.* 119. 51.) this not being the way unto illumination, but a meanes to keepe us still blind, and darke. Wherefore they who desire, that their minds may be enlightned, must 1. Pray unto God, to anoint the eyes of their understanding, with the eye-salve of his Spirit: Then 2. They must heare the word of God diligently, and desire that the Lord would make it a meanes of illumination unto them: And 3. They must delight in the society of the Saints, they must contemplate, and observe diligently their sanctity, and integrity of life; and they must labour to imitate their vertues.

§. 2. *The Lame walke.* *Sect.* 2.

What is the meaning of these words? *Quest.* 1

First, *Ambulare*, to walke, is commonly understood of the life, and conversation, as *Mat.* 7. 5. *Luke* 1. 6. and *Act.* 14. 16. *Answ.* 1.

Secondly, *Via, the way*, signifies the practise of life; as it is said of *Iohn*, *He walked in the way of righteousnesse*, *Matth.* 21. 32. And therefore most properly these words follow the former, and the *Lame*, the *Blind*; because we must *Walke*, whilst wee have light, *Iohn* 12. 33. In these words, as in the former, wee have two things to consider of; namely: I. What we are by nature, and without Christ. II. What we are by grace in Christ? *Answ.* 2.

First, by nature wee are lame; or so long as wee are naturall, wee cannot worke the workes of God, nor walke in his wayes, *Psal.* 14. 1 & 3. *Esa.* 60. 4. *Rom* 7. 18. *Observ.* 1:

How doth this appeare? *Quest.* 2.

Because the impression of concupiscence within us, is: *Answer.*

First, universall, and generall; that is, is seated and placed in all our affections, and desires.

And:

Secondly, it is vehement, and strong, and of great power, *Rom.* 7. 5. and is therefore called *Lex membrorum, a law of the members*, *Rom.* 7. 23. Yea;

Thirdly, it is so deepely rooted in us, that it cannot be removed by us: and therefore by reason thereof wee are made, and become truly miserable, *Rom.* 7. 24.

§. *The Lepers are cleansed.* *Sect.* 3.

By Leprosie is meant sinne, because this is the poliution of the soule, as that is of the body: And herein also we have two things to observe: *viz.* I. That by nature wee are defiled with the leprosie of sinne. II. That by Christ wee are purged from the pollution of sinne.

First, our naturall estate is here worth observing: As wee are blind in our eyes, and lame in our feet, so we are leprous in our whole man. Or, All men by nature are polluted, and defiled with the leprosie of sin, *Gen.* 6. 5. and 8. 21. and *Rom.* 5. 12. and *Ephes.* 2. 1. 3. *Psal.* 39. 5. and 116. 11. *Observ.* 1

How doth this appeare? *Quest.*

First, it appeares thus, because it is the punishment of sinne: As *Gehezi* and *Miriam*, were smitten for their sinnes with leprosie: so al mankind were punished with the leprosie of sinne, for *Adams* transgression, 1 *Cor.* 6. 10. &c. *Ephes.* 4. 17. &c. *Tit.* 3. 3. *Answ.* 1.

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Answ. 2. Secondly, this pollution of sinne, is propagated to posterity; sinfull man begets children in his owne likenesse; and man that is borne of a woman, and begot by a man is impure, and polluted (*Iob* 14.4. and 15.14. and 25.4.) *Psal.* 51.7. And therefore it is evident, that all men are defiled.

Answ. 3. Thirdly, this further evidently appeares, by the consideration of parts: For I. *The Body*, is but a dead Organ, except only as it is quickned, and enlivened by the soule. II. All our senses, are both direct Traytors, letting in temptation into the soule; and also the servants, and handmaids of lust and concupiscence. III. The bruit part of man, is wholly set upon evill, and runs after, and pursues nothing else: that is, both θυμὸς καὶ ἐπιθυμία, the Irascible, and concupiscible parts or faculties. IV. The Imagination doth continually present some evill or other unto the soule, *Ephes.* 4.18. V. The will of man alwayes (naturally) assents to the worse part; *Video meliora proboque: deteriora sequor:*

I see what's best, but oh accurst;
I follow still what is the worst.

This was the bitter plaint of blessed *Paul*: *The evill which I would not doe, I doe daily*, *Rom.* 7.15. VI. Naturall reason, and carnall wisedome, are enemies, and opposite unto God, and averse from him, *Rom.* 8.7. VII. νοῦς, the mind it selfe (which the Platonicks thought, did partake of the divine nature) stands in need of reformation, and renovation, *Ephes.* 4.23. *Rom.* 12.2. And thus wee see by an Induction of parts, how the whole man of all mankind is corrupt.

Answ. 4. Fourthly, it will most evidently appeare, that we all naturally are contaminated with sinne: if we consider the nature of the leprosie, and together therewith the resemblance of sinne thereunto.

I. Leprosie is an universall disease; it begins, and breeds first in the humours, then breakes forth in the skin; and within a while overspreads the whole man: Thus sinne seizing first upon the soule; by and by, corrupted and tainted, both soule and body. And therefore wee should consider, how necessary it is that wee should be changed, and renewed, who are thus corrupted and defiled. We are easily perswaded to confesse, and acknowledge, that a change is necessary, but very difficultly perswaded to goe about the worke, being (herein especially) enemies to innovations: wherefore wee should so much the more earnestly, and industriously undertake the taske; by how much the harder, and contrary, to our naturall affections it is.

II. Leprosie is hereditary (as was shewed before: Chap. 8.) And so is sinne, derived from the father to the sonne.

III. Leprosie is an uncleane disease: For

First, the humours in Lepers are intemperate: And,

Secondly, altogether corrupt, and poisonous: so that the humours in the Leper, and in him, who is taken with the French (or *Neapolitane*) disease, are much like. And,

Thirdly, it is an infectious disease; and therefore by the Leviticall Law, Lepers were to live alone. Thus sinne doth pollute, and infect our selves, and endangereth others: And therefore why should we presume thereof? Let us rather, remember that I. Sin cast us out of Paradise. And, II. Brought death upon Christ, who knew no sinne in himselfe; neither deserved any death, or punishment at all, for any offence of his owne. And III. Hinders our prayers from being heard; for God heares not sinners, *Iohn* 9. And IV. Hinders the Lord from saving us, because it is contrary to his Iustice, to save sinners. Yea, V. Is of that nature, that one sinne is enough to destroy us: yea, the whole world: as we see in the sinne of *Adam*, *Achan*, *Saul*, *David*, *Ionas*, *Hezekiah*; yea if Christ had but broken the least commandement, hee could not have saved us.

IV. The Leprosie leaves its scarres, and markes, and relickes, behind it. So sinne leaves its remainders, and a proneneſse unto concupiscence behind it, and a certaine weakneſse, and inability in nature, to do the will and worke of God.

V. Hence, the Leper (although he be cured of his Leprosie, and pronounced clean) is prone to relapse, and fall into this disease againe: So by reason of the remainders and relickes of sinne in us, wee are prone to relapse, and fall into sin, even after our regeneration. And therefore wee must be watchfull, and circumspect over all our wayes, standing alwayes upon our Watch-Tower, and labouring, and praying, that the Lord would sanctifie us throughout, both in body, soule, and spirit, 1 *Thess.* 5.23. And thus we have heard, that wee are by nature polluted with the leprosie of sinne. It remaines now:

Secondly, to shew that by Christ wee are purged from sinne: Or,

Observ. 2. That those whom Christ receives, hee cures from the pollution of sinne. This wee have handled before; and therefore I will adde but one Question to what hath beene spoken, and proceed to the next Section.

Quest. How may wee know, whether we be cleansed from the leprosie of sinne?

Answ. Examine seriously these five things, viz.

First, whether doe wee strive and struggle against our owne proper sinnes, or not?

Secondly, whether doe we hate all sorts and kinds of sin whatsoever, or not? whether great or small? whether publike or private? whether beloved or not beloved?

Thirdly, whether have wee strength to walke in the wayes of God? have we received health, and strength, and new humours from the Lord; in so much, as now we can serve the Lord in purity of heart?

Fourthly, whether have wee tender consciences, and awakened consciences, or not, which will not endure the least touch of sinne, but carefully watch against all?

Fiftly, whether doth the Watch-man of Israel, which neither slumbers nor sleepes, preserve and keepe us: that is, both watch

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68

over us himselfe, and also excite us to bee watchfull over our selves. Certainely, if we find these things in us, we may then be confidently assured, that the Lepers are cleansed. And therefore enquire diligently, whether, 1. We hate all sinnes in generall? and 2. Strive more particularly against our owne sinnes? And 3. Are afraid to commit any, and watchfull against all? And 4. Perceive the holy Spirit, to prevent us from sinne, and to helpe us forward in the performance of what is good? And 5. Find new strength in our bones and joynts, to serve the Lord? For by these wee may know, whether we be freed from the pollution of sinne, or not?

Sect. 4. §. *The deafe heare.*

First, wee must here consider the estate of nature. And then,

Secondly, the state of grace.

First, by nature wee are deafe, untill wee bee cured.

Quest. 1. How many sorts and kinds of deafenesse are there?

Answ. Deafenes is twofold: to wit, either of the

- Body; of which I here speake not. Or,
- Mind, & it is an incapacity of things; either,
  - Naturall: but we heare the clamours of nature, which desire meat, drink, sleep, rest, health, pleasure, and the like. Or,
  - Morall; but wee can learne worthy wisedome, and crafts, & the like. Or,
  - *Scientiolum*, of things belonging to Arts, & sciences; but the naturall man can learne liberall arts, and sciences, & professions, yea, even the most deep & profound arts. Or
  - Spirituall: Now these things are understood: either I. In others; & here our eares are open enough to heare, & judge, and proudly to censure others, *Mat.* 7.1. *Rom.* 2.1.
  - II. In our selves; and here we are truely deafe: being not able to heare the Lord, or his word: And this deafenesse I here speake of.

Observ. 1. Observe then hence: That it is a disease incident to all by nature, not to heare the voice, and word of God, *Ierem.* 11.10. and 13.10.

Quest. 2. What doe men ordinarily refuse to heare, out of the word of God?

First, naturally, we refuse to heare the threatnings of the word. 2 *Chron.* 36. 16. *Esa.* 5. 19. *Ierem.* 17.15.

Secondly, we stop our eares against the promises of the word *Malach.* 3. 10, 14. and 2. *Peter* 3.4.

Thirdly, we are careless of the call of the word *Prov.* 1.24. *&c.*

Fourthly, we regard not the commands of the word: *Esa.* 30.9. *&c. Ierem.* 7. 23. *&c. Ezech.* 20. 8. *Audire* to heare is ordinarily taken for *obedire*, to obey, in the booke of the *Proverbes*: *ye would not heare*: that is, *ye would not obey*. *Answ.* 4.

Fifthly, we will not listen to the Doctrines, and instructions and lessons of the word; *Ierem.* 32.33. *Answ.* 5

Now the meaning of the proposition I observed is this, Although the Lord call, yet naturall men will not heare: although hee command, yet they will not obey; although he teach, yet they will not learne; although he threaten, yet they will not feare; although hee promise yet they will not beleeve.

Doe none at all all heare the word of God? are all men deafe? *Quest.* 3

All men are deaf, but not al after the same manner, or in the same measure, or malice: For *Answ.*

First, some directly deny and refuse to heare the word, *Ierem.* 44.16. and 7.26. and 11.8. *Zach.* 7.11. *&c. Mat.* 23.37. This might be applyed to those who are refractory, who say, *who is the Lord that we should obey him?* (*Exod.* 5.2.) and *our tongues are ours, who shall controll us? Psa.* 12.4. But this belongs not to the present institution properly, and therfore I omit it.

Secondly, some doe not onely refuse to heare the word, but over and above deride it, as 2 *Chron.* 30.10. and 36. 16. and *Acts* 17.32. This may be applyed,

I. To those who deride the Professours of the word *Psalm* 119. 51. And

II. To those who scoffe, at the preaching of the word. And

III. To those who taunt at Religion it selfe: As the story saith of the Thiefe, who bid spare him till the day of Judgement, and then he would take all. But these being particular faults, and I having to treat of the generall disease and deafenesse, passe these over.

Thirdly, some (yea all naturall men) are insensible of all true feare, and understanding, having eares but heare not. *Psalm* 115.6. *Ierem.* 5. 21. *Ezech.* 12.2. *Mat.* 13. 13. &c.

Fourthly, the meaning therefore of the Proposition observed is this; The naturall man cannot so heare or receive the word (given for his salvation and conversion) in his affection, internall sense, and conscience, that it workes in his heart conversion unto God.

How doth this appeare? *Quest.* 4.

This, because Nature is opposite to God in two things, namely *Answ.*

I. In Goodnesse, for he loves not that which is good, although he doe in part understand it to be good: For every rule of Religion is hard. *Iohn.* 6. 60. And wordly wisedome is enmity against God. *Rom.* 8.7. yea hence naturally we love not Christ (although of all others, and other things most worthy to be beloved) *Esa.* 53,2. But will rather leave him, then embrace such hard lessons as hee teacheth. *Iohn* 6. 65. Nature being altogether averse both from God and good.

II. In truth, for hee cannot understand spirituall things.

Against

Obiect. Against this it will be objected:

Naturall men understand many things: for they feare, and are enlightned, and reformed, and have a taſt of good things. *Mark.6.20* And therefore are neither ſo blind nor deafe, as we would make them to be.

Answ.1 First, in the naturall man there is a rude and confuſed hearing, but he can diſcerne nothing plainly, but all onely in a darke ſpeaking. 1 *Cor* 13. 12.

Answ.2. Secondly, the naturall man doth ſomething by grace: Now grace is two-fold, *viz.*

I. Generall: and this grace can doe much, both towards humiliation, from the law, and illumination; for a man may bee humbled with legall terrours; a man may be ſo farre enlightned, that he may pray with much ſhew of underſtanding, and fervour, and ſenſe; yea have a taſte of faith, and the good word of God; and all from this generall grace.

II. Particular, and effectuall, unto converſion, and regeneration: Now thoſe who are deprived of this Grace, can doe nothing as they ought to doe nor heare the word as they ought to heare. For

First, the end of Preaching is to teach men the knowledge of God; yea that knowledge which is life eternall. *Iohn* 17. 3. And

Secondly, ſo to teach them the beauty, & ſweetneſſe, and goodneſſe of God, that they may love him, and long for him, and cry after him, before all other things. *Pſalm* 27. 4. And

Thirdly, that through this love of God, wee might be conſtrained to obey him, and that both in heart, and life, 1 *Corinth.* 6. 20. But

Fourthly, nature is not capable of God, or ſpirituall things. 1 *Corinth* 2. 14. *Acts* 16. 14. *Eſa.* 48.8. Here this phraſe, or word *Hearing* is worth obſerving. For thereunto three things are required, namely,

First, a voice, or the word preached. 1 *Corinth.* 1. 18. 21. And

Secondly, the aire, or breath that carryeth the voice to the Eare; and this is the holy Spirit, which imprints the word in the heart with deep and indeleble Characters. And

Thirdly, the *Organ* rightly diſpoſed. Now ſo long as wee are naturall wee have neither of theſe.

Now as much as in us lyeth, we muſt labour to prevent, and remove all theſe cauſes.

Obſerv.2. Secondly, wee have now to conſider the ſtate of grace, and that is *Auditus*; by Chriſt the deafe heare; or their ſpirituall hearing is reſtored unto them; Or, Chriſt cures in his Children the deafeneſſe of the ſoule. *Eſa.* 43. 8. and 54. 13. *Ierem.* 31. 34.

Queſt. 5. How doth Chriſt cure this Deafeneſſe?

Anſw. 1. First, he takes away the impediments, and hindrances; namely,

I. Obſtructions, or the ſtopping of the *Eare*: Now in the Stopping of the *Eare*, There are three things to be conſidered, To Wit,

First, the efficient cauſe thereof; and this is the world, who labours to fill our hearts, and take up our thoughts, and bewitch us with the delights thereof. Now Chriſt cures this by ſhewing how fooliſh, and vaine, and tranſitory all the things of the world are (*Eccleſ.*) yea that they are but ſnares, and wounds, and moſt unconſtant friends. 1. *Timoth.* 6. 10. and *Luke.* 12. 20.

Secondly, the ſickely effect; for the Stopping of the *Eare* workes a hardneſſe in the *Eare*; and as the humors in the Kidneyes and Bladder, doe ſo harden that they turne into a ſtone, and the ſtopping of the humours in the hands or feete breed thoſe *Nodos podagricos, & Chiragricos*: So the humours of the *Eare* beeing ſtopped breed ſuch a hardneſſe, that it begets both paine in the Eare, and duls the hearing. Now Chriſt cures this, by taking away our hard and ſtony hearts, and giving us hearts of fleſh. *Ezech.* 11. 19. *Acts* 2. 38.

Thirdly, there is the infirmity it ſelfe, or deafeneſſe; this Chriſt cures, by opening, and boring our Eares (*Iob.* 33.16. *Eſa.* 50.5. &c. *Acts* 16. 14. *Eſa.*55.10.) and enabling us to heare the word of God with joy and comfort.

II. The next impediment of the Eare which Chriſt takes away, is dryneſſe, or want of moyſture in the *Eare*: This hee cures by ſending rain, and watring our hearts with the deaw of Heaven, and with the grace of his holy Spirit. Reade *Deuter.* 32, 2 *Eſa.* 30. 20 *&c.* and 44. 3. and 55. 10.

Thirdly, the ringing, and tinckling in the *Eare*, hinders the heareing; this is blind zeale, and is cured by Chriſt who enlightens our underſtandings, and enformes our judgements, and ſuffers us no longer, through a falſe zeale (with *Saul*) to perſecute Chriſt, and his members, or in his members, but with *Paul* to ſuffer, yea to dye (if God require it) for the glory of Chriſt, and the good of his body the Church. Acts 9. 4.

IV. The weakeneſſe of the braine is a great impediment to the hearing: Now this Chriſt cures by enabling us to heare the word of God profoundly, that is, (as he did to *Ezechiel*) enabling us to hear with our eares, & to receive in our hearts all the words that the Lord ſpeaks unto us: and not like the ſeed in ſtony ground, who for want of depth of roote, and ground withered and died. *Mat.*13.5. Ezec. 3.10

V. Sleepe and Lethargie hinders the hearing: this Chriſt cures by enabling us to heare the word with delight, as *Eſay* commands us 58. 13. And with joy, as *Ieremiah* did. *Thy words were found and I did eate them, and they were the very joy and rejoycing of my heart. Ierem.*15.16.

Secondly, Chriſt doth not onely take away the impediments of hearing, but repaires and reſtore the loſſes of the Eare which are principally Life, and Spirit; *Anſw.* 2.

I. Chriſt gives life unto us. *Iohn* 1.4. and 14.6. Dead men cannot heare; and therefore he quickens us as follows in the next Section.

II. Chriſt gives his Spirit unto us (*Cantic.*4.16 *Ioel* 2.28. &c. *Eſa.*44.3.) whereby wee are enabled to underſtand what wee heare, and to practiſe in ſome meaſure) what we underſtand,

§ 5. *The*

70

§. 5. *The dead are raised up.*

Sect. 5. As in the former Section, so also in this, wee have two things to consider of; namely,

I. That by nature we are dead.

II. That by grace we are quickned.

First, by nature we are dead.

Quest. 1. Who are here meant by the dead?

Answ. 1. First, there is a three-fold death: namely, Temporall, Spirituall, and Eternall.

Answ. 2. Secondly, there is a two-fold Spirituall death, *viz.*

I. A death to sinne, in the Dative case: now this is Mortification.

II. A death in sinne, in the Ablative case. And this is the death here spoken of.

Answ. 3. Thirdly, the meaning therefore of these words (*The dead are raised*) is this, that all men by nature are spiritually dead in sinne; but the children of God are restored unto life by Christ: Now of these in their order; and first of the first, the state of nature.

Observ. 1 First, (I say) wee learne hence, that all naturall men are dead in sinne.

Quest. 2. How doth this appeare?

Answ 1. First, from these places, *Rom.* 3. 23. and 5. 12. *Colos.* 2. 13. *Ephes.* 2. 1. 5. *&c.*

Answ. 2. Secondly, because otherwise Christs death had beene needlesse, *Rom.* 5. 6. 8. and 2 *Cor.* 5. 14. but of this by and by in the state of grace.

Answ. 3. Thirdly, it appeares plainely, that all men naturally are dead in sin, because all were killed in *Adam*, *Rom.* 5. 15. 17. 18. and 1 *Cor.* 15. 21. 22. For:

I. The Image of God which was in us at first, is now lost, *Gen.* 2. But is renewed by Christ, *Ephes.* 4. 24. At first the heart was converted unto God: And the beames of love did inflame and kindle the hearts, to love the Lord above all, *Psal.* 63. 1. But now we are averse from the Lord.

II. Wee are now guilty of death, 2 *Cor.* 3. 7. And subject to the Law, which is the Minister of death; and therefore wee are called dead men, because by the Law wee are condemned, and adjudged unto death.

III. Wee are by nature subject to the wrath and anger of God: And his Iustice will not suffer us to goe unpunished, *Colos* 3. 6.

IV. Our nature is so polluted, that it produceth nothing but sinne, and impurity, *Colos.* 2. 13.

V. Wee are by nature the servants of sinne, and Sathan, *Rom.* 6. 20. and 2 *Tim.* 2. 26. and 2 *Pet.* 2. 14. And hence the body was called by the Ancients, *Tartara, Sepulchrum mortuorum, & Pistrinum animæ* [b]. And therefore these things considered, wee may safely conclude; that all men by nature are spiritually dead in sinne.

b Rhod. 287.

Observ. 2 Secondly, wee have now to consider, of the state of grace; *Suscitantur*, namly:

That Christ frees all those, who are his from the death of sinne, *Iohn* 5. 24. *&c. Esa.* 9. 2. and 2 *Tim.* 1. 10.

Quest. 5; From what death doth Christ free his?

Answ. 1. First, hee freeth them from eternall death, *Iob.* 5. 24. and 2 *Thes.* 1. 9 *Revel.* 2. 11. and 21. 8.

Answ. 2 Secondly, he freeth them from spiritual death; and this is that which is here meant: and is understood, either;

I. Of our fredome, and deliverance from our enemies, *Rom.* 7. 2. that is,

First from sinne, and the kingdome thereof, *Rom.* 6. 2. Or,

Secondly, from the Law, and the curse thereof, *Rom.* 7. 4.

How, or by what meanes may we, or are wee raised from death unto life? *Quest.* 6.

First, by God, and Christ, *Psalme* 90. 3. *Rom.* 4. 17. and 7. 25. and 11. 15. *Answ.* 1.

Secondly, by the preaching of the Gospel, 1 *Pet.* 4. 6. *Answ.* 2.

Thirdly, by faith in Christ, *Iohn* 5. 24. *&c.* *Answ.* 3.

Fourthly, by a spirituall death of sinne, *Rom.* 6. 2. 5. 8. 11. and 8. 10. and 6. 3. 6. *Answ.* 4.

Fiftly, by charity, and love; wee know that wee are translated from death unto life, because wee love the brethren, 1 *Iohn* 3. *Answ.* 5.

VERS. 7.8.9. *And as they departed, Iesus began to say unto the multitudes, concerning Iohn; what went you out into the wildernesse to see? a Reed shaken with the wind? But what went you out for to see? a man clothed in soft raiment: Behold, they that weare soft clothing: are in Kings houses. But what went you out for to see? a Prophet, yea, I say unto you, and more then a Prophet.* Verse 7.8.9.

§. *What went you out for to see?* *Sect.* 1.

What use is there of an Interrogation? or why are questions asked? *Quest.* 1.

First, some aske a question, that they may bee instructed; and thus the Disciples propound many questions unto Christ. *Answ.* 1.

Secondly, some aske questions, for this end; that thereby others may be instructed; and thus our Saviour here interrogates the people. *Answ.* 2.

Thirdly, some aske questions, to see, or try, whether others know, that which is enquired: And this is ordinary, and frequent amongst men. *Answ.* 3

Fourthly, some propound Interrogatories, to teach unto others their ignorance: And thus *Iohn* enquires; *Art thou hee that shall come, or shall wee looke for another?* not because he doubted himselfe, but that his Disciples might be informed, instructed, and enlightned; and their ignorance expelled by the words, and workes of Christ. *Answ.* 4.

Fiftly, sometimes Interrogations imply an affirmation, sometimes a negation: that is, *Interrogatio affirmativa habet vim negationis, et vice versâ* If the Interrogation be affirmative, then the answer is negative: and contrarily, if the question be negative, then the answer is affirmative; as for example: *What fruit had yee then in those things, whereof yee are now ashamed?* Here the *Question* is *affirmative*; and therefore the *Answer* must be *negative*, *None*; or yee had no fruit in such things, *Rom.* 6. 19. So againe, *shall I hide from Abraham, the thing which I will doe?* Here the *Question* is *affirmative*; and therefore the *Answer* is *negative*, *I will not.* So, if *thou dost well, shalt thou not be rewarded?* Here the *Question* is *negative*; and therefore the *Answer* is *affirmative*, *thou shalt*, *Gen.* 4. 7. *Answ.* 5.

Sixtly, sometimes Interrogations include, and imply, objurgations, and reproofes; as for example: *What could have been done more to my Vine-*

yard,

yard, that I have not done in it? Esa. 5.4. So, *doe I desire the death of a sinner? doe I not rather desire that hee should turne from his sinnes, and live? Ezek.* 18. and 33. So *Iohn* 8.46. *Act.* 5.4. *Mat.* 23.37. In all which places the Question doth import a reprehension, and that with indignation, of an undeniable fault.

Answ. 7. Seventhly, sometimes Interrogations reprove most plainely, and truely, and convince without any controversie: And that sometimes with admiration: As, *will a man rob God? Malach.* 3.8. And, *are yee still ignorant?*

Answ. 8. Eightly, sometimes Interrogations are put, for this end, that the thing enjoyned, or spoken of, may take a deeper impression in the mind; as, *Peter lovest thou me? Iohn* 21.15. And, *Shall I take the members of Christ, and make them the members of an Harlot? 1 Cor.* 6.15. And, *are not the dayes of man, like the dayes of an hireling? Iob* 7.1. And in this sense the Interrogation is used in this place.

Quest. 2 What is meant hereby, *What went you out for to see?*

Answ. Our Saviour by this Interrogation, doth meane this: Remember the time was, when you went out to the Baptisme of the *Baptist*, and to the preaching of the Fore-runner; and therefore doe not now stagger, or wither, or faile and decay: From whence may be observed.

Observ. That those who begin to bee zealous, in the professing of Religion, are in danger of relapsing, and falling away; *let him*, (therefore saith the Apostle) *that thinkes hee standes, take heed lest hee fall*: yea, examples of such we have, *Gal.* 1.8. and *Demas*, 2 *Tim.* 4. and *Revelat.* 2.5.

Quest. 3 Why must Professors be so carefull of themselves or why are they, or whence is it, that after they have undertaken the profession of religion, they are in such danger of relapsing?

Answ. 1. First, there are so many dangers, and enemies both without and within us, that it is no wonder, if wee be prone and subject to prove retrograde.

Answ. 2. Secondly, we are wont to grow proud of our profession, principally, if it bee accompanied with some outward practise. *Stand farre from me, I am more righteous then thou art*, (*Esa.* 65.5.) is an ordinary speech in the mouth of many Professors. The Holy Ghost admonisheth us, not to be high minded, but rather to feare, because a high mind will quickly make us fall. And therefore it is no marvell, if wee be so prone to decline, that are so prone to pride, which is the high way to perdition.

Answ. 3 Thirdly, God in generall grace, leaves us to our selves; and that both;

I. That we might try our selves, and not the grace given unto us: And

II. That wee might be left without excuse, and justly condemned, if wee relapse and fall back. And therefore no wonder, if being left unto our selves, wee fall away.

Sect. 2. 2. *A Reed shaken with the wind?*

Quest. 1. What doth our Saviour meane by these words?

Answ. 1. First, hereby some understand lightnesse and inconstancie: As if our Saviour would say; when you went out to *Iohn Baptist*, you went not to one, who was light and idle headed, or cocke brained, or as wavering as the Reed, who shakes to and fro with every blast. 69

Answ. 2. Secondly, some hereby understand a man of a most meane condition, who gives place unto all; yea, is contemned and trampled upon by all, as 1 *King.* 14.15. *Matt.* 12.20. and 27.29.

Answ. 3. Thirdly, some hereby understand some childish or toyish, or idle thing; or some ridiculous spectacle: And this suites best with the former word *Videre, what went you out to see?*

Quest. 2 Whether was our Saviours scope in this Interrogation to defend the *Baptist*, or to taxe the people?

Answ. 4 First, some thinke that this was spoken in the *Baptists* defence.

Secondly, some hold, that it was spoken by way of reproofe to the people.

First, some are of opinion, that our blessed Lord spake this in the defence of his Fore-runner, yea, in his praise, *ver.* 9. And expound it thus, *Went you out to see a Reed shaken with the wind?* that is, a light, mutable, and inconstant man. The phrase seemes to mee to bee borrowed from the Fable of the sturdy Oake, which fell through the violence of the wind, but the Reed shaking, and bending, and yeelding unto the wind, fell not, neither was harmed by the wind: Thus the zealous, and sincere Professors of the word, often suffer by the wind of persecution, when the temporizing Reeds, and Time-servers, wind, bend, and turne with the storme, and comply with the times, and so are not harmed thereby: But *Iohn* was none of these shaking Reeds.

Observ. 1. From hence then we may note.

That inconstancie becomes no Christians at all, but is most of all unbeseeming for Ministers; both Pastor and people must be constant, in the holding, maintaining, professing, and practising of the truth, otherwise they doe dishonour the truth, *Gal.* 1.10. *Act.* 20.24. and 21.13. and 2 *Corinth.* 1.17.

Quest. 3. Why must all, principally Ministers, be thus constant, and without wavering in Religion?

Answ. 1. First, because our Lord, and God, and Master is constant, and alwayes the same; *I the Lord change not, Iames* 1.17.

Now we should labour to imitate him herein.

Answ. 2. Secondly, the rule whereby we ought alwayes to walke, is one and the same for ever, and therefore we should be alwayes constant in the observation thereof, and profession of the truth, which is but one, and alwayes the same, *Gal.* 1.8.

Answ. 3. Thirdly, to be a turne-coat is odious, and of evill report, and therefore if wee love our estimation and credit, wee should be constant, and unchangeable in our profession and practise.

Quest. 4. Whether is all confidence, and constancie in Religion, praise-worthy, or not?

Answ. No, for men may be constant, and confident in errours, and false zeale.

Quest. 5. How is the constancie, or confidence of Ministers to be regulated?

Answ. 1. First, they must teach nothing but the word, and truth, and Gospel, and religion; onely that which

70 which they receive from the Lord, 1 *Corinth.* 15. *Act.* 20. 28.

Answ. 2. Secondly, they must herein propound no other ends unto themselves, but only the glory of Christ, and the progresse of the Gospel; not their owne praise or profit.

Answ. 3. Thirdly, they must utter and deliver nothing, (at least publikely) either rawly, or undigestedly, or rashly, or inconsiderately, or unmodestly, which afterwards upon sericus, and mature deliberation, they are ashamed of, or repent.

Answ. 4. Fourthly, they must remember, that they serve God, and not men; and that,

I. Hee will protect and defend them, so long as they are about his work, worship & service. Yea,

II. That hee will call them to give account of their stewardship; and if they have beene negligent, then their judgement shall be great. But

III. If they have beene faithfull in the Ministerie, then great is their reward in heaven.

Answ. 5. Fiftly, they must deny the world, and themselves; yea, all things that might hinder and distract them from the faithfull officiating of their great and weighty calling. And in these things the constancie and confidence of Ministers doth consist.

As these words (*went you out to see a Reed shaken with the wind?*) are referred to *Iohn*, and (according to the opinion of some) spoken in *Iohns* defence: So are also these, *went you out to see a man in soft raiment?* or one who was gorgeously attired as Courtiers use to bee? No, *Iohn* was no such man, for he lived austerely: *Here* two things are observable, *viz.*

Luk. 7. 33, 34. First, Christ lived otherwise then *Iohn* did; and yet he praiseth *Iohn*, to teach us,

Observ. 2 That others are not to be deprived, or defrauded of their due, and deserved praise; because wee our selves doe otherwise.

Secondly, that an austere life is commendable amongst Christians.

Why is an austere life so commendable, for the Saints?

First, because wee have denied the world, being crucified unto it, and it unto us. *Rom.* 6. 2. *How can they that are dead in sinne, live therein?* and how can they that are dead unto the world, delight therein?

Secondly, because a Court-like, fine, feminine, dainty, and soft life, becomes not a Saint.

Thirdly, because how can we perswade others to mortification, if we our selves be contrary?

Answ. 2. Secondly, some imagine our Saviour to have propounded this question; (*Went you out to see a Reed shaken with the wind?*) by way of reproofe unto the people: and it seemes to incline to both; as if Christ should say, *Iohn* was no Reed; that is,

I. A contemptible and despicable man, or one who was worthy to be sleighted, *Matth.* 12. 20. and 27. 29. Yea, although hee was but a meane man, in the eye and estimation of the world; yet the Ministry of the word is not to bee despised for the poverty, or low estate of the Ministers;

II. *Iohn* was no spectacle, or gazing stock, curiously to bee looked upon, or to bee heard: onely out of a curious and itching desire to heare new things; but out of a desire to learne, and that thereby, both life and soule, might be reformed and renewed.

§. *Yea, I say unto you, and more then a Prophet.* *Sect.* 3.

Our Saviour by his authority (*Ego dico*) doth confirme their judgement, who did so highly esteeme the Prophet; and pronounceth him to be greater then a Prophet, and more honourable then those, who live in Kings Courts. Whence wee may learne:

That it is a greater praise, and commendation to be a Prophet, then to be highly honoured, and favoured in the Courts of Princes, *Deut.* 34. 10. and 2 *King.* 8. 15. *Observ.*

Why is a Prophet so full of honour & esteem? *Quest.* 1.

First, because hee is the Interpreter, betwixt God and his people. *Answ.* 1.

Secondly, because they have power to beget children unto God, *Michah.* 3. 8. and 1 *Corinth.* 5. whence Kings have called them Fathers. *Answ.* 2.

Thirdly, because they pray for us, and blesse us: *Answ.* 3.

Fourtly, because they are inspired from above, and enlightned with a divine spirit, *Michah.* 3. 8, and 2 *Pet.* 1. 20. &c. which is most excellent of al. *Answ.* 4.

What things are requisite in a true Prophet? *Quest.* 2

First, hee ought to know hidden, and secret things; and that either, *Answ.* 1.

I. Absolutely, things to come. Or,

II. Respectively, and thus he ought in respect of himselfe, to know things which are remote, or done out of his presence, as *Elisa* knew of the avarice of *Gehazi*; or in respect of all, hee ought to know the frame, and temper, and disposition, and secret passages of the heart of man in generall, although he cannot know the secrets of any particular mans heart, without a speciall revelation.

Secondly, he ought to understand, and to bee skilfull in the mysteries of the word, not in the matters of the world. *Answ.* 2.

Thirdly, hee ought to deliver no message unto the people, but that which he receiveth from the Lord, and that which he receives, that hee must deliver, as the Lords command, not as his owne conceit. *Iohn.* 11. 51. *Answ.* 3.

Fourthly, hee ought so to bee taught, that he may understand what is taught him; for otherwise hee is a Seer not a Prophet. *Pharaoh, Balthasar, Nebuchadnezzar* saw visions, but they did not understand them; and therefore were no Prophets. *Answ.* 4.

Fiftly, a Prophet ought to be inspired with a Prophetical Spirit, and power; that he may thereby be able both to understand himselfe, and to declare unto others the mysteries of Religion, and hidden things of God. *Aasw.* 5.

How was *Iohn Baptist* more then a Prophet? *Quest.* 3.

First, because hee prophecied in the words, *Luke* 1. 43. *Answ.* 1.

Secondly, because he was nearer unto Christ of all the Prophets; the other Prophets prophecied that Christ would come hereafter: this Prophet proclaimed that hee was come already, and was the first Preacher of the Gospel. *Matt.* 3. 2. *Answ.* 2.

Thirdly, hence he spake more plainely, and ple-

plenarily of Christ, then any (or all) the rest: As *He is amongst you*, And *I stand in need to be baptized of thee*; And *behold the Lamb of God*: And, *He must increase and I must decrease* and the like.

Answ. 4. Fourthly, *Iohn* is greater then the Prophets, because hee was foretold of by the Prophets, and was partly the Object of the Prophets. Reade *Esa.* 40. *Malach.* 4.

Answ. 5. Fiftly, *Iohn* was *Terminus legis & Evangelij*: As *Iacobs* hand held *Esaus* heele; so *Iohn* (as it were) with one hand held the Law, and with the other the Gospell; and was the last Prophet, and the first Apostle; yea like the corner stone of the Old and New Testament.

Vers. 10. VERS. 10. *For this is hee of whom it is written. Behold, I send my Messenger before thy face, which shall prepare thy way before thee.*

Obser. Wee may observe hence, That Christ prepares the heart, before he will possesse or inhabit it: Reade *Esa.* 40. 3. *Mat.* 3. 3.

Quest. 1. How many things are to be prepared?

Answ. Foure namely,
- First, Vallies, these must bee filled: Now by these Vallies, are meant either feare, and trembling or vacuity of grace.
- Secondly, *Mountaines*; these must be laid low: Now by these are meant, either humane wisdome, or Rebellion, or trust and confidence in our owne Righteousnesse.
- Thirdly, Crooked waies: these are to be made strait: Now by these are meant, either the waies of errour, or selfe love, or the love of the world.
- Fourthly, sharpe wayes; these are to bee made smooth, and thereby are signified the waies of sinne. See this Question before. Chap. 3. 3. §. 1. *qu.* 1. 3. where it is amply explained.

Quest. 2. How many things are to bee renewed in us?

Answ. Foure namely,
- First, blindnesse, and hardnesse of heart: For naturally we are slow of heart, and hard to beleeve, and unable to take up and understand spirituall things.
- Secondly, hatred against God, for naturally we love those things which are enmity with him. *Iames* 4. 4. and 1 *Iohn* 2. 15. 16.
- Thirdly, uncleannesse and impurity, because our hearts are to bee made Temples of the holy Ghost. 1 *Cor.* 6. 16.
- Fourthly, impediments, and *Remorae*: as the employments of the world, our owne weakenesse and inability unto good workes, and the like. Now if we desire that Christ may come unto us, wee must labour to bee renewed in all these.

Quest. 3. What workes are wee first to undertake?

Answ. Wee must observe and follow the Methode of God: who

First, gives his word unto his people: As hee promised. *Isa.* 30 21. and did *Ionah* 1. Then

Secondly, he mollifies and softens the heart, by a true sight of, and sence for sinne. *Ierem* 31. 18. &c. Then

Thirdly, hee reconciles such (as he hath humbled) unto himselfe by infusing his love into their hearts. 1 *Iohn* 4. 10. and *Iudg.* 2. 4. 5. 6. Then,

Fourthly, hee extrudes out of the heart those that trouble it (*Mat.* 9. 25.) That is he mortifies sinne and crucifies the world, and subdueth the affections, and lusts. Then

Fiftly, he encreaseth zeale, and corroborates grace, and augmenteth Religion and love thereunto, and to whatsoever is good. *Colos.* 1. 23. and 2. 6. 7. And therefore wee must highly prize, and heartily professe and practise the word of God as much as in us lyes: And then pray unto God to make his word, a Sword, and Hammer, to breake our hard hearts, and to be reconciled unto us; yea to expell out of our hearts, whatsoever may either hinder us from his service, or spurre us forward to that which is displeasing unto him; And lastly, that hee would bee pleased to fill our hearts with the grace of his Holy Spirit, and to encrease us in all vertuous and Religious workes. For if wee labour thus to prepare our hearts, wee may bee certainely assured that Christ will come unto us at the last, and remaine and abide with us for ever and ever. *Revelat.* 3. 20.

Vers. 11. VERS. 11. *Verily I say unto you, among them that are borne of women, there hath not risen a greater then Iohn the Baptist. Notwithstanding he that is least in the Kingdome of Heaven, is greater then he.*

Among them that are borne of Women, there hath not risen a greater then Iohn the Baptist.

Quest. What manner of comparison doth Christ make here between *Iohn*, and the rest.

Answ. Our Saviour doth not meane that *Iohn* was greater then all others; but that none that were before him were greater then he. *Non major, sed illi non majores. Chrysost. imperf. s.* He did equall *Iohn* with the rest, and not preferre him above them: Others following those praises, which are given unto *Iohn* as for example.

First, *Iohn* was called an Angell. *Malach.* 4. And so also were the Prophets. *Acts* 7. and *Heb.* 2. yea Princes, and Magistrates are called Gods. *Psalme* 82. which is a higher title.

Secondly, *Iohn* preacheth not of Christs comming in the future, but in the present Tense, hee doth not proclaime that Christ will come hereafter, but that he is come already: Now this also do all the Apostles.

Thirdly, *Iohn digito demonstrat*, points at Christ with the finger, and saith this is he, (Χς οδε ουτος) So doth also *Andrew*, and *Philip. Iohn* 1. and the *Samaritane* woman. *Iohn* 4. and *Martha Iohn* 11. And therefore I conclude this Question, thus

I. *Iohn* was not greater then all others, but equall unto them.

Against this if it bee objected, that *Moses* was *Object.*

greater, because hee was equall to Christ *Deuter.* 18. 15.

Answ I answer, *Moses* was not equall unto Christ, but like unto him as is expressed in the place objected; *The Lord will raise up unto you a Prophet like unto me*, not equall unto mee: But most plainely. *Heb.* 3. 3. *Christ was worthy of more glory then Moses.*

II. *Iohn* is not here by our Saviour compared with those that followed him, but with those who went before him; not with the Apostles of Christ, or all beleevers in generall, but with the Prophets of the Lord, And therefore *Pet. Galatinus* fights with his owne shadow, and builds upon a false ground, and sandy foundation, when hee would prove from this place the Virgin *Mary* to be without originall sinne. He argues thus.

Object. 2 *Among them that are born of women* (that is amongst those who are conceived in originall sinne) *there hath not risen a greater then Iohn the Baptist:* but Christ was greater then *Iohn*; therefore it followes that hee was free from sinne; and because the Virgin without doubt was greater then *Iohn*, therefore it follows also, that shee was without sinne. *Pet. Galat. lib.* 7. cap. 5. pag. 279.

Answ. 1. First, I grant that the B. Virgin was greater then *Iohn*. But

Answ. 2. Secondly, I deny the consequence, shee was greater, therefore without sinne, followes not.

Answ. 3. Thirdly, our Saviour doth not compare *Iohn* with *Mary*, or the beleevers of that time, but onely with the Prophets of the old Testament.

Quest. 2. Wherein, and how was the *Baptist* greater then the Prophets of the old Testament?

Answ. I. First, because he was called the Messenger of the Lord. *Malach.* 4.

Answ. 2. Secondly, because the Prophets prophesied of him; *Malach.* 3. and 4. *Esa.* 40.

Answ. 3. Thirdly, because he prophesied in the wombe *Luke* 1. as was said before.

Answ. 4. Fourthly, *Iohn* was greater then the Prophets in regard of his office; and this I conceive our Saviour here principally meanes: for

I. *Iohn* prepares the way of Christ. verse 10. And

II. Doth proclaime and shew that Christ is already come, which none of the Prophets did. And

III He was nearer unto Christ then any, for he was his forerunner; like that Noble-man who walkes next before the King in processions, or when he goes in state: or like *Lucifer* the day star, who comes next before the Sunne. And

IV. He pointed at Christ with the finger: *Behold the Lamb of God.*

V. He is almost equalled with Christ in honour. For

First, hee was honoured in the world, when Christ was unknowne to the world.

Secondly, he prophesieth that Christ shall increase, but himselfe decrease, as came to passe by little and little.

Thirdly, his Disciples were offended, because more followed after, and flocked unto Christ, then did unto him.

VI. As was shewed before, he was the corner stone of the Law and the Gospell, of the old Testament, and the new, the last of the Prophets, and the first of the Apostles.

Why doth our Saviour make this comparison between *Iohn* and the Prophets? would he hereby teach the *Baptist* to bee ambitious or haughtie? *Quest.* 1.

Christ doth not teach his servants to seeke honour; but he teacheth others to give due honour unto them, whom the Lord (by grace) hath honoured: To teach us. *Answ.*

That Christ would have his Children to bee received, and to have fitting honour given unto them: and hence the Apostles were commanded to depart from those places, and persons who did not regard them. *Shake off the dust of your feete and depart.* *Observ.*

Why must the servants, and Ministers of Christ be thus honoured? *Quest.* 4.

First, because if the Doctour be despised, then the Doctrine is contemned: when *Iohn* was cast into prison, the people grew more cold then formerly they were. *Iohn* 5 35. *Answ.* 1.

Secondly, they must not be honoured for any worthinesse that is in their persons, (or at least not principally therfore) but for that grace which they offer, and bring in earthen vessels. 2 *Cor.* 4. 7. Because in that regard their feet are beautifull. *Rom.* 10. 17. and 15. 29. And hence the honouring and despising of them, reflects upon him who sent them, and enriched them with this grace they bring. He that heareth you, heareth me; hee that receiveth you, *receiveth mee; and hee that despiseth you, despiseth me.* *Answ.* 2.

What is here required of people in regard of the servants and Ministers of Christ? *Quest.* 5.

First, they must honour all good and faithfull Pastours: (1 *Cor.* 4. 1. and 1 *Timoth.* 5. 16, and 1 *Thessal.* 5. 12. 13.) Because such are called our fathers. 1 *Cor.* 4. 14. *&c. Galath.* 4. 19. *Deut.* 5. 16. *Answ.* 1.

Secondly, they may preferre those whom God hath enriched and endowed, with more rare, eminent, and singular gifts. Those of most inferiour parts are not to be contemned, and honoured according to their worth: but yet this honour may be graduated according to the measure, and dispensation of graces given by God. *Rom.* 15. 29 and 1 *Thessal.* 1. 5. *Answ.* 2.

Thirdly, they must obey them; this honour principally consisting in obedience. *Heb.* 13. 17. *Answ.* 3.

VERS. 12. *And from the dayes of Iohn the Baptist, untill now, the Kingdome of heaven suffereth violence, and the violent take it by force.* *Vers.* 12.

§. 1. *And from the dayes of Iohn the Baptist untill now.* *Sect.* 1.

Two Termes are laid downe in this Section; namely.

First, *Terminus a quo; vel Initium*, and that is from the dayes of *Iohn* the *Baptist*, now that is not controverted, but agreed upon by all.

Secondly,

Quest. Secondly, *Terminus ad quem, vel conclusio*, and that is untill now; Here it may be asked whether this be terminated in that day when Christ spake this or not, as if, untill now bee as much as unto this day?

Answ. No; for this phrase ἕως ἄρτι, untill now is taken:

First, sometimes, *Exceptivè*, excluding the time to come, or any time after the present.

Secondly, sometimes, this phrase speakes onely of the present time, neither excluding nor including the future. Reade for example hereof. 1 *Corinth.* 8. 7. and 15. 6. and 1 *Iohn* 2. 9.

Thirdly, sometimes this phrase (untill now) includes even the future time: *My Father worker hitherto, and I worke. Iohn* 5. 17. That is, not onely unto the day wherein this was pronounced, but so long as this world lasts. So also 1 *Corinth.* 4. 13. And thus this Phrase is here to be taken, as appeares most plainely, because it is expounded of the Preaching of the Gospell. *The Law, and the Prophets were untill Iohn*: and since that time the Kingdome of God is preached, and every man presseth thereunto. *Luke* 16. 16. The meaning therefore of our Saviour here is, the Gospell was preached by the *Baptist*, whereby so great happinesse is come unto the world. Whence we may note.

Observ. That the manifestation of the Gospell, is the greatest felicity of men, or of the world.

Sect. 2. §. 2. *The Kingdome of Heaven suffers violence.*

Quest. 1 What is meant by the *Kingdome of Heaven?*

Answ. 1. First, it seemes literally to signifie the celestiall glory of the blessed: and thus some understand it: But I dare not subscribe unto it, because the unworthy intrude themselves into this Kingdome: which into that they cannot.

Answ. 2. Secondly, by the *Kingdome of Heaven*, is often understood the Gospell, which publisheth Christ now already manifested; which is called the Mistery of salvation. 1 *Timoth.* 3. 16. Or, which is all one, it is taken for grace and salvation published by the Gospell. But violence is not so properly said to be offred to this Kingdome.

Answ. 3. Thirdly, by *the Kingdome of Heaven*, is here meant the true Church of Christ, which was dispersed, farre and wide through the whole earth, and into which all (that is, all sorts) intrude themselves. Whence we may observe that the

Observ. Church of Christians is reputed and esteemed to be the Kingdome of Heaven. *Matth.* 13. 24. 31. 47. *Rom.* 14. 17. and 1 *Corinth.* 4. 20. *Colos.* 4. 11.

Quest. 2 Why is the Christian Church on earth called *the Kingdome of Heaven?*

Answ. 1. First, because it leadeth unto the Kingdome of glory: *Rom.* 8. 17. *Ephes.* 2. 19. *Philip.* 4. 22.

Answ. 2. Secondly, because the conditions of this Church and that Kingdome are one and the same viz.

I. To turne unto God, from whom naturally we are averse.

II. To adhere and cleave unto the Lord, and to rely upon him. 73

III. To rejoyce in him above all things. *Phil.* 4. 4.

Answ. 3. Thirdly, because the Kingdome, and King, and Subjects, and Conjunction, and joy, and security are plainly one and the same, of this Christian Church on earth, and that Kingdome in heaven: And they onely differ in place and degree.

Quest. 3. What is meant here by *suffering of violence?*

Answ. These words may be expounded three manner of wayes, namely.

First, *Respectu personarum*, in regard of the persons; of old the Gentiles, and world, were excluded: *At jam aperta janua Cœli*, *Ambros.* But now the gates of heaven are open. Our Saviour seemes to allude to those things which of old were hidden, and prohibited: as the holy of holyes, whereunto none must goe, save onely the High-Priest, and that once a yeare: But now wee (that is, all the faithfull) have boldnesse to enter into the holiest by the blood of Iesus &c. *Hebr.* 10. 19. So the Mount must not bee touched. *Exod.* 19. *Heb.* 12. 20. But now the faithful are come unto Mount Sion &c. (*Heb.* 12. 22. 23.) the wall of separation, beeing broken downe. *Ephes.* 2. And the veile rent in twaine. 2. *Cor.* 3. Thus as all thrust at the Play-houses, and Theaters, and places of publicke spectacles, desiring greedily (when the dores are open) to see the fights, which are there to be presented; Or as when the gates are beate open, or the walls of a besiedged City broken downe, or a ship of the enemies grappled withall, every man thrusts and strives to enter as fast as hee can: Even so here the kingdome of Heaven, suffers violence; that is, Christ having broken downe the wall of separation, and partition, and rent in twaine the veile, and opened the gate of heaven to all, whether bond or free, Iew or Gentile, Greeke, or Barbarian; hence of all sorts, from all places, many flocke unto the Church of Christ. Iosh 6. 20

Secondly, *Respectu ordinis neglecti*, in regard of the conditions which now were abolished, and disanulled; namely, Circumcision, legall sacrifices, and that hard and impossible condition, *Fac & vives*: fullfill the Law and thou shalt be saved by the Law; otherwise thou canst not be saved. Now these being worne out of date and antiquated, wee men runne unto God onely by faith in Christ, hoping thereby to be saved.

Thirdly, *Respectu interni roboris*, in regard of inward strength, and power: God giving under the Gospell ordinarily a more ample spirit, or measure of his spirit: now of this by and by.

Sect. 3. §. 3. *And the violent take it by force.*

These words have the force of an exception; As if our Saviour would say, the kingdome of *Heaven suffers violence, but yet not all obtaine it, but onely the violent. Violenti rapiunt.* Hence then observe.

Observ. That the kingdome of heaven cannot be obtained or gained, without a vehement motion of the heart, and a desire enflamed and kindled with the zeale of faith. *Luke* 7. 29. 30.

74

What was required of the Jewes in regard of the *Messias*.

Quest. 1. *Answ.* 1. First, that they should earnestly, and greedily expect him: and this they did (*Rom.* 8. 23.) as appeares by the Proverbe, *Vt Iudæi Messiam*, and also by *Iohn* 1. 19. &c. and 4. 25.

Answ. 2. Secondly it was required of them, that they should beleeve *Elias*, the Messenger, and fore-runner of the *Messiah*: and by and by seeke out Christ. As *Iohn* 4. 30. 39. *Luke* 7. 16.

Answ. 3. Thirdly, it was required, that having found out Christ they should follow him with joy, forsaking for his sake all other things, as *Mat.* 4. 25. and 8. 1. and 12. 15. and 14. 13. and 19. 2. and 20. 29. and *Mark* 11. 9. and *Luke* 5. 15. and 12 1. and 15. 1.

Answ. 4. Fourthly, it was required of them, that they should embrace and accept of Christ upon any termes or conditions whatsoever, although never so hard to flesh and blood: And not like *Agrippa*, who was almost perswaded to become a Christian, or like the young man who departed from Christ sorrowfull: but selling all, leaving all, denying themselves, and taking up those crosses as Christ enjoyned them, they should follow him.

Answ. 5 Fiftly, it was required of them, that having once embraced, and accepted of Christ, they should serve him zealously all their daies: And then at the end of their life, they should be crowned with life eternall. Now all these are required of us, and all those who desire to be made partakers of the heavenly Kingdome. For

I. We must above all things long for, expect, and desire, that Christ would come unto our hearts and soules.

II. We must beleeve his Messengers, and Ministers, who bring his word, and declare his will unto us.

III. Wee must obey those directions which are taught us by his Messengers for the obtaining of him: although the Rules prescribed be difficult and contrary to corrupt nature.

IV. Having found out Christ, and obtained him, we must rejoyce in him, yea so rejoyce that we would part with, and forsake all things rather then him.

V. We must then learne and labour to be truely zealous in his service, and for his glory: because this zeale is the fire which mollifies and softens our hearts, and makes them the more easily receive divine impressions. Now these things beeing well weighed, and considered, wee may safely conclude: That heaven cannot be had without zealous desires, motions, and endeavours: because *violenti rapiunt*, onely the violent take it, and that by force.

Quest. 2. *Answ.* 1. Wherein is our zeale to be expressed?

First, in the love of Religion; which we can never love too much, or affect zealously enough.

Answ. 2. Secondly, we must be zealous in the encreasing of our faith, and desire unfainedly and earnestly to be sealed by the holy Spirit, and thereby to be assured of Christ and salvation *Rom.* 8. 15. 16. and 1 *Iohn* 5. 10. Many desire this grace of a true and sure faith, but they seeke it sluggishly, and expect to obtaine it easily. *Canus.* 3. 1. But wee must be zealous in the search and enquiry thereof, and then we may hope that he whom wee desire should come, will come, and not tarry. *Heb.* 10. 38.

Answ. 3. Thirdly, we must be zealous in our prayers: for this is the most true approbation of the heart. Here observe, that there are two things, which sharpen the edge of zeale, to wit,

I. The sense of our want, or misery, for hee who conceives himselfe or his estate to be miserable, will cry aloud unto God, with a sad heart and a sorrowfull countenance, as we see in the Publicane: whereas the proud Pharisee onely gives thankes, but prayes for nothing. *Luk.* 18. 11. And therefore wee must labour to be sensible of our sins and wants.

II. A desire of the benefit offred; as Christ said to the woman, *If thou knew the gift or grace of God, then thou wouldest aske water of me. Iohn* 4. 10. And therefore we must labour to know what spirituall gifts and graces are excellent, and wherin we are indigent, and then hunger, long, and pray earnestly for them; but because the gift and grace of prayer comes from above, and without the assistance of the Spirit, we cannot pray as we ought; we must therefore desire the Lord to give us the spirit of prayer, as also strength, and power to offer up pleasing, and spirituall sacrifices unto him.

Answ. 4. Fourthly, wee must be zealous in obedience of life, and that with humility, and submission of our wils to the will of God. And thus if wee be zealous in the Profession of Religion; zealous in desire and endeavour to encrease our faith; zealous in our prayers, and in the pious practise of our lives and conversations; wee may then be certainly assured, that we shall be made partakers of the kingdome of glory, for *Violenti rapium*: *The violent take it by force.*

VERS. 13, 14. *For all the Prophets, and the Law prophesied untill Iohn. And if you will receive it, this is Elias which was to come.* V. 13. 14

Sect. 2.

§. 1. *All the Prophets, and the Law prophesied untill Iohn.*

Quest. 1. *Answ.* 1. What is the meaning of these words?

First, it is expounded, *De scopo Prophetarum*, thus; this *Iohn* is he, at whom all the Prophets and the Law aimed, and marked. Thus *Calvin. Musculus.*

Quest. 2. Why did they level rather at *Iohn*, then at Christ? or why doth Christ say, they all prophesied of *Iohn*, and not rather, that they all prophesied *of himselfe?*

Answ. 1 Because hee will not suddenly name himselfe; *If I witnesse* (saith he) *of my selfe, my witnesse is nothing*: And therefore our Saviour doth rather name *Iohn*; and by and by shewes that he is *Elias*, the Fore-runner of the Messiah. From hence then we may learne,

Observ. That Christ is the whole scope of the old Testament, and the end of the Law to every one that beleeves: For the scope of the Scripture is faith

faith unto salvation; but wee have no other to beleeve in, or to hope for salvation from, but only Christ, *Act.* 4. 12.

Quest. 3. How, or for what end, or what use must we make of reading the sacred Scriptures?

Answ 1. First, wee must reade, not for curiosity, but unto salvation; *whatsoever was written, was written for our learning. Rom.* 15. 4. and 1 *Cor.* 10. And therefore we must so reade, that wee may learne something out of whatsoever we reade.

Answ. 2. Secondly, apply what we reade unto Christ; that is, when wee reade *of Shiloh, the seed of the woman, David my servant, a branch of Iesse, a woman shall compasse a man, Israel shall be freed from captivity, and the like; in all these let us understand Christ.*

Answ. 3. Thirdly, let us so read that our faith may be increased by our reading; that is, wee must lay hold upon the promises, adhering unto them confidently and constantly: yea, applying them unto us, and making them ours in Christ; because hee is the end, both of Law and Gospel.

Answ. 2. Secondly, this 13. verse is expounded, *De limite prophetarum*, as if our Saviour would say: All the Prophets prophesied, or there were still Prophets, who prophesied untill *Iohn* arose, but now they shall prophesie no more. Whence wee may learne:

Observ. 2. That prophesies are not to be expected beyond the time of the *Baptist*.

Object. 1. It may here be objected: The Prophets prophesied not untill *Iohn*; for *Malachie* was the last Prophet they had, after the Captivity. See the Preface that is before *Malachie* in the great Bible.

Answ. 1. First, it may be, that there were Prophets after *Malachie*, although they are not expressed in the Canon of sacred writ. Or,

Answ. 2. Secondly, perhaps for the sinnes of the people, there was neither prophesie, nor vision for a long time: That is, if they had continued sincere, and pure in the service of God, the Lord then would have continued his Prophets amongst them, even until the comming of Christ; but because of their impiety, hee deprived them of them, in anger and just wrath.

Objct. 2. But there were Prophets under the Gospel, as *Agabus*, who prophesied unto *Paul, Act.* 21. 10. *There was a Prophet named Agabus.* And therefore there were *Prophets* after *Iohn*.

Answer. This was miraculous, and not ordinary.

Answ. 3. Thirdly, some expound this 13. verse, *De gubernatione ecclesiæ*, of the government of the Church: as if our Saviour would say, the Law and the Prophets, were the Governors of the Church, or people untill *Iohn*, but no longer. Hence then observe:

Observ. 3. That the Mosaicall law doth not rule, or governe, or beare sway under Christ, or the Church of Christ under, and in the time of the Gospell, shall not be ruled or governed by the Mosaicall law: For by Christ wee are freed from it.

Quest. 4. Is this universally true, that we under the Gospell are freed from the law of *Moses*, and the Prophets, and are now not to be taught or ruled by them?

Answ. It is true with a double distinction: namely,

First, wee must distinguish of the Law: for although the Ceremoniall be abrogated, yet the Morall remaines, and abides for ever: yea, although the Moral law be still in force, and never to be disannulled, yet it is not said to rule and governe, because it neither saves nor damnes, but only directs the children of faith, what fruits of faith to beare and bring forth. 75 Galat. 5. 6

Secondly, we must distinguish of the Prophets, for their writings are not abrogated (because they are morall:) But the Lord doth not now governe his Church by Prophets (as of old time) but by his Sonne, *Heb.* 1. 1.

Who are meant by Prophets? *Quest.* 5.

Answ. 1. First, Prophets signifie those, who did foreshew things to come; And these our Saviour here speakes of: and these were proper to the old Testament, at least ordinarily.

Answ. 2. Secondly, by Prophets sometimes are meant those, who explicating the prophesies applied them unto Christ: Now of this sort of Prophets, there were both under the old and new Testament.

Answ. 3. Thirdly, Prophets sometimes signifie those, who by, and in the preaching of the word and Gospel, offer Christ unto us: And these are proper to the New Testament, Reade *Rom.* 12. and 1 *Cor.* 14.

Quest. 6. How are Christians freed from the Law?

Answ. 1. First, they are freed from the yoke and service of Ceremonies: And,

Answ. 2. Secondly, from the hard condition of the Morall Law: But,

Answ. 3. Thirdly, not from the obedience of the Morall Law; for that shall remaine for ever, as the exact and perfect rule of right obedience.

Sect. 2. 5. 2. *This is Elias.*

Quest. Why doth *Iohn* deny that hee is *Elias*? *Iohn* 1. 21.

Answ. 1. First, some held that *Elias* the Thisbite, was to come againe in the flesh; and that *Iohn* was he; Now this *Iohn* denies, *Iohn.* 1. 21.

Answ. 2. Secondly, some say that *Iohn* was *Elias* in spirit, by a Metempsychosis, or transmigration of the soule (as the Pythagoreans held) As though *Elias* his soule, had animated *Iohns* body; but this opinion appeares to be erroneous, by *Matt.* 14. 2. of which afterwards.

Answ. 3. Thirdly, Christ saith, *this is Elias*, because *Iohn* came in the same spirit that *Elias* did, *Luk.* 1. 17. and *Matth.* 17. 12. Here observe, that there was in *Elias* a double spirit, *viz.*

I. A spirit of revenge, 2 *King.* 1. This spirit Christ approves not of, neither doe we reade that it was in the *Baptist*.

II. A spirit of zeale towards religion, 1 *King.* 18. This Christ commends, and this was in *Iohn*.

VERS. 15. *He that hath eares to heare, let him hee*

Vers. 15.

Quest. Observ. 4. How many sorts of hearers are there, or how many sorts of men are there, in the times and places of the Gospel?

First, some are manifest adversaries; and enemies

76

mies unto the Preachers, and preaching of the word of God; as was *Herod*, *Herodias*, and many of the Pharisees.

Answ. 2. Secondly, some out of a certaine Epicureall contempt, regard not the word; and thus many would not vouchsafe to goe out of doores to heare Christ, or *Iohn*.

Answ. 3. Thirdly, some calumniate the persons of the Preachers, when they can find no fault with the word preached. And thus the Pharisees say, *Iohn* hath a devill, because he came neither eating, nor drinking; and Christ is a friend of Publicanes and sinners, *verse* 18, 19.

Answer 4. Fourthly, some having a prejudicated opinion, either of the person, or word, either of the Preacher, or preaching, will not receive the doctrine, but stop their eares, and shut their hearts against it: And these our Saviour seemes to speake unto, in this verse, and the former: *If yee will receive it, this is Elias, and he that hath eares to heare, let him heare.*

Answ. 5. Fiftly, As some went out to heare *Iohn*, who returned back againe, because his doctrine contradicted their lusts, and opposed their lewd lives: And as many approved of his preaching, when hee reproved others, but were offended with him, when they were taxed themselves: So many forsake the word, because it crosseth their wils; and although they allow Ministers to reprove others, yet they doe not like that themselves should be reproved.

Answer. 6. Sixtly, some in outward shew, would neither seeme to be adversaries, nor contemners of the word preached; but yet in themselves contemned the counsell of the Lord; as the Scribes. So many in heart, despise the Gospel of Christ, who shew no such thing outwardly at all.

Answ. 7. Seventhly. As the Disciples of *Iohn* attributed more unto him, then unto Christ; yea, ascribed that unto *Iohn*, which was proper unto Christ. So, some ascribe more to the Instrumentall, then to the Principall, or efficient cause; that is, often times more to the Minister, then to Christ; yea, often sacrifice to themselves, & their own labours & endevours, more then unto Christ.

Answ. 8. Eightly, some have mens persons in admiration, but their doctrine in contempt: Many certainely admired both *Iohn* and Christ, (as appeares by the applause, *never any man spake, as this man speakes*) who would not obey the word preached. Now none of all these are worthy our imitation, or commendation, but rather all of them deserve exprobration.

VERS. 18, 19. *Iohn came neither eating nor drinking, and they say, hee hath a devill. The Sonne of man came eating and drinking, and they say; Behold a man glutton, and a wine bibber, a friend of Publicans and sinners: But wisedome is justified of her children.*

Sect. 1. *Quest.* 1. §. 1. *For Iohn came neither eating nor drinking.*

How many sorts of Diet are there in Scripture

Answ. namely, First, *Iohn Baptists* diet, who came neither eating nor drinking; that is, he ate wild honey, and the coursest things.

Secondly, our Saviours diet, who dranke wine, but yet very moderately.

Thirdly, the Epicures diet, who saith, *Let us eat and drinke, for to morrow we shall die.*

Fourthly, *the* scrupulous mans diet, who eateth nothing but herbes, *Rom.* 14. 2. Now the difference betwixt these is this; *Iohn* the *Baptists* diet, and Christs diet, are both vertues; but the Epicures diet, and the Scrupulous mans are the two extreme: For the Epicure taketh God, to bee an indulgent Father to him, in giving him the creatures to eate of them at his pleasure. And the other taketh God to be a niggard, who granteth not the liberall use of the creatures to his children.

§. 2 *And they say hee hath a Devill.* *Sect.* 2.

What was the cause that provoked them thus to censure the *Baptist*? *Quest.* 1.

Answ. The provoking and incensing cause was twofold; namely,

First, because he preached the Law.

Secondly, because hee was abstemious and temperate.

First, *Iohn* preached the Law, and the threatnings thereof, he proclaimed them to be a generation of Vipers, *Matt.* 3. 7. He preacheth that God can raise up children unto *Abraham* of stones, *Matth.* 3. 9. yea, that now the axe is laid to the root of the tree, verse 10. And therefore fruitlesse trees shall be cast into the fire, verse 12. Now hence they were angry, and in their rage, said, hee had a devill: To teach us;

That the preaching of the Law is never acceptable to sinners, *Nehem.* 9. 30. *Prov.* 1. 24. *Act.* 7. 54. *Esa.* 30. 14. *Ierem.* 44. 5. and 25. 4. and and 2 *King.* 17. 13. &c. 2 *Chronicles.* 24. 19. *Ieremy.* 7. 13.

Quest. 2 How doth this further appeare?

Answ. Because the Law preacheth foure things, opposite to so many humane affections; to wit,

First, the Law teacheth, that our condition by nature, is evill, desperate, and miserable; now this is opposite to the pride, and selfe-love, that is in our natures, when Christ preached upon this head of the Law, the Pharisees cry, *Are wee blind also? Iohn* 9. 40. Because our proud natures will not brooke this doctrine.

Secondly, the Law teacheth, that punishment hangeth over our heads, and will fall certainely at length upon us, except wee repent. Now this is oppositе to presumption. When *Ieremy* preacheth this point, the people reply: *Thou lyest, Ieremie.* 43. 2. They will not beleeve that they shall be punished, although they have grievously offended. So naturally we presume that no evill shall come unto us, and make a covenant with death, (*Iob* 36. 13. *Esay* 28. 14.) And therefore cannot endure the menaces and comminations of the law.

Thirdly, the Law exhorts us to repent, (as *Causa sine qua non*) and telleth us, that without repentance wee must needs be brought to destruction at the last. Now this is oppositе to the love of sinne, which is inherent in our natures, and habituall unto us. And therefore, this doctrine of repentance, is so harsh, and unpleasant

sant unto us, as is a prohibition of meat to him that is hungry, or of drinke, to him that is thirsty.

Fourthly, the Law perswades us to repent betimes, speedily, whiles it is said to day, and to defer it no longer: Now this is opposite to that sluggish idleness, that is in our bones, and which makes us from day to day, to cry, *yet a little sleepe, a little slumber, a little folding of the hands to sleepe.* And therefore the preaching of the law is as distastful unto us, as it is to a sleepy sluggish man, to be awakened, and pulled out of his bed.

Quest. 3. Why may wee not despise, or lightly regard the preaching of the Law?

Answ. 1. First, because the Law is truth: what would it profit a man to dye laughing, or to be deceived? If the Physitian should tell us that our bodies were in no danger; or the Lawyer, that our estates were safe, and secure; when as both are in apparent danger: we would say they were Traytours to our bodies, and possessions. And yet we are angry with the Law, when it telleth us truth, and could wish that it were a Traytor to our soules. The Law telleth us, That for sins sake the wrath of God fals upon the children of disobedience, *Ephes.* 5. 6. Now although this be an undoubted truth, and that experience doth dayly prove it, yet we had rather not hear it.

Answ. 2. Secondly, we must not despise the preaching of the Law, because it is a necessary way: we comming by death unto life: as the sharp needle makes way for the smoothe thred, and as the Prodigall by poverty is brought home unto his Father: we must be wounded before we can be cured, we must be humbled before we can be raised up, yea we must dye before we can live. And therefore seeing the threats of the Law are true, yea and necessary to humble and wound us; we must take heed that we do not slight them.

Quest. 4. What things hinder us from regarding, and loving the preaching of the Law?

Answ. 1. First, self-love, *Esa.* 65. 5. And therefore we must learn to deny our selves.

Answ. 2. Secondly, presumption: and therefore we must be circumspect; it being a dangerous thing to be deceived in the state and condition of the soul, or to cry Peace, Peace unto our selves, while sudden destruction hangs over our heads.

Answ. 3. Thirdly, the love of sin: this is a sweet seeming potion to the body, and a sweet poyson unto the soul. And therefore we must hate sin, as we would hate hell; for, *the wages of sin is death, Romans* 6. 23.

Answ. 4. Fourthly, idlenesse deceives many, and hinders many from giving a due regard unto the Law; and that both by making them to protract time, and also by quenching and cooling all zealous motions in them. Wherefore we must shake off all delays, and labour carefully to practise the precepts of the Law.

Secondly, the next provoking cause which made them say, that *Iohn* had a devill, was because he was abstemious and moderate, yea seemed more austeer and rigide than themselves were: and therefore they envie him. Whence I might observe two things: *viz.*

First, that an Hypocrite hates him that is more holy than himself, *Esa.* 65. 5. *Observ.* 1.

Secondly, that an austere life it odious and irksome to a carnall man, 1 *Pet.* 4. 4. *Observ.* 2.

Why do carnall men so carp at an austere life? *Quest.* 5.

First, because thereby Hypocrites and formalists are excelled in glory: and therefore they envie such a life in any, as shall ecclipse their light. *Answ.* 1.

Secondly, by such a life wicked men are reproached: and therefore they hate such that are so reserved, and chary of their society, that they shun the company of all that are wicked, *Ephesians* 5. 11. *Answ.* 2.

Thirdly, such a life condemns the licentiousnesse of flesh and blood, who saith, *Let us eat and drink, for to morrow we shall dy, Esa.* 22. 13. And therefore all Epicures, belly-gods and intemperate persons, detest and abhor such a life. *Answ.* 3.

We have seen the moving causes of the peoples censure given of *Iohn*; namely, because he preached the terrours of the Law, and because he lived a strict life: we may now consider

What the effect of this censure was? *Quest.* 6.

Rash Judgement: for they say, *He hath a Devill.* *Answ.*

Hence two things may be observed; namely,

First, That rash judgement is seldome right judgement; 1 *Sam.* 1. 13. *Mat.* 7. 1. *Rom.* 14. 10, 13 and 1 *Cor.* 4. 5. *Colos.* 2. 16. *Observ.* 3.

Secondly, That there is nothing so good or holy, but malice can deprave, *Rom.* 1. 30. and 2 *Tim.* 3. 3. *Iohn Baptist* (Malice saith) hath a devill; although the holy Ghost say, That he was sanctified in the womb: yea, Christ, the Lamb without spot (they say) is become a friend, and familiar companion of sinners. *Observ.* 4.

What is here required of all men? *Quest.* 7.

First, wicked men, yea all men must hate, and forbear all calumny; lest thereby they condemn the generation of the just: Reade *Psal.* 15. 3. and 73. 15. *Luke* 3. 14. *Answ.* 1.

Secondly, the righteous must labour to cut off all occasions; that is, labour so to live, that the wicked may be ashamed to speak evill of them. *Answ.* 2.

How must we so live, that we may escape calumnies and slanders? *Quest.* 8.

Saint *Peter* gives us three remarkable rules to be observed, for this end; namely, *Answ.*

First, we must abstain from all sin whatsoever, whether against the first or second Table, 1 *Pet.* 2. 11. do no evill, and then men can have no ground to build an evill report upon. *Rule* 1.

Secondly, shine before men in the works of holinesse and uprightnesse; let them see nothing but good in us, that they may be able to say nothing but good of us, 1 *Pet.* 2. 12. *Rule* 2.

Thirdly, obey Magistrates and Superiours, in those things which are not against God, or his word, or his Law: for this is the wil of God, that thus we should put to silence the ignorance of foolish men, 1 *Pet.* 2. 14, 15. *Rule* 3.

§. 3. *Christ came both eating and drinking.* *S. 3.*

How, and wherein is Christ opposed to the Baptist? *Quest.* 1.

First, *Iohns* Disciples thought that they were *Answ.* 1.

Corri-

80 Corrivals; but because (that I know of) now none think so, therefore I slip it.

Answ. 2. Secondly, they differed in conversation: because *Iohn* was abstemious, and more reserved; but Christ was more familiar, that so by all means he might win and gain some.

Observ. 2 From whence we may learn, That Christ tryed all wayes and means for our salvation: for that being the scope of his sending, and coming into the world, and there being nothing that he more deeply desired, than that, he would certainly leave no means unsought for the effecting of it.

Quest. 2 What did Christ do for our salvation?

Answ. 1. First, in himselfe he taught us, he prayed for us, yea when we were enemies, he laid down his life for our ransome, *Rom.* 5. 6,7. he checked the proud, (*Iohn* 10.) and cheered the humble, *Matthew* 11. 28.

Answ. 2. Secondly, in his Apostles, he did much for our salvation: for he sent, and commanded them to preach, he endowed them with gifts, and made them able Ministers; he distributed severall abilities among them, making some sons of consolation, and some sons of thunder: yea he inspired them with his Spirit, for the writing of the Scripture, the rule of Truth.

Answ. 3. Thirdly, in his Ministers he shews his care over us, and his desire of our salvation: for he hath left a succession of Ministers for the gathering together of the Elect: and as *Paul* became all to all men, so the Lord hath given us Ministers of all sorts, that so we might be left without excuse: he hath given us ancient and grave Ministers; he hath given us solid & learned Ministers; he hath given us meek and milde Ministers; yea he hath given us Ministers of our nation, and not strangers only, and the like. And thus he hath given us Pastours according to our severall dispositions, yea some who can change themselves, or take unto themselves any form (in indifferent things) for the winning of all sorts unto Christ, 1 *Cor.* 9. 20, 21, 22.

Answ. 3. Thirdly, Christ, and the Baptist, differ in preaching; for *Iohn* preached the Law, and wrath, (*Mat.* 3. 7, 11.) unto repentance: *Lugubria. Gualt. s.* But Christ preached, or proclaimed the sweet messages of the Gospel, *Mat.* 3. 28. *Iob.* 7. 37, &c.

Observ. 2 From whence we may learn, That there is a double preaching necessary unto salvation; *viz.* Threatnings and Promises, the Law and the Gospel; thus we see *Samuel* did, 1 *Sam.* 12. and *Esa.* 1.

Quest. 3. Why is it necessary, that both Law and Gospel, Promises and Threatnings should be preached?

Answ. 1. First, because there are divers sorts of men: as for example: I. Some hearers are soft and mollified, and of tender eares and hearts; some are hard and obdurate, which stand in need of a sharp wedge to rend and tear them. II. Some sinners are bashfull, some shamelesse and impudent, 1 *Corin.* 5. and 2 *Corin.* 2. And therefore the shamelesse must be shent and shamed. III. Some sin openly and apparently, some secretly and covertly. And therefore one strain, or way of preaching alwayes, will not so well sute with all dispositions.

Answ. 2. Secondly, it is necessary, that both Law and Gospel should be preached, because divers and sundry works are to be wrought in one and the same elect vessell: for I. He must be humbled with the Comminations of the Law. Then II. He must be raised up by the promises of the Gospel. And then III. Sealed by the Spirit of Promise, *Ephes.* 1. 13.

Quest. 4 Who are here to be blamed?

Answ. They who expect nothing, or brook nothing (in the preaching of the Word) but onely promises, allurements, and sweet Musick. As *Rachel* was fairer, but *Leah* more fruitfull; so Promises are more pleasing, but threatnings more profitable, in regard of our corrupt nature. For I. In the beginning there are many *Remore*, and lets which must violently be shaken off, and trampled under feet; which without the Comminations of the Law, we shall hardly be induced to do. And II. In our journey we shall be subject to sleep and drowsinesse, and therfore we must be rouzed, and excited with Legall terrours. III. In our progresse there wil be pull-backs, & relapses; sometimes in action, sometimes in affection; we being like unto the Sea, who hath both her Ebbe and Tides. And therfore these things considered, we must not always expect promises, and sweet blandishments from the Word of God.

Answ. 4. Fourthly, Christ and *Iohn* differed not in the end, or scope, which was to call men unto salvation. Whence note,

Observ. 3 That all the divers gifts of the Ministery tend all to one and the same scope. The Prophets threaten, but for this end, that we may live, *Ezek.* 18. The Apostles gently perswade and admonish (*Gal.* 4. 19.) that so Christ may be planted in our hearts.

Quest. 5. What did the people, or Pharisees blame in Christ and *Iohn*?

Answ. 1. First, in generall they blame all, they do; *Iohns* severity, and Christs familiarity, are both alike taxed: to teach us,

Observ. 4. That the naturall man blames and dislikes every good thing. For I. There is a perverse nature in man, which (like wanton or peevish children) will be contented, and pleased with nothing. Yet II. There is in them a desire of contentment, but it is in those things which cannot content, or satisfie humane desires. Yea III. There is in naturall men a particular hatred of God and the Gospel. And therefore they tax and blame every thing that is good.

Answ. 2. Secondly, the people blame the Ministers of the Gospel, namely, Christ and *Iohn*, in whom they saw no evill at all, save onely their diligence and industry in preaching the word.

Observ. 5. From whence we may learn, That Ministers are often calumniated and taxed for their zeal, and industry in preaching the word, *Acts* 7. 52.

Sect. 4. §. 4. *Wisdom is justified of her children.*

For the propagation of Learning, Colleges and Schools, were in divers places erected for the Prophets: and their Schollers were termed

Filii

Filij Prophetarum, Children of the Prophets. 2 *King* 6. 1 unto which phrase our Saviour here alludes, wisdome is justified of her Children.

Vers. 20. VERS. 20. *Then began he to upbraid the Cities, wherein most of his mighty workes were done, because they repented not.*

Sect. 1. §. 1. *Tunc. Then began hee to upbraid the Cities.*

This voyce *Then*, doth denote the time to bee the same with the former, or that this verse and those which follow were spoken at the same time with the verses foregoing, and upon the occasion of them. As if the Evangelist would say, after that Christ had spoken these things (from verse 16. &c.) in generall, hee applyeth them particularly, whence note:

Observ. That the most profitable preaching, is to apply generall Doctrines to particular persons. Reade for the proofe, and Apostolicall practise hereof. 1 *Corinth* 3. 1. &c. and 5. 1. and 6. 10. and 10. 6. &c. and 15. 8. &c. *Galath.* 3. 1.

Sect. 2. §. 2. *Wherein most of his mighty workes were done.*

Quest. 1. What is the sense and meaning of these words?

Answ. 1. First, the word here used (δυνάμεις) signifies neither Miracles, nor Workes, but Vertue, and Power; which he shewed more amongst them, then others, more there then elsewhere.

Answ. 2. Secondly, the meaning therefore is, they are more worthy of anger, and punishment, then others, because they have plainely and evidently seene, that there was divine vertue and power in Christ: but others might thus excuse themselves, wee know not whether he be from heaven or of men: yea we know, that he is *Joseph* the Carpenters sonne, and that his Mothers name is *Mary*, and therefore none of the Elders will beleeve on him. *John* 7. 47. But now unto these cities he shewed his divine power; and therefore they were inexcusable.

Quest. 2. What vertues doth the Evangelist here understand, Christ to have shewed forth in these Cities?

Answ. 1. First, his miraculous workes: If I had not *done among them the workes which none other man did, they had not had sinne.* *John* 15. 24. These Cities saw that hee was stronger then the Devill. *Luke* 11. and how he commanded with authority the uncleane spirits, *Mark* 1. 27. They saw how the winds and Sea obeyed him. *Matth.* 8. 27. *Luke* 8. 25. And how hee loosed *Lazarus*, from the fetters of death. *John* 11. 44.

Answ. 2. Secondly, his vertue was shewed in the Preaching of the Gospell: for he taught with power, and like one that had authority, and not as the Scribes, *Matth.* 7. 29. and 9. 6. Now these Cities saw Christs power both in his miraculous workes, and in his powerfull preaching; and therefore a deeper woe is denounced against them. Hence they observe.

Observ. That those to whom the power of Christ is more revealed, shall be most grievously punished if they relapse, and fall away. *John* 3. 19. If light come into the world, and be contemned by the world, the condemnation of the world is greater. So *Rom.* 2. 4. If the riches of Gods mercy be offered, and the offer thereof despised, the wrath of God then will bee the more swiftly, and sharply revealed. 81

Quest. 3. Why shall those be more severely punished, to whom the power of Christ is more revealed, if they relapse and fall away?

Answ. 1. First, because the Revelation of the power of Christ opens the gate unto salvation. *Præmonitis, præmunitis*, forewarned, forearmed; and therefore *Sciens vivus videnſque perit*: he perisheth willingly, wittingly, and deservedly, who sees the danger, and yet will runne into it, who seeth the gate of heaven open, and will not enter therein, who seeth the way that leads unto life, and yet walkes in those paths that lead unto death.

Answ. 2. Secondly, because such contemne great grace and mercy: for those who see the power of Christ, and yet turne backe againe unto folly, doe cast away Christ, reject the Holy Ghost, and extinguish that light which God hath given them, and therefore shall be more severely punished. A sluggish servant will sleep in the morning; but if a servant bee often called, and awakened, and yet sleepes againe, it is then no longer negligence, but contempt. So those who relapse after a Revelation of the power and vertue of Christ are guilty.

I. Of sinne. And

II. Of infidelity. And

III. Of the contempt of Christ, the Holy Ghost, and the word of God. And therefore shall be the more grievously tormented.

Quest. 4. How, or wherein is the power of Christ manifested, or revealed?

Answer 1 First, *in judicijs* in his judgments. *Ezech.* 25. 13 and 30. 19. *Exod.* 7. 5. *Psalm.* 105. 3. *Esa.* 26. 9. *Ierem.* 5. 3. The Lord sometimes corrects, afflicts, and punisheth us, that wee, (seeing his power) might learne to amend, sometimes he makes his power knowne upon others, that his owne people might observe his judgements; and powers forth his wrath and fury upon the disobedient, that wee might tremble and learne to obey; as the Dog is beaten before the young Lyon, to make the Lyon obedient, or the Condisciples of the young Prince, to make him feare. 1 Cor. 10

Answer 2 Secondly, *in Benedictionibus*, in blessings, and mercy: Gods power is revealed in favours, and good things, as *Esa.* 26. 10. And great is the judgement of those who despise these. Reade *Ezech.* 16 *Esa.* 5.

Answer 3 Thirdly, *in prædicatione verbi*, his power is rather revealed in the Preaching, and publishing of the word; that beeing the power of God unto salvation. *Rom.* 1. 16. and 2. 4. and 1 *Thessal.* 1. 5. And therefore those who enjoy the preaching of the word, and despise it, heape up unto themselves wrath against the day of wrath.

Answ. 4. Fourthly, the power of Christ is principally shewed there, where the Spirit is powerfull in the heart. (1 *Cor.* 12. 7. *Hebr.* 6. 6. &c.) by any generall of particular grace. And therefore they who

82 who are enlightned by the Spirit must take heed of relapsing: for as they have despised and slighted a great grace, who doe thus, so they doe incurre a great judgement and condemnation eternally.

Exil. 3. §. 3. *Because they repented not.*

Our blessed Saviour doth not upbraid them, because they did not admire his Miracles, or because they did not entertaine or feast him; but because they repented not; yea the other they did, but not this: they wondred at his wonderfull workes, and many entertained him; but all was nothing without repentance. Whence we may note,

Observ. That where repentance is wanting, there all other duties are nothing worth: It is not sufficient for a man to heare the word with reverence, or a shew of love, or a forme of obedience, (for these were in *Herod. Mark* 6. 20.) except we seriously repent and in sincerity obey, these onely being the blessed ones. *Luke* 11. 28. *Iohn* 13. 17. *Ierem.* 4. 4. *Psalm* 34. 14. *Matth.* 7. 21. It is not enough for a man, to make a Profession of Religion but he must indeed strive and study to eschew evill, and doe good (which is the nature of true Repentance) if hee would bee pleasing and acceptable unto God.

Quest. 1. How doth it appeare, that all wee doe in Religion is of no esteeme with God without Repentance?

Answ. 1. First, it appeares *Authoritate*, by a threefold authority, namely,

I. Of the *Baptist*, who preacheth Repentance. *Matth.* 3. 2. And

II. Of Christ, who preacheth repentance. *Mat.* 4. 17. *Luke.* 24. 47. And

III. Of the Apostles who preach the same doctrine. *Acts* 2. 38. and 3. 19. and 26. 18.

Answ. 2. Secondly, it appeares *Scopo* by the Scope of Christ.

Now the scope of Christ in his comming was: I. To reduce men from their errours; And II. To free them from their sinnes, *Luke* 1. 75. and *Titus* 11. 2. &c. And therefore hence it appeares, that without repentance all is nothing.

Quest. 2. Why doth not our Saviour rather upbraide these Cities because they beleeved not, then because they repented not, seeing wee are saved by faith, and *Lutheri* Tenet. *Omnes damnari ob infidelitatem*, that all are damned for infidelity?

Answ. *Certes*, salvation is of faith, but repentance is the way unto faith, yea (*Causa sine qua non*) without repentance there can be no faith, for those who never repented them of their sinnes, never had the least sparke of saving faith.

Quest. 3. Who ought to repent?

Answ. All who either

First, desire to be redeemed, from Sathan and death. Or

Secondly, who are in a miserable estate and condition. Now

I. Such are all men before repentance. *Rom.* 3. 23. and 5. 12. And

II. All that doe not truly repent.

Quest. 4 Who doe not truly repent?

Answ. 1. First, those who abide in their sinnes, not repenting them at all of their iniquities.

Secondly, those who by a fained and counterfeit repentance deceive their own soule *Answ.* 2.

Thirdly, those who repent key-coldly, and wash themselues with adulterate teares. *Answ.* 3

Fourthly, those who seeme both to others and themselues, seriously to repent, but afterwards relapse with the dog to his vomit, and with the Swine that was washed to the wallowing in the mire. 2 *Peter* 2. 22. *Answ.* 4

Quest. 5 How must we repent?

Answ. There are two parts of Repentance, namely; μετανοια, ὁμοιωσις. *Dedisce, Discere, dammare, amare.*

First, *Resipiscere*, *quasi re-sapere*, to bee wise againe, or to condemne our former wicked life and actions. *Rom.* 12. 2. And therefore unto true repentance it is required, that wee should seriously lament and bewaile what is by-past, and for the time to come, labour to be weaned from these things, to wit,

I. From all our former sinnes. 2 *Peter* 1. 9. and 2. 20. *Galath.* 5. 24.

II. From the love of the word. *Psalm* 127. 2. *Iames* 4. 4.

III. From the contempt of the word; because it is a dangerous thing to despise the word, and so long as we doe so, we cannot truely repent: Reade 2 *Chron.* 36. 16. *Proverb.* 1. 24. *Iohn* 3. 19. *Acts* 19. 9. *Ezech.* 33. 32.

IV. From despising of the blessed Spirit; that is, from greeving him. *Ephes.* 4. 28. or extinguishing his good motions. 1 *Thessal.* 5. 19. And therfore that we may avoid, and beware this the better, let us remember how many calls we have neglected, and how many good motions we have smoothered.

V. From the neglect of salvation, wee must remember, how formerly we preferred pleasure and profit, yea, and all things before this, & learn both to repent, deplore, and amend it.

Secondly, *Conversio*, to be converted and turned unto God; or to direct an averse heart unto him, and to labour, that hereafter our whole life may be directed and guided unto a new marke. And in these two, [To repent of, and turn from what is by-past, and amisse; and to amend our lives, and turne unto the Lord our God; and whatsoever is good, for the time to come] doth regeneration consist. Now this second part of repentance doth consist in these things; namely.

I. In a desire and endeavour, to bee ingrafted into Christ, the true and living Olive; and this wee are by faith. *Iohn* 15. 1. *Rom.* 11. 22. And

II. In an earnest endeavour to walke in faith, and to approve the truth thereof, by our workes of new obedience, and true sanctification. *Gal.* 2. 19. &c. and *Iames* 2. 18 and 1 *Tim.* 6. 18. And

III. In a true contempt of the world, 1 *Iohn* 2. 15. that is, although we may make use thereof (as of an Inne for a night) yet we must neither serve it, nor love it, nor delight in it. 1 *Cor.* 7. 30. And,

IV. In a true deniall of our owne wils and wayes. *Matth.* 16. 24. and an earnest desire to know, what the good and perfect will of God is

is, *Rom.* 12. 2. *Ephes.* 5. 10. And,

V. In a serious labour to fructifie, & increase daily in every good worke: Reade *Rom.* 12. 1. and 2 *Corinth.* 5. 15. and 1 *Tim.* 6. 18. And therefore we should diligently examine our selves by these things, whether ever we truely repented us of our sinnes, or not; seeing that without it, all our other labour in religion is lost.

Quest. 6. By whose aid and helpe must we repent?

Answ. By the aid and assistance of God; for he circumciseth the heart, *Deut.* 30. 6. And he converts and turnes us, *Ierem.* 31. 18.

Verse 21. 22. VERS. 21. 22. *Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty workes which were done in you, had beene done in Tyre and Sidon, they would have repented long agoe in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgement, then for you.*

Sect. 2. §. 1. *If the mighty workes which were done in thee, had beene done in Tyre and Sidon*

Quest. 1. Who were these men of *Tyre*?

Answer 1 First, they were Gentiles, not Iewes; yet,

Answ. 2. Secondly, in the times of *David* and *Solomon*, they were friends to the Israelites, as appeares by 2 *Sam.* 5. 11. and 1 *King.* 5. 1.

Answ. 3 Thirdly, it was a place of singular traffick and trading, *Zach.* 9. 2. 3.

Answ. 4. Fourthly, they were sometimes enemies to the people of God, *Psal* 83. 7. *Ezech.* 26. 2.

Answ. 5. Fiftly, they were a people, whom for their sinnes God had menaced, and threatned to punish, *Esay* 23. 1. &c. *Ierem.* 27. 2. *Ezech.* 26. and 27. and 28. and 29. 18. *Amos* 1. 9. Yea, they were captivated seventy yeares, and yet returned unto their fornication, *Esa.* 23. 16. their sinnes were divers, *viz.*

I. They were the enemies of the Israelites, as was shewed before.

II. They trusted to their wisedome and riches, *Zachar.* 9. 2. 3.

III. Being returned from their long captivity, they turne againe to their former fornication, *Esa.* 23. 16.

IV. *Tyre* thought her selfe, and boasted of her selfe, as a God, *Ezech.* 28. 2. and 27. 1. &c. And yet if the mighty workes which were done in *Corazin*, and *Bethsaida*, had beene done in her, shee would have repented in sackcloth and ashes. Whence we may observe:

Observ. 1. That there are none so wicked, but they may be converted by the Gospel: Christ came into the world to save sinners, and by his preaching Publicanes and Harlots were reduced to his Dominion: yea, the Gospel is a generall Antidote against all infection of sinne, and a general salve for all sores; it is the Elixar of life, and nothing is incureable, in regard thereof, it being the power of God unto salvation, *Rom.* 1. 16. that is, the preaching of the Gospel, 1 *Cor.* 1. 24. And therefore nothing is impossible unto God, neither can any thing at all hinder him. Here observe, that there are two things which hinder a Physician from curing; namely,

First, the time; many diseases being taken in time, are easily helped, but being let alone a while, they become incurable. This cannot hinder the Lord, for *Nullum tempus occurrit Deo*, he cals men to the gates of death, and then hee saith; Come againe yee sonnes of men; yea, at what time soever (whether at the first, or third, or ninth, or eleventh houre) a sinner repents, he shall find mercy, *Ezech.* 18. And therefore the length of time, or continuance in sinne, cannot let the Lord from healing.

Secondly, the kind of the disease and malady; some diseases are incureble unto man; but nothing is impossible unto God; for hee can pardon all our sinnes, *Ezech.* 18. 22. He can heale all our infirmities, *Psalm.* 103. 3. yea, although our soules were as red as blood, by reason of the pollution of sinne, yet hee can make us as white as the driven snow, *Esa.* 1. 16. 18.

Quest. 2. How were these of *Corazin* worse then they of *Tyre*, or what is the end of this comparison, which our Saviour makes betwixt them?

Answ. 1. First, it is usuall with the Lord, to shame some sinners, by the example of others, as *Mat.* 12. 41. 42. where our Saviour reproacheth them with the Ninivites, and the Queene of the South; and againe, verse 19. taxeth their pride, by the example of Infants; and elsewhere reproveth the rich, by comparing them with the Widow, who cast in two mites into the treasury. But in these examples, hee compares them with those, who did well; but in the Text, with those who did wickedly. Now it is no wonder, if these of *Corazin* and *Bethsaida*, were worse then the good; but how were they worse then the Infidels, and Gentiles?

Answ. 2. Secondly, the Galileans were neere to the men of *Tyre*, and the luxury, and unbridled life of the Tyrians was knowne, unto the Galileans, and hated, and condemned by them; and for this their wickednesse were despised of them. Therefore our Saviour compares the Galileans, with the men of *Tyre*, that they may know, in how great danger they are, and how they are as bad, and worse as they are, who in their esteeme deserve to be hated, and contemned for their wickednesse, and ungodly lives.

Answ. 3. Thirdly, but how were the Galileans worse then the Tyrians? because they of *Tyre* sinned ignorantly, but these of obstinate malice. Whence note,

Observ. 2. That the sinnes of Christians (after they have knowne, and received the Gospel) are worse then the sinnes of Heathens and Infidels, who are not taught by the preaching of the word: And as their sinnes are greater, so shall also their punishment; For hee who knowes his Masters will, and doth it not, shall be beaten with more stripes.

Quest. 3. Why are the sinnes of Christians, worse and greater, then the sinnes of Heathens?

Answ. 1. First, because Infidels have only the law of nature, but Christians the law of God, and the Gospel. Here *Chrysostome* compares the Galileans with those of *Tyre*, for these had only the law of nature to leade them; but those besides, and above

84 above that had the Law of God, and the Gospel and the Miracles of Christ; and therefore the Galileans sinned against the whole blessed Trinity: For,

I. Christ spake, and preached unto them. And

II. The Holy Ghost, by some generall notions did cooperate with the word. And,

III. God the Father did confirme the word preached by Christ, with signes and miracles: And therefore great was their sinne, in contemning this word, and in shutting their eyes against this cleare light.

Answ. 2. Secondly, in Infidels there is an invincible ignorance (the naturall man not being able to understand spirituall things, 1 *Cor.* 2. 14) but in Christians, a vincible, because they are taught by the Gospel, which is the meanes of knowledge.

Quest. 4. What is required of us, and all those who injoy the Gospell.

Answ. 1. First, wee must take heed of contemning the Gospell, after once it hath been embraced and received: for it had been better for us never to have knowne the waies of God, then after the knowledge thereof to relapse and fall away. 2 *Peter* 2. 22. like the *Galathians* who began in the Spirit,

Answ. 2. and ended in the flesh. *Gal* 3. 3.

Secondly, we must take heed of sins of knowledge; whether

I. In generall, after illumination, and a knowledge, that God is an enemy unto, and a swift witnesse against all sinnes and sinners: for it is dangerous for such a one to sinne. Or

II. In particular, we must principally beware of those sinnes which we know; The time, and sinnes of ignorance the Lord easily passeth by. *Acts* 17. but after a man is brought to the sight and knowledge of his sinne, it is dangerous then to continue any longer in it. Some follow drunkennesse, and ignorantly thinke it to bee but only good fellowship, and not sinne, or if sinne then no great one, neither much offensive to God. But woe be to him, who knowes it to be a great sinne, and odious unto God, and therefore blusheth and trembleth to commit it, and yet notwithstanding proceedeth to act it: For such a one.

First, sinneth against the whole ever blessed Trinity as was said even now. And

Secondly, against his owne knowledge. And

Thirdly, against his owne tongue, wherewith. I. He hath often asked pardon and forgivenesse at Gods hands: And

II. He hath often promised to leave it, and to become temperate and sober. And

Fourthly, against his owne conscience, whom God in some measure hath circumcised and awakened. And

Fiftly, against the holy Spirit of God, who hath often admonished and checked him: And therefore let all such consider, how neare they come to incurable apostacy.

S. El. 3. §. 3. *They would have repented.*

Our Saviour commends those of *Tyre* for good hearers; that is, if they had had the word, they would have been more affected with it then the Galileans were. To teach us,

Observ. That that onely is good hearing which works Repentance; or the good hearer is onely he who is perswaded by his hearing to repent him of his sinnes. Reade *Matth.* 3. 3. and 4. 17. and *Acts* 2. 38. and 3. 19.

Quest. 1. Why is that hearing onely good which works Repentance?

Answ. 1. First, because Repentance is the condition of mercy and Remission: we cannot be assured of mercy or forgivenesse of our sins, untill we have truely repented us of them; and therefore all our hearing is vaine, and fruitlesse, so long as it hath not wrought true repentance in us. Reade *Luke* 3. 3. and 24. 47. and *Acts* 11. 18.

Answ. 2. Secondly; the scope of man is the glory of God, for that wee should seeke in all things, and above all things: but wee cannot glorifie God (but rather dishonour him) so long as we have not by unfained Repentance turned from all sinne: And therefore untill Repentance be wrought in our hearts, al our hearing is unprofitable unto us.

Answ. 3. Thirdly, Repentance is the scope of Preaching (as appeares. *Acts* 26. 18. and 1 *Thessal.* 1. 6. 10.) And therefore good hearing workes conversion.

Object. But there are other scopes and ends of Preaching; and therefore Repentance is not *the Scope* thereof.

Answer. There are other scopes of preaching besides Repentance, but they are al conjoyned with this, yea end here; as for example.

First, one end of Preaching is knowledge; Christ gave his word that men might be brought from darkenesse to light. *Acts* 26. 18. But knowledge is vaine without practise. *John* 13. 17.

Secondly, another end of Preaching is that men might fear, and tremble at the word of God: *Esa.* 66. 2. because it is good to feare. *Proverb.* 28 14. But yet this feare and trembling is onely so farre good, as it leades unto Repentance, and no further.

Thirdly, another end of the word is that men might reverence it, and receive it as the word of the Almighty God, and not of a weake man. *Acts* 10. 33. But reverence is to be perfected in obedience.

Fourthly, another end of Preaching is to work faith in the hearers. *Rom.* 10. 15. But Repentance is partly the inchoation and beginning of faith, and partly the fruit thereof.

Fiftly, another end of Preaching is sanctity and new obedience. *Ierem.* 4. 4. *Luke* 1. 75. Now this is no other thing then Repentance it selfe: And therefore all the severall ends and scopes of preaching are conjoyned with this of repentance, and end in it.

Quest. 2. How manifold is Repentane? or how many sorts thereof are there?

Answ. Repentance is threefold, namely. First, fained, and counterfeit. Secondly, Temporary, which lasts not long. Thirdly, true, and unfained. Which

Quest. 1. Which are the parts of true Repentance?

Answ. The parts of Repentance are these, viz.

First, an acknowledgement of misery by reason of sinne.

Secondly, the deprecation of pardon for the sinnes committed.

Thirdly the leaving and forsaking of all sinnes for the time to come.

Fourthly the circumcision of the heart. (*Deut.* 30. 16.) or a tender conscience which cannot endure the least touch of sinne.

Fiftly, the Baptisme of the Holy Ghost. And

Sixtly, the washing, and quickning of Christ. 1 *Cor.* 6. 11. *Galath.* 1. 20. And therefore we should examine our selves by these, as by so many essentiall signes and infallible tokens of true Repentance, for every one who is truly converted, is brought to a sight of his sinnes, to a sense of his misery and danger through sinne, to an earnest desire, that his sinnes were blotted out, and pardoned, yea is baptised with the Holy Ghost and with fire, and washed with the blood of Christ, and water, and endued with such a soft heart and tender conscience, that hee feares to commit, yea hates all sinnes whatsoever.

Sect. 4. §. 4. *They would have repented Iam pridem, long agoe.*

The meaning of our Saviour here by long agoe, is in the beginning of preaching: as if he would say, If the word had been preached to *Tyre*, and *Sidon* they would have repented at the First;

Sect. 5. §. 5. *In sackcloth and ashes.*

Quest. 1. What use was there, or how manifold was the use of Ashes?

Answ. The use of Ashes was two-fold, namely,

First, Philosophicall, and this was two-fold, namely, either

I. Naturall, which was either. *Ad abstergendum. Plin. qu. conviv.* Or *Ad corroborandum, Alex. ab Alex.* Or

II. Morall, and so signifies either baseneſſe, or mortality. *Iob.* 30. 19. And hence both Iewes and Gentiles were wont to sprinkle themselves with ashes, and to wallow in them [d].

[d] Stuckius 144.

Secondly, Religious, and this was three-fold, namely.

I. Heathenish, for the Gentiles used Ashes in their Religious performances; or in holy things, that is.

First, the honourable amongst them used Ashes in their sacrifices, *Ad lustrandum, Purgandum, & Deos placandum.* Stuckius *rit. gent.* 144.

Secondly, they used to keep Ashes in Pots or Pitchers, which were either the ashes of their Children, or kindred, or of Noblemen, who were burnt to Ashes after they were dead, and thus reserved. Or

II. Leviticall, and thus the Apostle saith: The ashes of an Heifer sprinkling the unclean, sanctifieth to the puryfying of the flesh. *Heb.* 9. 13. Or

III. Spirituall, which is two-fold, to wit, either.

First, hypocriticall; as *Esa.* 58. 5. and 2 *King.* 6. 30. Or

Secondly, sincere, as *Iob.* 42. 6. *Cilicium inventum ad corporis afflictionem, & mentis humiliationem. Reg. Basilij. Cap.* 69. Now this sincere spirituall use of Repentance is two-fold, namely,

I. For the expression of sorrow and mourning. And

II. For the expression of repentance. But these two are one; for neither is repentance visible without mourning, nor mourning profitable without Repentance: and therefore true repentance must be outwardly expressed.

Observe hence, That true repentance ought to bee externall, as well as internall. *Ionah* 3. 5. &c. and 1 *Samuel* 7. 6. and 2 *Sam.* 12. 16. and *Ioel* 1. 13. and 2. 12. &c. *Observ.*

Quest. 2. Why must true repentance bee outwardly expressed?

Answ. 1. First, because the outward expressions and signes, doe expresse the affection of the heart.

Answ. 2. Secondly, because it is a good example and encouragement to our bretheren; that is, when others see our outward sorrow, and humiliation, it makes them both feare to fall into the like sinnes, and if they have fallen, learnes them so to humble themselves.

Answ. 3 Thirdly, because the outward expressions of sorrow do helpe our affections; and therefore they are conjoyned together. *Hest.* 4. 1. 3. 16. and *Daniel* 9. 3.

Quest. 3. How many signes of sorrow were there, or how many sorts of outward expressions of mourning?

Answ. The signes or expressions of sorrow were six, viz.

First, to humble the heads; and this was done three manner of wayes, namely, either,

I. *Velando*, by covering of it: as 2 *Samuel* 15. 30. *Hest.* 6. 12. Or

II. *Deijciendo*, by hanging of it downe, as *Lament.* 2. 10. Or

III. *Radendo*, by shaving of it. *Esa.* 22. 12. *Ierem.* 48. 37. *Ezech.* 7. 18. and 27. 31.

Secondly, Ashes, and this signe was three-fold, to wit,

I. Sometimes they sprinkled themselves with Ashes, and sate on the ground. *Nehem.* 9. 1. *Lament.* 2. 10. *Ezech.* 27. 30. And

II. Sometimes they sate in the Ashes. *Lament.* 2. 10. *Luke* 10. 13. And

III. Sometimes they wallowed themselves in the Ashes. *Ezech.* 27. 33. *Ierem.* 6. 26. and 25. 34. And hence Ashes is sometimes taken for mourning it selfe. *Esa.* 61. 3.

Thirdly, to goe bare-foot: as 2 *Samuel* 15. 30.

Fourthly, to change the apparell; and this was also three-fold; For

I. Sometimes they would put on no better attire then they ordinarily wore, which was a kind of expression of sorrow, as we see *Exod.* 33. 4. And.

II. Sometimes they rent the garments, they had on. *Gen.* 37. 34. And

III. Sometimes they put on sackecloth upon them, 1 *Sam.* 3. 21. and 1 *King* 21. 27. and 2 *King* 19. 1 and *Ioel* 1. 13.

Fiftly, to draw water, and to poure it forth 1 *Samuel* 7. 6.

Sixtly, to wound themselves; as *Ierem.* 48. 37. and 1 *King.* 18. 28. which practise is forbidden for the dead. *Levitic.* 19. 28. and 21 5. *Deuter.* 14. 1.

Quest. 4. How many things are required unto true Repentance?

Answ. 1. First, in generall there are these two things required, namely,

I. Fasting as *Nehem.* 9. 1. and 2 *Chronic.* 20. 3. *Psalm.* 69. 10. *Ioel* 1. 14. and 2. 12. *Ionah* 3. 5. 7.

II. Teares, *Iob* 16. 16. *Psalm* 69. 10 *Ioel* 2. 12. *Ionah* 3. 8.

Answ. 2. Secondly, more particularly three things are required, to wit,

I. The outward worke of fasting and Teares. And

II. The inward adjuncts; which are foure, *viz.*

First, compunction and sorrow of heart, *Psalm* 102. 9. and *Ioel* 2. 13.

Secondly, the hatred of sinne.

Thirdly, conversion unto God. *Ierem.* 3. 1. 12 *Zach.* 1. 3.

Fourthly confusion and shame of heart. *Daniel* 9. 7.

III. The daily practise and use of all these. *Psalme* 102. 9.

Vers. 23. 24. VERS. 23, 24. *And thou Capernaum which art exalted unto heaven, shalt be brought downe to Hell; for if the mighty workes which have been done in thee, had been done in Sodome, it would have remained untill this day. But I say unto you, that it shall be more tolerable for the land of Sodome, in the day of judgement, then for thee.*

Sect. 1. §. 1. *If the mighty workes which have beene done in Capernaum, had beene done in Sodome.*

Our Saviour doth not compare *Capernaum* with *Tyre* and *Sidon*; who for the present florished, and (it may be) for the time to come, were to be called and converted; but with *Sodome*, who for the hardnesse of heart, and maturity of sinne were cast into hell, there for ever to be tormented.

Quest. 1. Why doth our Saviour compare *Capernaum* to *Sodom*, and not to *Sidon*?

Answ. 1. First, because it was agreed upon, on all sides, that the Sodomites were most desperate, and deplorable sinners (by much, and farre worse then those of *Tyre* and *Sidon.*) And therefore the Capernaites may know, and learne hereby, how Christ doth reputeof them, who equals them, or rather makes them worse, then these most wicked Sodomites.

Secondly, because these Sodomites were long since condemned and punished, and without all hope of mercy; (for *Ab inferno nulla redemptio:*) And therefore if by chance these Capernaites should despise the last judgement, by presuming of mercy; yet this (or the like) judgement they might feare, and know that they should be made as miserable, or more miserable, then they, in as much as they enjoyed greater mercies and meanes, and despised them. Now from these two conjoyntly (*viz.* that they were for the present most grievous sinners, and were hereafter most grievously to be punished, for the contempt of the Gospel) will arise this Observation; namely; *Answ.* 2.

That the Contemners of the Gospel, are most grievous sinners, and shall most grievously be punished, *Esay* 30. 9. 10. 14. *Ierem.* 9. 12, 13. *Proverb.* 1. 24. 28. and 28. 9. *Matth.* 21. 43. and 2 *Thes.* 1. 8. and 2. *King.* 17. 19. *&c.* & 2 *Chron.* 36. 15. *&c.* *Observ.*

How doth it appeare, that the contemners of the word are great and grievous sinners, and shal be sharpely, and severely punished? *Quest.* 3.

It appeares by these particulars, *viz.*

First from the Author of the word, and Gospel, which is God and Christ, *Deut.* 18. 19. *Act.* 3. 23. *Luke* 10. 16. and 1 *Thes.* 4. 8.

Secondly, from the excellency of the word in it selfe, and in regard of its effects, *Ier.* 15. 16. *Ezech.* 3. 3. *Revelat.* 19. 15.

Thirdly, *A signo*, because it argues a most hard heart, to contemne the word, which is of that force, that it is called a sword; yea, fire, and a hammer. Reade *Esa.* 49. 2. *Ephes.* 6. 17. *Hebr.* 4. 12. *Ierem* 5. 14. and 23. 29. Now looke upon all these together, and see if he be not a great sinner, and worthy of great torments, who dare despise the word of the great King; yea, such a word as is sweeter then honey, and more precious then gold, and able to beget him, and nourish him unto salvation; yea, to anatomize his heart, and to lay it open before his eyes.

Why must we not, or may we not contemne the word of God, or Gospel of Christ? *Quest.* 3.

First, because wee shall give account thereof, and answer for it, before the Lord, when we shal not be able to answer one word of a thousand, *Heb.* 2. 3. and 11. 25. *Answ.* 1

Secondly, because it is so odious unto God, that he hath commanded his Ministers to shake off the dust from their feet, for a testimony against such, *Luke* 10. 10. *Act.* 18. 6. *Answ.* 2

Thirdly, because it is a sin, that the Lord hath threatned heavie to punish, *Ierem*, 11. 21. and 13. 10. *Answ.* 3.

Fourthly, because they are happy and blessed, who receive, reverence, and embrace it, *Esa.* 96. 5. *Answ.* 4.

Whence comes the destruction of Cities, and Nations? *Quest.* 4.

From hence, because the word is contemned and despised: For the Lord never calls off a people, neither pronounceth against a nation, *Loammi*, untill they reject him, and sleight his word. *Answer.*

What are the fruits of the contempt of the word? *Quest.* 5.

First

These foure, *viz.*

First, it blinds and hardens the heart, *Iob* 36.12.

Secondly, it leads into errours, 2 *Thessal.* 2.10.

Thirdly, it brings temporall judgement upon a Nation, Citie, or particular person; yea;

Fourthly, it casteth the contemner into everlasting fire. And therefore we had need be extraordinary fearefull to contemne the word.

Sect. 2. §. 2. *It would have remained.*

Observ. Our Saviour here directly teacheth us; that the reason why a kingdome flourisheth and continueth, is, because the word is rightly used unto repentance. Or, if a Citie, or Nation, desire to continue, and flourish, the only way thereunto is, to heare, and use the word of God. Reade *Esay* 3.10.11. and *Psalme* 37.

Quest. 1. How doth it appeare, that a Citie, and Common-wealth shall flourish, so long as they heare the word, for this end, that thereby they may be brought to repentance, and new obedience?

Answ. 1. First, it is cleare from the Lords owne promise, *Esay* 65.2.

Answ. 2. Secondly, it is evident from the end of preaching: For the appointed and ordained end of preaching, is, that by preaching wee might bee brought to repentance, and by repentance unto faith, and by faith unto salvation.

Quest. 2. How may a Citie, Nation, or Commonwealth, avoid and escape destruction?

Answ. The true way is to be converted by the preaching of the Word; as *Niniveh* was: Here observe.

First, it is not enough to heare the word, or to be present at the preaching thereof. Nor,

Secondly, to suffer the word of exhortation, and reprehension patiently, *Heb.* 13.22. For this they of *Chorazin* did, for any thing wee reade to the contrary. Nor,

Thirdly, to reverence the Preachers of the Word; for this *Herod* did, *Marke* 6.20. Nor,

Fourthly, to shew some certaine humiliation, by reason of the Comminations of the Word; for this *Ahab* did, 1 *King.* 21. But we must seriously repent, and turne unto the Lord, in new obedience, and true sanctification, as they did, *Act.* 2.37. Yea,

Fiftly, neither is it sufficient, that this be done of a few, but of many, when the Common-wealth lieth at the stake; for although God spares often for a few, *Gen.* 18.25. &c. Yet hee will remember those who repent not in the day of vengeance, *Exod.* 32.34. *Numb.* 14.21.

Sixtly, neither is the endeavour of the inferiour, and vulgar sort sufficient, without the conduct of the Nobles, Peeres, and Princes of the Realme: and that,

I. In true humiliation of heart: And,

II. In an exemplary reverence and practice; for they are the Wethers and Leaders of the flocks: now noble Captaines never say, *Ite, sed eamus*, goe yee and fight, but come let us goe. And therefore in the time of a publike danger, both Prince and people, noble and ignoble, high and low, Pastor and flocke, must

First, assemble together to the house of God, to heare his word. And,

Secondly, the hearers must endure the Preacher to admonish and reprove; neither contemning him, nor his message, but reverencing both; the one as the message, and the other as the Messenger of the Lord of hoasts. Yea,

Thirdly, all must humble themselves, and tremble at the threatnings of God; for the beasts must quake, if the Lyon roare. And,

Fourthly, those who are called Gods, must labour by their command, and humiliation, and godly practice, to move and excite others to unfained repentance; as that Patterne of Princes, the King of *Niniveh* did, *Ionah* 3.2,3.4. For God hath promised to be gracious to that nation, that thus seeketh him.

VERS. 25.26. *At that time, Iesus answered and said, I thanke thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight.* Verse 25, 26.

§. 1. *Iesus answered.* *Sect.* 1. *Quest.*

Why doth the Evangelist here say, *Iesus answered*, seeing no man asked him any question?

First, Saint *Mathew* was an Hebrew, and this phrase was usuall amongst the Hebrewes, in the beginning of a speech, *Calvin, Beza.* *Answ.* 1.

Secondly, it may bee, that the Apostles said something (which is not mentioned) to which our Saviour here replies, *Beza.* But, *Answ.* 2.

Thirdly, I rather thinke that it arose from this meditation. *Answ.* 3.

I. Christ sees and observes the successe of his preaching, how that it is received, and embraced, by men of an inferiour ranke.

II. Hee sees this to be the worke of God, to reveale his word and will to them.

III. He admires this decree of God, to blind the eyes of the wise, and to give knowledge, and understanding unto the simple.

IV. Hence (as though God were present, and saying unto him, *Ego feci, I have done this*) hee breakes forth, as it were in answer hereunto: *Father I thanke thee, &c.*

§. 2. *I thanke thee.* *Sect.* 2.

Observ. Our Saviour here by his joy and thankesgiving, would have us learne: that hee rejoyceth in the good successe of the Ministery. Reade *Luke* 12.49. *Matth.* 22.7. *Marke* 3.5. and there we shall see how desirous Christ is, that the Gospel should be propagated and received, and how angry he is when it is contemned.

Quest. 1. Why is Christ so desirous, that the Gospel should be published, and so delighted with the successefull enlargement, and preaching thereof?

Answ. 1. First, because it is his worke, the Ministers being but his Messengers, Embassadors, and servants, (2 *Cor.* 5.19.) hee making them fishers of men, and able Ministers: And therefore hee rejoyceth, when the worke of the Ministery goes well forward.

Answ. 2. Secondly, he is the Head of the Church, and

88 therefore rejoyceth in the successefull preaching of the word, because his body is edified thereby, *Ephes.* 4. 11. 12.

Answ. 3. Thirdly, by the powerfull preaching of the word, Sathan, the enemy of Gods children is overcome: and therefore Christ rejoyceth in the good successe of the Ministerie.

Answ. 4 Fourthly, Christ is delighted with the powerfull and profitable preaching of the Word; because God is glorified by the life and conversation, of those who are converted thereby, *Matth.* 5. 16. and 1 *Pet.* 2. 12.

Quest. 2. What is required of us, in regard of the word, and the preaching thereof?

Answ. That we should promote it as much, as in us lies. Ministers, Magistrates, and people should all labour, and strive to edifie, and build up the kingdome of Christ; and that not only by a desire, or endeauour,

First, that the word may be preached. Or,

Secondly, that it may be heard. But,

Thirdly, that the seed of the Word may bee received. And,

Fourthly, that it may grow up, and increase, and become truely fruittull.

Quest. 3. Whether should a Minister be grieved, when hee seeth his Ministery unprofitable amongst a people, and that his Ministerie is like to prove the savour of death unto them?

Answ. Without doubt he should be grieved: for *Ieremie* wished, *that his head were a fountain of teares* (*Ier.* 9. 1.) that hee might weepe for that people: And Christ himselfe wept over *Ierusalem*, *Mat.* 23. 37.

Object. Against this, this place will bee objected, Christ himselfe gave thankes to God his Father, that hee had hid these things from the wise of the world, and revealed them unto babes.

Answ. Christ is considered two wayes; namely,

First, as he was the Minister of Circumcision. And,

Secondly, as he was Mediator of the new Covenant. Now as hee was the Minister of Circumcision, and sent to teach the Iewes, no doubt it was a great griefe to him, when hee saw them so hard hearted, that they would not beleeve. But againe, if wee consider him as Mediator, looking up to Gods wisedome, and decree, he giveth God praise for passing by some, and chusing others; *Paul* looking to his charge, wished that the Iewes might be saved; but (when in a second consideration) hee looketh up to Gods will, and seeth that his preaching was to make fat the hearts of that people, as was the preaching of *Esay*, then he resteth in this, and rejoyceth that God is glorified. Although the Spheares have their owne particular motions, yet they all follow the motion of the first mover: So, although Christ and *Paul* be sorry at first, for the hardnesse of the Iewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

Quest. 4. From the Text it may be demanded, who can come unto the knowledge of this saving truth, which Christ here saith is concealed from the wise, and revealed to babes?

Although men are by the Gospel called to the knowledge of the truth, yet onely the Elect doe attaine unto the same: and that because they are effectually called by the Holy Ghost. When I say that all men are called, I meane by an outward calling, which is especially by the publike preaching of the Gospel; for by this no man is excluded from the knowledge of the truth, but are rather, both generally all, and severally each singular person, invited thereunto: But by that inward calling, which is by the Holy Ghost, and therefore effectuall, I say that only the Elect are called, according to the Apostles golden chaine, *Rom.* 8. 29. *Whom he hath predestinated, them* (even them alone) *hee called* (by an effectuall calling:) And this is that which our Saviour here saith, *I thanke thee Father, Lord of heaven and earth, that thou hast hid these things from the wise* (that is, of this world) *and revealed them to babes*; that is, onely the Elect which are contemptible in the sight of the world. See to this purpose, verse 11. and 13. of this Chapter, and *Iohn* 12. 38. and 17. 6. and 1 *Corinth.* 4. 3. and 2 *Timoth.* 3 7. Only therefore the Elect come to the saving knowledge of the truth; who for that cause are said *to bee of the truth, and to heare the voice of Christ*; and onely the Church is called the *Pillar*, and *foundation of the truth*; for they onely retaine the truth, and of them only doth the Church consist, and so only must know the truth. *Hill. lib.* 3. *pag.* 237. of the true knowledge of God.

§. 3. *Oh Father!* *Sect.* 3.

Why doth our Saviour turne his speech unto God? *Quest.* 1.

First, because his speech is a thankesgiving, and thankes are to be given unto God. *Answ.* 1.

Secondly Christ directs his speech unto his Father, to shew that he is the directer of the world, and Church: *Arcana Dei judicia sustinet, ut in eorum admirationem alios trahat. Calvin. s.* Christ admires the secret judgements of God, that hee may draw others to the like admiration. *Answ.* 2.

Thirdly, our Saviour converts his speech unto his Father, that hee may excuse the meannesse, and low condition of his servants; and that both, *Answ.* 3.

I. In regard of the Pharisees, and world, who despised them for their low estate: And also,

II. In regard of themselves, who were discouraged by this contempt: For hereby hee would have them both to know, that this proceeded of, and from the Lord; as followes in the next verse; *Even so Father, for so it seemed good in thy sight.*

Why doth Christ call God Father? *Quest.* 2.

That he may shew how great reason hee hath to congratulate, or rejoyce together with God, when he is conjoyned in so neere, and strict a relation unto him; as if hee would say, I rejoyce that God is thus glorified, for he is my Father. Hence then observe. *Answer.*

That none can truely rejoyce in God, except he be joyned unto him by a new Covenant of filiation, *Rom.* 8. 17. *Gal.* 4. 7. and 1 *Iohn* 1. 3. and 1 *Corinth.* 1. 9. *Hos.* 1. 10. *Rom.* 5 2. and 1 *Pet.* 1. 8. And examples hereof wee have, *Rom.* 8. 15. *Gal.* 4. 6. and 1 *Iohn* 3. 1. *Observ.*

How

How doth the truth, & evidence hereof appear?

It appeares by these three particulars, *viz.*

First, the promises are not given by name to *Peter*, *Iohn*, or *Andrew*: but only to those, who are received into the fellowship of sonnes, and called the sonnes of promise, *Rom.* 9. 8. *Galat.* 4. 28.

Secondly, God professeth himselfe to be an enemy to the enemies of his children; and therefore he is not the helper of all, but only of his, (*Psalm.* 8. 13. &c.) And consequently, none can rejoyce in him, but those only who are assured, that by a new Covenant they are made his.

Thirdly, naturally we hate the Lord, and his Law; the Commandements of God, being as bonds and chaines unto us, which restraine us from doing that which wee greedily desire: And therefore wee desire to cast off this bond and yoke; and had rather the Lord would suffer us to walke in our owne wayes, though the end thereof be death, then constraine us to walke in the pathes of this Commandements, which leade unto life: Wherefore untill by a new Covenant, we be united unto the Lord, we cannot rejoyce in him, or his service.

Quest. 4. How may we bee made the children of God, that so we may rejoyce in him?

Answ. 1. First, *Pacem operando*, by making peace, and appeasing jarres, and composing strife betwixt man and man, brother and brother. *Blessed are the Peace-makers, for they shall be called the children of God, Mat.* 5. 9.

Answ. 2. Secondly, *Benedicendo*, by blessing those that curse us, &c. *Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully hate you, and persecute you: That you may be the children of your Father, which is in heaven, Mat.* 5. 45. 46.

Answ. 3. Thirdly, *Orando*, by praying unto God, to give us that evidence and testimony of his Spirit, that we may be enabled to call him *Father*, *Rom* 8. 15.

Answ. 4. Fourthly, *Patiendo*, by suffering and enduring patiently, whatsoever afflictions the Lord layes upon us, *Heb.* 12. 8.

Answ. 5. Fiftly, *Verbum audiendo*, by hearing and obeying the word of God, *Iohn* 17. 13.

Answ. 6 Sixtly, but our filiation principally consists in two things: namely,

I. *Credendo*, in faith in Christ, *Iohn* 1. 12. *Gal.* 3. 26. And,

II. *Obediendo*, in obedience unto God: for those who would approve themselves to be the sonnes of God, must put off the workes of darknesse, and the old man, and putting on the new man, walke as becomes the children of light, *Ephes.* 5. 8. and 1 *Thess.* 5. 5. And therefore if we desire to be made the children of God, we must,

I. Be Peace-makers, and Lovers.

II. Wee must love our enemies, and do good unto those, who doe evill unto us.

III. We must pray daily unto God, to sealeou adoption in us, by the evidence of his Spirit.

IV. We must patiently undergoe whatsoever the Lord layes upon us.

V. VVe must love, reverence, and prize the preaching of his word.

VI. Wee must labour to apprehend, and apply Christ unto our selves, by a lively faith. And, 89

VII. Wee must devote our selves wholly unto the service of God, in a sincere, and sanctified obedience.

Why doth Christ ascribe that unto God which hee did himselfe? *Quest.* 3.

First, negatively, not to deprive himselfe of all power (*Chrys.*) for he saith afterwards, *All power is given unto me of my Father.* But, *Answ.* 1.

Secondly, affirmatively, to shew that his Father was not moved by the importunity of others, but that of his owne free grace and goodnesse, he enlightned those who were of small account in the world, and revealed these saving truths unto them, *Chrysost.* *Answ.* 2.

§. 4. *Because thou hast hid these things.* *Sect.* 4.

What is meant here by hiding, or how doth God hide, or blind the eyes? *Quest.* 1.

First, God is said sometimes to blind the eyes, and harden the heart; as *Exod.* 4, 21. and 7. 3. and 9. 12. and 10. 1. and 14. 4. and *Esa.* 44. 18. But *Answ.* 1

Secondly, this is not so to be understood, as though, the Lord did shut up open eares, and make blind seeing eyes, or change a mollified heart into a hard one. Nor *Answ.* 2.

Thirdly, onely by permitting us to harden our selves; But *Answ.* 3.

Fourthly, by detaining of his grace from us, whereby we should be softned, or by denying to give that eye-salve unto us, without which wee cannot see. *Revelat.* 3. 18. *Answ.* 4.

From whence wee may note, that the Lord blinds and hardens wicked men, not by changing them from better to worse, but because he changeth them not from worse to better, that is, hee doth not harden, by infusing or inferring any wicked quality into them, which before was not in them; but because he doth not give better qualities unto them, then by nature they have in them. Reade. 1 *Sam.* 20. 2. and 2 *King.* 4. 27. *Gen.* 18. 17. For they were evill before, yea altogether evill. *Genes.* 6. 5. and 8. 21. And therefore must not blame the Lord for their obduration or destruction (because he made them no worse then they were, but onely made them no better then they were, which he was not bound to doe) but lay the fault onely upon themselves. *Observ.* 2.

How can the Lord blind some, and not others, seeing he is equall to all, and hath professed himselfe to be no respecter of persons? *Quest.* 2.

God doth not respect outward things, as honour, or riches, or beauty, or comelinesse of person; he doth not preferre *Eliab* before *David*, nor *Esau* before *Iacob*. But he looks upon inward things as piety, iniquity, pride, and the like: and therfore the cause of Gods blinding some will appear by the examination of the persons blinded. For who were blinded? the Wise. Who were these wise-men who were blinded? Pharisees; who *Answ.*

First, sate in *Moses* chayre. *Matth.* 23. and were Doctours of the Law, and yet,

Secondly, could not discern of Christ, but contemne and despise him. *Iohn* 7. 47. *Luk.* 16. 14. and

90 laugh at him, yea persecute him. *Iohn.* 8.37. and 3.32. And slander him, calling him a *Samaritane*, and *Beelzebub*: And therfore because they despise the salvation of the Lord sent unto them, and offered unto them in the *Messias*; God hides himselfe from them.

Obsrv. 2. From whence we may learne, that God for pride and hardnesse of heart takes away from men the saving light of his word, and of the knowledge of God, leaving them in palpable blindnesse. Reade *Esa.* 6.10. *Iohn* 12.40. *Rom.* 11. 18. This is but that *lex Talionis*, which God hath promised to observe. *Proverb.* 1. 24. &c. Because

First, I have called. And	Therefore	Yee shall call. But I will not heare. But Laugh at your destruction.
Secondly, yee have not heard But		
Thirdly, despised, and derided my message.		

The Lord leaves none but those who first left him; hee hardens none but those who are already hardened; he despiseth none, but onely despisers: as is plaine from 1 *Sam* 2.30 *Esa.* 66.4.

Quest. 3 How doth the Lord hide himselfe from these?

Answer Two manner of waies, *viz.*

First, *detinendo* by keeping back, or taking away the word, and by letting out the vineyard to other husbandmen. Reade *Amos* 8. 12. *Acts* 13.46. and 19.9. *Matth.* 21.41. The word is the fire which melts, the dew which mollifies, and the hammer which breakes the hard heart: And therefore needs must the heart grow hard, when the word is taken away.

Secondly, *Non benedicendo*; by not blessing the word: the word without the Spirit is but a dead *Letter*; and therefore when the Lord doth not speake to the heart, as well as the word to the eare, no wonder if the heart remaine hard and obdurate: for if the word preached bee not mixed with faith (which is simply, and only wrought by God) in the hearers, it is heard and Preached in vaine. *Heb.* 4.2. and 1 *Cor.* 3.7.

Quest. 4. Why is the Gospell and word preached hid from so many of the hearers thereof?

Answ. 1. First, because Sathan stops the eares, and shuts the eyes, and hardens the heart of many.

Answ. 2. Secondly, because many despise and contemne the word. And

Answ. 3. Thirdly, because God gives them over to a reprobate sense. *Romans* 1.24,26,28.

Quest. 5. How is the word contemned and despised?

Answ. The word is despised by many, many waies *viz.*

First, some despise the word for the meannesse, and poverty of the Ministers: and thus did the Pharisees. *Iohn* 7.47. yea because this is every where usuall, our Saviour therefore doth comfort his servants with this; that the contempt of them reflects upon himselfe, & those who despise them, despise him, and as contemners of the Lord shall certainly perish. *Luke* 10.16.

Secondly, some deride, and scoffe at the word. 2 *Chronic.* 30. 10. and 36. 16. *Acts* 13. 41.

Thirdly, some hinder the Preaching of the word. *Amos* 2. 12.

Fourthly, some have no spare time or leasure to heare the word. *Luk* 14. 18.

Fiftly, some heare the word, as a pastime, or a jesting matter. *Ezeck.* 33.32. And not (as they ought) as a meanes to worke in them godly sorrow, *Eccles.* 7.4.

Sixtly, some will not be reproved: salt bites, and therefore they will not be rubbed with salt reproofs. *Amos* 7.12. & 1 *King* 13.4

Seventhly, some heare the word, but absolutely and desolutely, refuse to obey it. *Jerem.* 44.16 and 32.33.

Eightly, some would obey the Gospell, but they procrastinate it, and put it off from day to day, as *Nehem.* 9.29. 30 and 2 *King* 17 14. Now all these are contemners before God, and, as such, shall bee punished by him.

What is the condition of those who are blinded and obdurate? *Quest.* 6.

Miserable, and wretched; For *Answer.*

First, the time will come when they shall give account unto God, for all the time misspent, for all the meanes of grace misused, and for every sermon they heard in vaine.

Secondly, such are justly deprived of the knowledge of Christ, and made strangers unto him. *Ephes* 4.18.

Thirdly, such are deprived of God the Father; for no man knowes the Father, but the Son, and hee to whomsoever the Sonne will reveale him, *verse* 27.

Fourthly, such are cut off from all hope of salvation. *Iohn* 3.17. yea

Fiftly, they heape up unto themselues wrath against the day of wrath, for their contumely and contempt against the Spirit of God. *Rom.* 2, 5. And therefore without doubt such are truely, and deplorably miserable.

What are the causes of this obduration, and hardnesse of heart? *Quest.* 7.

First, a selfe-conceit of selfe-wisedome and goodnesse. He who is perswaded that he is wise enough, learned enough, and good enough, hardens his heart against all good Lessons, whether of admonition, instruction, or reproofe. And *Answ.* 1.

Secondly, a love of sinne. He who is captivated, and enthralled in the chaines of sinne, and would not be awakened, would not be untied, would not be enlarged, but desires so to continue, hardens his heart against all meanes of deliverance. And *Answ.* 2.

Thirdly, a Lethargie of insensibility; for hee that is not sensible of his sinne, like the mad man sets himselfe against all remedies. *Answ.* 3.

What are the remedies against hardnesse of heart? *Quest.* 8.

First,

Answ. 1. First, we must wash our soules with the teares of Repentance for our sinnes.

Answ. 2. Secondly, we must meditate daily of our small time, and great danger; Our lives at the longest are but short, and our danger is infinite, if wee should be prevented by death, from preventing the punishments by repentance which we have justly deserued.

Answ. 3. Thirdly, pray we daily unto the Lord to take from us our hearts of stone, and to give us hearts of flesh; mollified, and softned hearts.

Answ. 4. Fourthly, let the word of God have his perfect work in us: and let us nourish all the sparkes thereof with the blasts of the Spirit, and frequent meditation.

Sect. 4. §. 4. *From the wise and prudent,*

Quest. 1. How is Wisedome and Prudence distinguished?

Answ. 1. First, some say they are distinguished in objects, because *Sapientia* wisedome consists in *Sciendo* in knowing, but *Prudentia*, prudence consists in *Vtendo, applicando*, in using, and applying that which we know unto the good either of our soules or bodies: And thus wisedome respects the speculative part, and prudence the practica l

Answ. 2. Secondly, some say they differ *In modo acquirendi*: because Wisedome is infused, but Prudence is acquired: Wisedome is freely given by God, but Prudence is procured and obtained by industry, paines, experience and observation.

Answ. 3. Thirdly, some in a manner make them both one; saying, that Prudence is in the inquiring after truth; but wisdome in the acquiring of truth

a Prosp. de vitâ contemp. Cap 29. & Cavis. 592. *Hæ duæ virtutes (veritatem prudenter quærere, & sapienter invenire) ita sibi implicatæ sunt, & unitæ, ut una sine altera esse non possit*[a]. These two vertues (prudently to seeke after truth, and wisely to find it out) are so involved one in another, and so close knit one unto another, that the one cannot bee without the other.

Quest. 2. How is *Sapientia* Wisedome, here held, accounted, or esteemed as an evill thing? doth not the wise man say, that the wise man feares, and departs from evill? (*Proverb.* 14. 16.) And blessed is he that finds wisedome (*Proverb.* 3. 13) because she is better then rich Jewels. *Prov.* 8. 11 &c. *Eccles.* 2. 13. and *Iob.* 28 28. *Proverb.* 2. 3. *&c.*

Answ. 1. First, the scope of our Saviour here is to shew, that the cause of election is not our wisedome, or Prudence, but the good will, and gracious pleasure of our God.

Answ. 2. Secondly, there is a double wisedome, namely,

I. Divine: this is praised by *Solomon*, and St. *Iames.* 3. 17. *Flumen ex Eden in partes quatuor divisum, significat quatuor virtutes: prudentia contemplationem veritatis. August. de grat. cont. Manich.* 2. 10. *Est fons vitæ, fons gratiæ spiritualis, fons virtutum cæterarum ad vitam æternam. Ambros. de parad. Cap.* 3. Wisedome is the fountaine of life, of spirituall grace, yea of all vertues necessary unto salvation: And therefore this wisedome our Saviour doth not account as evill.

II. Humane and carnall; or the wisedome of the flesh, now this is condemned, and doth not commend us unto God.

But it may be objected, that humane wisedome, and prudence is commanded, and commended: *Be wise* (saith our Saviour) *as Serpents*, *Mat.* 10. 16. Yea, *Solon*, *Lycurgus*, *Thales*, *Socrates*, and divers others, are highly extolled for their wisedome. *Plutarch* saith of *Fabius*, and *Marcellus*, that they were *gladius & clypeus reipublicæ*: so may we say, that wisedome is both the sword, and buckler of the Common-wealth. Besides, wise men have spoken many things of God, and that well; as *Hermes*, the Sybils, *Plato*, *Seneca*, and divers others: yea, even humane wisedome was given by God unto *Solomon*, as a great blessing. And therefore how can it be evill? 91 *Obiect.*

Answ. There are divers sorts of wisedome, and prudence: to wit,

First, naturall; and this sort of wisedome *Solomon* exceeded in.

Secondly, Philosophicall; and this is double; namely, either

I. Morall, teaching vertues; and in this wisedome, *Socrates*, *Plato*, and *Aristotle* were famous. *Proposition* 1.

Or,

II. Politicall, which is two-fold, *viz.* either, *Proposition* 2.

First, that which consists in fayning, counterfeiting, dissembling, and supplanting. Or,

Secondly, sincere, which consists in governing, preserving, and the like.

Here then these two Positions, as undoubted truthes, I lay downe.

I. Craftie, and deceitfull wisedome, is odious, and abominable unto God.

II. All humane wisedome is unable, and too too weake, to acquire salvation.

From this second Proposition, I will draw my first Observation: namely,

Observ. 1. That no humane wisedome can bring us to the knowledge of God, or Christ, or the Gospel. Read *Rom.* 1. 22. and 8 6. 7. & 1 *Corinth.* 1. 20. *&c.*

Quest. 3. Why is all humane wisedome insufficient, to bring us unto the knowledge of God, or unto salvation?

Answ. 1. First, because for the learning of Christ, there is no need of humane wisedome, but of divine faith. Hee that desires to come by Christ unto glory, must labour for faith, not humane wisedome; for the simple ones of the world may be saved; and therefore worldly wisedome is not necessary, but without faith none can bee saved; and therefore that is simply necessary.

Answ. 2. Secondly, humane wisedome onely understands, perceives, and takes up humane things, and not divine, (1 *Corinth.* 2. 14.) for flesh and blood cannot reveale spirituall things unto us, *Matth.* 16, 17. But the knowledge of God and Christ is true wisedome, *Iohn* 17. 3. And therefore carnall wisedome cannot bring us to the knowledge of God, or Christ, or the Gospel. The Philosophers understood something of the creation of the world, and of the immortality of the soule, and of the dignity and excellency of the minds; but they were wholly ignorant of the fall of *Adam*, and of the sacrifice of Christ, and the like Theologicall truthes; Wherefore unto the knowledge of Divinity more then humane wisedome is requisite.

Third-

92

Thirdly, humane wisedome makes men proud, and puffes them up, 1 *Tim.* 3. 6. But those who
Answ. 3. would be saved, must be humble, and learne to deny themselves, *Mat.* 16. 24. And therefore humane wisedome, is so farre from bringing us unto heaven, that it is a meanes to debarre, and keepe us from thence; as followes by and by.

Answ. 4. Fourthly, humane wisedome makes men more undocible of spirituall things; those who are great Schollers in humane learning, are ashamed to be taught divine lessons, of those who are inferiour unto them in knowledge; and therefore in this particular, as well as in the former, this carnall wisedome doth us more hurt then good, and doth rather hinder, then further us unto salvation.

Quest. 4. What doth our Saviour intimate, or aime at in these words: *Thou hast hid these things from the wise and prudent*?

Answ. 1. First, our Saviour declares here who are called, and who are rejected: *Et hic simpliciter accipitur pro tali statu, non pro vitio ponit, Calvin. ſ.* And by wise and prudent, are meant simply such, without any relation to the maliciousnesse, or obliquity of humane wisedome. And therefore worldly wise men should not flatter themselves; for all their knowledge and wit, is too weake to bring them to heaven. Here observe two things, *viz.*

I. All wise men are not rejected: the Apostle saith, *Not many wise are called*, 1 *Cor.* 1. 26. by which he would meane, that the sentence is not generall, which our Saviour here pronounceth, that the knowledge of Christ is hid from the wise: but ὡς τὸ πολὺ, for the most part; or that it is not revealed to many wise men. But yet,

II. All wise men are detained, and kept back from this knowledge, so long as they trust in their wisedome: And therefore here our Saviour principally speakes unto the Pharisees, who trusted in their learning and knowledge.

Answ. 2. Secondly, our Saviour here teacheth us, what we should be, if wee would be elected and called: that is, we must not be high minded, or puffed up with knowledge, or smell with a conceit of our owne wit, or wisedome; but wee must bee humble like children, *Psalme* 131. 1. 2.

Observ. 2. Our Saviour in saying, *that God hath hid these things from the wise*, would teach us,

That God hides the knowledge of the Gospel from those, who swell great with humane wisedome, [b].

[b] 1 Cor. 1. 20. &c.

Quest. 5. How can God justly *hide, or blind the eyes?* is hee the Author of sinne and evill? Indeed many phrases we have in Scriptures, that sounds this way, but can they truely, or justly have place in God. He is said:

First, to give some over to a reprobate sense, *Rom.* 1. 28. And,

Secondly, it is said, that he hardens the heart, *Rom.* 9. 18. And,

Thirdly, that he prepares men for destruction, *Rom.* 9. 22. And,

Fourthly, that he layes a stumbling stone, and rocke of offence before some, *Rom.* 11. 9. And,

Fiftly, it is said sometimes that hee blinds, and gives the Spirit of slumber unto men, *Romans*, 11. 8.

God is said to doe these things two manner of wayes; namely,

Answ. First, *Passivè*, Passively, by permitting them, and by not withstanding, gain-saying, and contradicting of them. The Lord hath said, *that his Spirit shall not alwayes strive with man*, *Gen.* 6. 3. And therefore he endures, or suffer the vessels of wrath, *Rom.* 9. 22.

Secondly, *Activè*, Actively; for God is nevermeerly passive, but a pure agent (*Thom.*) Now the Lord is active in reprobates.

Obdurando, excecando, by hardning their hearts, and blinding their eyes; and this may bee done one of these foure wayes: namely; either,

First, by working hardnesse in their hearts, or by making their hearts hard immediately: and that either,

I. By infusing malice, or a greater measure of wickednesse in the heart: Or,

II. By compelling the partie to the committing of some wicked thing. These two God neither hath done, nor will doe, for *hee tempts no man*, *Iames* 1. 14. neither is hee the Author of evill. Or,

Secondly, by sending an evill spirit (as a judgement and scourge) unto an evil man, as the Lord did unto *Saul*, 1 *Sam.* 16. 14. Or,

Thirdly, by permitting Sathan to tempt, 1 *King.* 22. 22. *Offendiculo ponitur, non ponit*: God suffers stumbling stones to bee laid in mens wayes, but himselfe layes none. Or,

Fourthly, by withdrawing, or withholding his grace, and gracious aid, and assistance. As *Rom.* 1. 24. He further hardens those who were obdurate before, as *Exod.* 3. 19. Hee doth not send a Lethargy unto men, but hee doth not beale it, and therefore sinne prevailes. Now this last is most proper & peculiar to our present purpose, and institution.

Quest. 6. How can carnall, or humane wisedome (which is not simply vicious, or evill) hinder a man from the knowledge of God, and Christ, and the Gospel?

Answ. 1. First, wee need not enquire and seeke, what it is that hinders us from the knowledge of God, (for the corruption of nature, which is both in fooles and wise men doth this) but rather what it is, that moves God to passe by, and refuse to redeeme some from the common destruction, that all men are subject unto by the fall of *Adam*; and that is his owne glory (*Proverbes* 16. 4.) Now those whom the Lord denies to helpe or succour by his grace, cannot rescue, or aid themselves at all, by any humane wisedome or knowledge: And this humane wisedome may be said to hinder us from divine knowledge, and eternall glory; because it cannot helpe, further, succour, or enable us to attaine thereunto. And this *Calvin* thinkes to be the true meaning of the point, and question in hand; that it hinders, because it conduceth nothing unto this spirituall knowledge. But it is something more.

Answ. 2. Secondly, certainely naturall wisedome it selfe, hinders us from the knowledge of God, and

and salvation, or that knowledge of God which is salvation, *Ioh* 17 3. Or we must acknowledge that there is something in the wisedome of the flesh, which hinders from faith: For there are two things in him that learnes; to wit,

I. A simplicity of beleeving: And this is necessary in him that would learne, according to that of *Aristotle*, δεῖ μανθάνοντα πιστεύειν. Hee must beleeve what his Master teacheth; and with *Pythagoras* his Schollers, αὐτὸς ἔφα, our Master saith so, must be of great reckoning and weight with him. A Scholler can never learne well, who calleth the truth of that in question, which is taught, or rather, who will not beleeve that which is taught. And herein humane wisedome hinders men from faith; for it will beleeve no more in religion, then is plaine and demonstrative by reason: There is nothing true in divinity, which is either false in reason, or contrary to reason: but yet there are many things in Religion, which are above reasons reach, and therefore are to be beleeved by faith, because they cannot be apprehended, or comprehended, much lesse demonstrated by reason. Now (I say) the naturall wise man will beleeve no more, then he can take up by naturall reason, although it bee taught and confirmed, ἐν τῷ ὅτι, from the word of God. And thus humane wisedome hinders us from beleeving all those saving truths, which the shallow shell of mans braine is not able to containe, or comprehend.

II. In Schollers, who desire to be great and good Schollers, there is a certaine curiosity of disputing, and propounding doubts and queres; now this is commendable in humane learning, but not in divine; although it bee too frequent with those, who are somewhat in humane learning and wisedome: And unto such this is a great impediment, because worldly, or humane wise men despise the simplicity of the Gospel: That great learned man; yea, *the Philosopher* (*Aristotle*) rejected the Pentateuch, because *Moses* did only positively lay downe things, and not demonstrate them from the principles of Philosophy. Hence then wee may observe a third thing, *viz.*

Observ.3. That the Wisedome of the flesh is an enemy to regeneration, *Rom.* 8. 6, 7. and 1 *Cor.* 1. 26. and 2. 3. 18.

Quest. Is all wisedome (as an impediment of faith, and an enemy to a new birth) condemned?

Answ. No, for wisedome is manifold.

First, some say, that there is a five-fold wisedome; namely, Naturall, Morall, Politicall, Diabolicall, and Spirituall.

Secondly, some say, that there is a double Wisedome; to wit,

I. Honest, and harmelesse, And,

II. Crafty, and fraudulent; which (as was said before) consists in dissimulation, and counterfeiting. But this cannot be called Wisedome, being neither Pharisaicall, nor Philosophicall Wisedome.

Thirdly, Wisedome indeed is two-fold, *viz.*

I. Spirituall, and divine which comes from God above. And

II. Carnall, and humane, or Naturall; which consists partly in a naturall towardlinesse, & ripenesse of wit, and partly in an artificiall acquisition by study, and knowledge.

Quest. How doth this naturall and spirituall wisedome differ, because they seeme indeed both to bee good?

Answ. They differ in the very foundations; For

First, naturall wisedome is built upon reason, and judgement, and our owne understanding.

Secondly, spirituall wisedome is founded upon the will, and word of God. And therefore,

I. Spirituall wisedome is commanded and commended. *Deuter.* 4. 6. *Acts* 6. 3. and 1 *Corinth.* 2. 6. and 12. 18. and *Ephes.* 1 8. 17. And

II. Worldly wisedome is sometimes permitted, and sometimes praised: *Solomon* was wise naturally, and *Ioseph* politickely, and both commendably, 1 *King* 2. 6. Here observe, that this naturall or worldly wisedome is twofold, to wit, lawfull, and unlawfull, and these two differ not, *Ré* or *Naturâ*, indeed, or in the very essence and nature of them, but onely *Ratione* in subjection unto the will of God: And therefore, if

First, it be subject to the will of God, as a handmaid thereunto, it is good. But

c 2 Cor. 10. 5. Secondly, if it will not be subject to the will and word of God, then it is evill.

And therefore humane wisedome is a let unto faith, and a hinderer of regeneration, because it is very difficultly subjected to the will and word of the Lord, For

I. It is not subject to the Law of God, neither indeed can be. *Rom.* 8. 7. And

II. It contemnes, and despises Religion; and that either.

First, because it is but foolishnesse, 1 *Cor.* 1. 18 21. and 2. 14. Or

Secondly, because it is an abject thing, or a thing below him, and too base for him to stoope unto, because hee is wiser then the simple Gospell.

§. 6. *And revealed them.* *Sect.6.*

Observ. We may observe here that our Saviour doth not say, *thou hast preached them*, but *thou hast revealed them*: as *Galath.* 1. 12. and 2. 2. To teach us that it is the Lord, who reveales himselfe fully to his Children.

Quest. How doth it appeare, that the Lord himselfe onely reveales himselfe fully to the righteous?

Answ. It appeares

First, from the texts of Scripture. 1 *Cor.* 2. 10. and 2 *Corinth.* 4 6. *Ephes.* 1. 17.

Secondly, because the knowledge of God is life everlasting. *Iohn* 17. 3. And therefore wee cannot acquire it of our selues, or by our owne strength.

Thirdly, because the word preached penetrates onely the Eares, and it is the Holy Spirit, who workes upon the heart (*Heb.* 4. 12) and makes the word profitable. 1 *Cor.* 3. 7.

Fourthly, the word is equally and alike preach-

94

preached both to the good and bad, both to the wicked and righteous: and the difference is onely within in the Spirit, because without that the word is but a dead-Letter. And therefore it is not man but God, who doth reveale spirituall and supernall wisedome, and knowledge unto us, yea

plainely thus, viz.

Fiftly, the Spirit is plainely called a *Seedsman* or *Sower*. *Matth.* 13. And therefore it is evident that all grace and divine knowledge comes from the Lord.

Quest. 2. How many sorts or kinds of *Revelations* are there?

Answ. There are three sorts, viz.

First, *Delusive*, or deceitfull; and these come from Sathan, 2 *Corinth.* 11. 13. and therefore we must not beleeve every Spirit, nor every Revelation, but try them, 1 *Ioh.* 4. 1. and 2 *Thessal.* 2. 11.

Secondly, miraculous, and extraordinary Now these I. Were usuall under the Law to the Prophets, and *Seers*. And

II. For a while were retained, or continued to the Apostles, for the planting of Churches: as we see, from 2 *Cor.* 12. 4. *&c. Ephes.* 3. 3. But

III. Ordinarily, they are abolished, and out of date. *Heb.* 1, 1.

Thirdly, Ordinary; and these belong unto the Children and sonnes of God; and may be called the Revelation of the Gospell. Now this Ordinary revelation is the operation of the holy Spirit in the heart, revealing unto the heart the certainty & assurance of Christ, First offered in the Gospell.

Quest. 3. How many things are there observable in this Revelation?

Answ. Three, to wit,

First, the workeman, which is the blessed Spirit, and promised Comforter *Iohn* 14. and 1 *Corinth.* 2. 10. and *Ephes.* 3. 5. And

Secondly, the meanes whereby he works, which is the word. 1 *Peter* 1. 5. 13. And

Thirdly, the Revelation it selfe, and that is a particular worke, whereby our hearts are confirmed in a full assurance of faith. *Rom.* 1 17. *Ephes.* 3. 13. *Heb.* 10. 22. and 1 *Peter* 1. 5.

Quest. 4. How must wee so use the word, that we may hope for the operation of the Spirit thereby?

Answer The word teacheth perfectly, both what is true in Doctrine, and also what is sure and certaine in, and unto faith: but wee cannot understand these things, except wee be taught by the holy Ghost, both what is true in the understanding, and what is certaine, and sure in faith, and the promises of the word. And therefore if we desire so to heare and reade the word of God, that thereby the holy Spirit may teach us within in our hearts; then these three things are required of us: namely,

First, we must adhere and cleave closely and diligently to the word of God, as to our Schoole-Master remembring that it is a seed to beget us, and milke to feed us, and a candle to enlighten us, and a sword to defend us, and joy to cheere us, and a companion to associate us, and life eternall to crowne, and rejoyce us.

Secondly, we must hope for and expect, the blessing of God in the hearing of the word, according to his promise: that is, we prizing, valuing, and loving of the word of God, and frequenting the Preaching and reading thereof, for this end that we might be taught thereby; wee may then rest confidently assured, that the Lord will blesse his word unto us, because hee is faithfull in his promises, and the word is powerfull in its operation. *Heb.* 4. 12.

Thirdly, to this esteeme of the word, and hope of the Spirit wee must joyne prayer; that is, beg at the hands of God this blessing, that he would come unto our hearts by his Spirit, and teach us. *Psalm.* 143. 10. And then wee may comfortably rest assured, that he who is most faithfull in all his promises, and whose eares are alwaies open to the prayers of his Children, will in his good time grant our requests, & with his Spirit fill our hearts with joy unspeakeable, and glorious. *Rom.* 5. 1. and 14. 17. and 1 *Peter* 1. 8. *Philip.* 4. 7.

§. 7. *Unto Babes.* *Sect.* 7.

How, or in what sense are they called *Babes*? *Quest.*

First, they are not *Babes* in understanding (*Rom.* 16.) Or spirituall knowledge. But *Answ.* 1.

Secondly, in humility; and that either by an acknowledgement of their folly, or weakenesse And *Answ.* 2.

Thirdly, in a dependance upon God their Father, to feed them, and nourish them by his word. *Answ.* 3.

§. 8. *Even so Father, for so it seemed good in thy sight.* *Sect.* 8.

We see here how our blessed Saviour (whose action is our instruction) neither gives, nor seekes, for any further cause of Gods actions, then his owne good pleasure; that we might from him learne to rest therein; and in all the decrees of the Lord, to make that our *Non ultra*, or *Herculean* Pillar, beyond which we dare not, nor desire to goe. For if it be demanded.

Why God doth not bestow upon some those corporall or spirituall, those terrestriall, or celestiall graces, which hee doth bestow upon some others? *Quest.* 1.

Wee answer that the true and principall cause is the good pleasure of his heavenly will. And therefore the *Pelagians* are confuted, who doe teach, that the will of God was moved to elect some, and to reject others, because he foresaw the good workes of them, and the bad workes of these, flat against the Apostle, who saith of *Iacob* and *Esau*, *that before they were borne*, when as yet they had done neither good nor evill, not of workes &c. *Rom.* 9. 11. And to confirme this Proposition Christ saith that his Father hid the Gospell from the wise, and revealed it to *Babes*? *Why*? because it was his good pleasure. Where we see, that his pleasure is the cause that hee did not reveale, *Answ.*

a *Hil.* the know: of the true God. pag. 287.

reveale, as well as that hee did. And therefore from hence we may learne. That we must not enquire of God a reason of his actions, but rest in his will. *Rom.* 9. 20. Thus did good old *Eli* 1 *Samuel* 2. 18. and holy *Iob* 1. 21, 22. And the blessed Apostles of Christ. *Acts* 2. 23. and 3. 18. and 4. 28. and 13. 27.

Quest. 2. Why may we, or must not we demand a reason of Gods actions?

Answ. 1. First, because God is a debter to no man: Who hath given first unto him? *Rom.* 11. 35. And therefore he saith in the person of that Master of the vineyard, who was not so liberall to one as to another, Can I not doe with my own as I will? *Psalme* 50. The Lord shewes that all things are his, and therefore none can give ought unto him: yea he hath despoticall and absolute rule and power over all creatures: For

I. They had all their beginning of and from him And

II. They all are ruled and governed by him. And

III. They all are ordained for him: according to that of the Apostle? *For of him, and through him, and to him are all things. Romans* 11. 36. And therfore who shall dare to call the great Judge, and King of all the world, to the Barre, to render a reason why he hath done this or that?

Answ. 2. Secondly, the judgements of the Lord are a great deepe, and who is able to search or sound the bottome of them? *Romans* 11. 33. *&c.* and 1 *Corinth.* 2. 16. *Esa.* 40. 13. The judgements, waies, and workes of the Lord, are alwaies just; but yet man is often forced to say with *Mary*: How can these things be? *Luke* 1. 34. and 18. 27. And therefore in such a case we must confesse the blindnesse of our reason, and not dare to summon God to give account unto us, of what he doth.

Quest. 3. Who are here guilty of blame?

Answ. Those who dispute of the justice of Gods actions: It is dangerous swimming in this Foorde, for we may easily sinke, or be dasht a peeces. *Non ad discussionem operum Dei, sed ad honorandum Deum* (*Musc.*) *conditi sumus* d. We were created for the worship and service of God, and not to discusse, dispute of, or censure the actions of God. *Non Iudices actionum, sed imperio subditi. Chrys. imp. s.* Wee are the Lords vassalls, and not Judges of his actions. *Non ferenda morositas, non tribuentium Deo justitiæ laudem, nisi quoad sensus eorum pertingit*; Great and intolerable is the insolency of those, who will not acknowledge the Lords justice any further, then they can see reason for it. *Musculus s.* We see how our Saviour doth apply this reason (taken from the will of God) to the hardening of some, and to the illumination of others; As if he would say, it proceeds not from any impotency in God, that all obeyed not the Gospell, but because it otherwise pleased the Lord *Calvin. s.*

Observ. 2. Hence then wee may learne, That the predestinating of some unto life, and of others unto death, doth depend absolutely upon the will of God. He drawes, and then we runne after him. *Cantic.* 1. 3. He addes unto the Church daily such as he will have saved. *Acts* 2. 47. namely, such as were ordained unto life. *Acts* 13. 48. *Rom.* 11. 7. *Non precibus flexus, sed sponte sua communis fecit. Chrys. super.* Hee was not moved to save us, for, or by our prayers, but of his owne free will. *Declarat non aliunde quam ex Dei arbitrio pendere discrimen, quod sapientes excutiant, & idiotæ capiant. Calvin. s.* Our Saviour produceth no other reason but onely the Lords will, why the wise are blinded, and the simple understand the Gospell.

How doth this appeare? *Quest.* 4.

First, this divine *Revelation*, and spirituall knowledge of the word, is not granted to any for their merits, neither can be acquired by study. *Chrysost. s.* The Gospell is not apprehended, or clearly taken up by any humane wit, bnt onely by the illumination of the blessed Spirit. *Calvin. s.* and hence the Apostle saith. *The spirituall man* (and he onely) *knowes all things.* 1 *Corinth.* 2. 14. 15. And againe, *God hath given us his Spirit which searcheth all things, even the deep Mysteries, and hidden things of God,* 1 *Cor.* 2. 10. 12. And therefore if wee cannot understand spirituall things without the Spirit (as is most true because *no man knowes the things of God, but the Spirit of God, and he unto whom the Spirit will reveale them*) And that no man can merit, deserve, or procure the presence of the holy Ghost, by any thing he doth, but that he is given freely of God, to whom he will: Then predestination unto life and light, must needs proceed from the free will, and good pleasure of the Lord. *Answ.* 1.

Secondly, it further evidently appeares that this hiding of the Gospell from the wise, and the revealing of it to the simple, proceedeth from the meere will of God, thus; Because there is no difference in the Object at all; as is cleare thus. *Answ.* 2.

I. All by nature are so blinded, and corrupted (*Psalm* 14. 1. &c. *Rom.* 3. 23.) that none can now save themselves, or their owne soules. And

II. Although it should be granted, that sufficient grace is given unto all (which will be hard to prove) yet here there is no difference in the Object neither: and therefore the difference will be either.

First, in the corroborating and strengthening of the minds of men, against the temptations of the flesh, or world, or Divell. (And this without controversie is the gift of God and a gift not given unto all neither) Or else

Secondly, in that further grace (whereby wee cannot fall, finally or totally. *August de cor & grat*) which is given onely to the Elect. And therefore this grace and strength whereby wee come unto salvation, must needs come from the Lord, and that not of or for our merits, but onely of his owne free grace and love.

Thirdly, it is cleare, that election, and rejection, or predestination unto life, and preterition proceed meerely from the will of God, thus: because the will of God is the first, and the great transcendent rule of all his actions. For *Answ.* 3.

I. The glory of God regulates his will. And

II. His will doth dispose of his decrees. And

III. Ac-

96 III. According to his decrees follow his actions: and therfore his actions proceed from his εὐδοκία & good will: as our Saviour plainly expresseth in the text: *Thou hast concealed these things from the wise and revealed them unto Babes* And why? *Because it seemed good in thy sight: or because thou wouldest.* So elsewhere the Lord saith, I will doe what I will. *Esa.* 46. 10. And againe, the Lord workes according to his owne will. *Daniel* 4.32. Reade further these plain places. *Roman* 19. 15. 18. 22. *Iames* 1. 18. and *Ephes.* 1. 11.

Quest. 5. What doth God here require of us, or what is our duety herein in regard of God?

Answ 1. First, we must not demand or seeke a reason of Gods decree, but rest wholly upon his will, which is alwaies holy, and just, and good: For when a man asketh God a reason of his actions, or decrees, or why he doth thus or thus, it is as much as if the Clay in the hand of the Potter should say, why wilt thou make me such or such a vessell, or of such and such a fashion, as is now in thy heart to doe?

Object. If it be here objected, that the Potter hath reasons why he will, or hath done thus and thus, which the clay or pot cannot understand. I answer.

Answ. 1. First, if the Potter have reasons why hee will make the pot of such or such a fashion, or for such and such an use; those reasons are in his owne will, and deliberation, and not in the difference of the clay.

Answ. 2. Secondly, none denies but the Lord hath his reasons, why the doth hide his Gospell from some and make it knowne unto others, but these reasons are neither revealed unto us, nor to bee enquired of by us, neither are wee able ever to find them out; as is plaine from. *Rom* 11. 33. &c. And therfore here I conceive that *Aristophanes* his Proverbe is worth observing; who saith: ἐπὶ δὲ συνέχεσθαι κρεῖττον ἢ συσχεῖν κακῶς That it is better for a man to sit still, then to rise and catch a fall; better not to enquire and search into the profound and hidden Judgments, and secret decrees of God, then to search, but never be able to finde them out, especially when there is no need at all of that investigation, or possibility to alter the least particle of any of Gods immutable decrees, although we could find them out; but yet more especially, when this kind of search is condemned, and forbidden, at least implicity, and by necessary consequence. And therefore this is the first thing which is required of us in regard of the judgements, decrees and actions of God, not to demand a reason of them.

Answ. 2. Secondly, wee must confesse and acknowledge the Lord to bee most just, in both these decrees, although wee are not able to conceive or comprehend any other cause or reason of them, then his owne will: that is, wee must confesse that the Lord is just in the blinding of the wise, and the enlightning of the simple, in the saving of *Iacob*, and the destroying of *Esau*, and in the receiving of some, and rejecting of others; although in the διότι, wee know not the reason, why the Lord doth it.

VERS. 27. *All things are delivered unto mee of my Father: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father, save the Sonne, and hee to whomsoever the Sonne will reveale him.* Verse 27.

Quest. 1. It is questioned by some, whether God doth most perfectly know himselfe? To which wee answer.

Answ. God doth know himselfe, and that most perfectly, as appeares from this verse; wherein our Saviour saith, that no man knoweth the Son but the Father, neither doth any man know the Father, but the Sonne. Here it is plainely given to the Father, that hee knoweth the Sonne, and to the Sonne, that hee knoweth the Father, Now there is nothing imperfect in God; and therefore the knowledge both of the Sonne in the Father, and the Father in the Sonne is perfect.

There are two things from this verse objected against the Holy Ghost, which I will briefly and severally answer, although in effect they bee but one.

Object. 1. God knoweth the Sonne, the Holy Ghost knoweth not the Sonne; (*For no man knoweth the Sonne but the Father:*) Therefore the Holy Ghost is not God.

Answ. 1. This place excludeth no person of the blessed Trinity, but only creatures, and false gods: And the meaning is this, *None*, that is, no creature or Idoll god, knoweth the Sonne of God, but only the Father: And this opposition is made to exclude creatures, not to exclude the Holy Ghost.

Object. 2. Although the Holy Spirit be God, yet is he not Omniscient, one that knowes all things, for hee knowes neither the Father nor the Sonne: the Father only knowing the Sonne, and the Sonne only knowing the Father.

Answ. This Objection is in a manner the same with the former; and therefore the like answer will suffice for it: I say therefore, that is a Sophisme, or Fallacie, *A figura dictionis*, because this Particle εἰ μὴ, doth onely exclude creatures, and not the blessed Spirit, who perfectly knowes God, 1 *Cor.* 2. 10.

Quest. 2. What knowledge doth our Saviour here speak of, when he saith, *None know the Father, or Sonne?*

Answ. 1. First, *Calvin* thinkes that he speakes of that spirituall and divine knowledge, which is communicated to the creature.

Answ. 2. Secondly, others suppose, that he understands that infinite knowledge, or comprehension of the infinite God, which is only in God.

Answ. 3. Thirdly, our Saviour himselfe is his owne best Expositor, in this verse; *None know either the Father, or Sonne, save only those to whom God reveales them.* To teach us,

Observ. That none can know God without God, Exod 33. 20. and 1 *Cor.* 21. *Iohn* 1. 18. and 1 *Iohn* 4. 12 Except God please to reveale himselfe to men, they cannot know him; as our Saviour often objected to the Pharisees, yee know not the Father.

Quest. 3. Why cannot men know God, except he please to

to reveale himselfe unto them?

Answ. 1. First, because hee dwels in that inaccessible light, that no eye can attaine unto, 1 *Tim.* 6.16.

Answ. 2. Secondly, because he is incomprehensible by nature, *Chrys. imperf. s.*

Quest. 4. Who are blame-worthy in this particular?

Answ. 1. First, those who thinke, that they can attaine unto the knowledge of the Father without the Sonne.

Object. 3. Here it may be objected, that there is a naturall knowledge of God (*Rom* 1.19.20.21.) and therefore a man may know God without Christ.

Answ 1 First, there is a double knowledge of God; namely,

I. Theoricall, and Dogmaticall: and here perhaps they know something. And,

II. Experimentall; and here naturall men are ignorant, and know nothing, because they have not seene God. Our Saviour saith, *Blessed are they that see God, Matth.* 5. 8. because this sight begets an experimentall knowledge of him: And therefore natural men, who never had this sight, can never have this knowledge.

Answ. 2 Secondly, the Dogmaticall knowledge of God is manifold: For the proofe hereof observe, that the knowledge of God is either,

I. Perfect and plenary: and that either,

First, absolutely, to know *Quantus, Qualis est*, how infinite hee is, and absolutely to comprehend, and perfectly to know whatsoever is in him. And thus only God knowes himselfe. Or,

Secondly, respectively, when a man knowes God fully, according to the capacity of the vessell. And thus all the Saints in heaven know God, *Mat.* 5.8. [e]

[e] 1 Cor. 13.12.

II. Imperfect, and this is either,

First, cleare, and bright, and is wrought by the preaching of the Gospel, and the operation of the blessed Spirit, 2 *Corinth.* 3.18. Or,

Secondly, cloudy and darke, and is begot, and bred in naturall men, by the relickes, and sparkes of naturall understanding. And this knowledge is all that a naturall man can have.

Answ. 2. Secondly, they are extreamely too blame, who will judge of God, without the revelation of him by Christ, *Cæcus non judicat de coloribus.* The blind cannot judge or discerne of colours, and yet many who are spiritually blind, will undertake to judge and discerne of God, although Christ never revealed him unto them.

Answ. 3. Thirdly, they are not guiltlesse, or free from blame, who being altogether ignorant of God, dare yet trust in him: For how can a man truly trust in him, whom hee knowes not?

Answ 4. Fourthly, and lastly, they are here blameworthy, who presume to pray, and offer up in sacrifice the Calves of their lips, with the *Athenians, To an unknowne God, Act.* 17. 14. For with what comfort or confidence can we pray, to him whom wee know not? *Rom.* 10. 14.

Vers. 28. Vers. 28. *Come unto me all yee that labour, and are heavie laden, and I will give you rest.*

Sect. 1. §. 1. *Come.*

Our Saviour doth not say, buy or procure this grace and consolation with infinite sufferings and labours, but only *Venite, Come*, a most meane prize: To teach us. 97

Observ. That the condition unto life, faith, and salvation is most easie, *Esa.* 55.1. we must buy it, but without money, or money-worth, *Ephes.* 2.5.8. *Titus*, 3.5.

Quest. How doth the truth of this appeare?

Answ. Thus; namely,

First, because we are saved by faith, and not by workes, *Ephes* 2.5,8. *Tit.* 3.5.

Secondly, because Christ hereby would magnifie his grace, *Ephes.* 1.6. *Rom.* 4.16. *Galath*, 2.21.

Thirdly, because Christ workes in us, that which hee requires of us, *Heb.* 8.8. (from *Ierem.* 31.31.) and *Heb.* 10.16. *Esa.* 54.13. *Rom.* 11.27. from *Esa.* 27.9.

Fourthly, we must doe nothing as a cause of our salvation, *Rom.* 11 6. and 10.6. *Psal.* 81.10. &c.

Sect. 2. §. 2. *Vnto me.*

Observ. Two things might hence be observed: to wit,

First, that there is no way or meanes to come unto salvation, but only Christ, *Act* 4. 12. But of this elsewhere.

Observ. 2. Secondly, that the summe and top of our happinesse, is to enjoy Christ, and to bee brought unto him.

Quest. How is the truth hereof apparent?

Answ. It appears most plainely by these three particulars; namely,

First, because hee is able, and willing to save those who come, or are brought unto him, *Heb.* 7.25. *Qui vult & potest, pater omnipotens est*: Hee that can and will save us, is an Almighty, and all mercifull God, *Musculus* upon these words saith; That there are three things in Christ, *viz.* Δύναμις, ἕξις ἀγαθότης, καὶ φιλανθρωπία.

I. Δύναμις, He who would help others, had need be Potent, able to helpe; and therefore Christ who promiseth to helpe all that come unto him, had need be able (and is indeed most able) to succour, releeve, & helpe, those who doe come.

II. Ἕξις, In this thing, of helping others, there is not onely required *Potentia*, ability to helpe, but also *Legitima potestas*, that is, that hee who helpes hath received free power from God, to save whom hee pleaseth: Now this also is in Christ, for hee saith in the former verse, *All things are delivered me of my Father*; and Chap. 28.20. hee more plainely saith, *All power is given unto me in heaven, and in earth.*

III. Ἀγαθότης καὶ φιλανθρωπία: Hee that promiseth to helpe, save, and succour all that come unto him, must not only bee able to performe his promise, or have free power granted unto him to doe it; but hee must have also a readinesse, and willingnesse of mind, to helpe all such, as hee hath promised to succour: Now who can be more willing then Christ is? who doth not only refresh, and give rest to all, whosoever come unto him; but over and above doth invite,

98

and call those who delay and procrastinate to come: saying, *Come unto me.*

Secondly, because he workes good things in us; that is,

I. He roots, grounds, and setles us in the most holy faith, *Colos.* 2. 6, &c.

II. He reveales his will, his love, himselfe, and his Father unto us; from whence wee have full and compleate joy. Read *Iohn* 17. 3. *Ephes.* 1. 18. and 3. 17. &c. and 1 *Iohn* 1. 1, &c.

III. He guides and directs our feet in the wayes of God, and in the pathes of grace, [e].

Thirdly, because of all other things, hee is the best, and most profitable for us, *Luke* 10. 42. [f].

e Gal. 2. 20. &c.

f Philip 3. 8.

Sect. 4. §. 4. *All ye that labour, and are heavie laden.*

Quest. 1. Whom doth our Saviour meane here by labourers?

Answ. 1. First, those who in the Ceremonies of the Law, or traditions of men, or the workes of the Law, seeke (with great labour, difficulty, and sorrow) the grace of God, the peace of conscience, salvation, and eternall life. These Christ cals unto him, that in him they may find rest, because in those things they can never. *Chrysost. in.*

Answ. 2. Secondly, those who were burdned with their sinnes, and sensible of the wrath of God, for their sinnes: Now of these by and by.

Answ. 3. Thirdly, those who being pressed, both with inward and outward afflictions, and griefes, doe not fall to impatiencie against God, or to blaspheme his name, or become more obstinate and obdurate thereby; but more humble, patient, meeke, and submissive to the will of God: Now these also Christ cals unto him, and promiseth to afford comfort unto them.

Answ. 4. Fourthly, *Laborantes & onusti*, labouring and heavie laden, are one and the same: for κοπιῶντες, yee that labour, signifies not only to labour, but to be weary with labour, and spiritually is to be understood of the labour of sinne: πεφορτισμένοι, yee that are heavie laden, signifies not onely to carry a burthen, but also to be pressed, and depressed therewith: and Metaphorically is to be understood of a thing troublesome, odious, and grievous. From hence then we may observe.

Observ. That without humiliation there can bee no comfort, or none shall bee comforted by Christ, except onely those who are wearied in mind, and depressed and burthened in conscience, by reason of their sinnes. Read 1 *Peter.* 5. 6. *James* 4. 10.

Quest. 2. How manifold is Labour?

Answ. Two-fold: First, of the body, and such sleep sweetly, *Eccles.* 5. 11. This is not here spoken of.

Secondly, of the Mind, and this is two-fold: namely, when a man labours.

I. In affection; and that either,

First, because hee desires that which hee cannot obtaine, or attaine unto: Or,

Secondly, because he feares that which he cannot flee from, or avoid: Or,

II. In sense, when a man grieves and mournes under some burden, which is not pleasing, but painefull, and odious unto him. Now of this more by and by.

Why shall none be comforted by Christ, but those who are laden with the burden, sight, and sense of their sinnes? *Quest.* 3.

First, because untill wee be truely wearied of our sinnes, and humbled for our sinnes, we cannot seeke Christ, or regard him, or desire him as wee ought. A man will never seeke to the Physician for helpe, untill he find and feele himselfe to be sicke: neither will sinners seeke to Christ (the Physician of their soules) untill they bee sensible of the wounds of sinne. *Answ.* 1.

Secondly, because Christ came not to call the righteous, but sinners to repentance; hee was not sent but to the lost sheepe of Israel, and to those who were sicke, *Mat.* 9. 12. Hee was sent, (not to comfort those, who stood in no need of comfort, but) to comfort those who mourne, *Luke* 4. 18. *Answ.* 2.

Who are here to be reproved, and taxed? *Quest.* 4

First, those who rejoyce in the world: Christ is so farre from comforting these, that hee denounceth a woe against them, *Luke* 6. 24. *Answ.* 1

Secondly, those who place their felicity only in the world; not in the Lord. *Answ.* 2.

Thirdly, those who deride the threatnings of God in his word, and are not humbled by them. Reade *Psalme* 94. 7. and 2 *Pet.* 3. 4. *Answ.* 3.

Fourthly, those who are not sensible of their sinnes, nor grieved with the burden of them. Now these are either, *Answ.* 4.

I. Those who doe not thinke themselves to be sinners, as *Esa.* 65. 5. but proudly boast of themselves, *Luke* 18. 11. and in comparison of themselves contemne all others: yea, condemne others as sinners, but not themselves, 1 *Iohn* 1. 9. These are either hypocrites, and proud Pharisees, or morall, civill, honest men. Or,

II. Those who through a blockish stupidity, and insensibility, perceive nothing; neither examining at all, how miserable their estate and condition is, nor what the end of them will be. Or,

III. Those who would not heare, or see their sinnes; and therefore hate the word of God, (instead of being humbled) for reproving of their sinnes: Or,

IV. The Papists who instead of feeling the burden of their sinnes, brag of their workes and merits.

Fiftly, those are here faulty, who hypocritically faine themselves to be sinners, but thinke better of themselves then so; who pretend sorrow and humiliation outwardly in their countenance, but their hearts have not the least sense or touch of their iniquities. *Answ.* 5.

Sixtly, those who are not wearied with labour, who would fight, but not unto blood, *Heb.* 4. 12. who would worke the Lords worke, but not so as to tyre or weary themselves; who are content to be lazie servants, and idle worke-men, but not painefull labourers: Christ will not com-

Answ. 6.

comfort theſe, becauſe God hath curſed them, *Ierem.* 48.10. And therefore if wee deſire conſolation from him, wee muſt labour, and that unto wearineſſe.

Queſt. 5. Are all thoſe who labour, and are weary, or who are weary with labour, happy and bleſſed, or aſſured of comfort and reſt from Chriſt?

There is a double labour; namely,

Anſw. 1. Firſt, mundane, and worldly; and this is two-fold: namely; either,

I. Innate, naturall, and ordained: For,

Firſt, all things are full of labour, *Iob* 5.7. And,

Secondly, God hath ordained, that man ſhould labour, and get his bread with the ſweat of his browes, *Gen.* 3.16. And,

Thirdly, men can expect no bleſſing without labour, neither obtaine any by their owne induſtry, except the Lord bleſſe their labour. Now this labour and paines was impoſed upon, and injoyned man as a curſe; and therefore theſe Labourers are not ſimply happy, neither (as ſuch) have any promiſe of comfort, eaſe, or reſt from Chriſt.

II. Acquired; and thus.

Firſt, ſome labour, and take much paines in ſinne: And,

Secondly, ſome beſtow much care and diligence, and labour in the acquiring of riches, and the gathering of the thicke clay of this world together. Now neither are theſe Labourers happy, except they feele their labour, and grieve for it, and labour to eaſe their ſhoulders of the burden thereof.

Secondly, ſpirituall, in mind, and this is two-fold; to wit, either,

I. Vnjuſtly impoſed; and that either,

First, by Doctors, which are either, { Phariſaical, loving to lay heavie (and unneceſſary) loads of Ceremonies, upon mens ſhoulders, *Matth.* 15.14. *&c.* h. Or. } Acts 13. 10.

Or, { Papiſticall, teaching men to labour, to obtaine ſalvation by the merits of workes, and not by the grace of Chriſt, *Rom.* 10. 3. *Philip.* 3.9. Or, }

Secondly, By the Tempter, Sathan, who accuſeth men, and tempteth them; and by his accuſations & temptations, troubleth and moleſteth them; as wee ſee hee did with Saint *Paul*, 2 *Cor.* 12.8. Now theſe Labourers are bleſſed, if they reſiſt Sathans temptations, and wraſtle manfully againſt them, *Iames* 4.7.

II. Religiouſly conceived; that is, when men are poore in ſpirit, *Matt.* 5. 3.4. and broken and contrite in heart, *Pſalme* 51. 17. And theſe are they, whom our Saviour principally ſpeakes of, and to: And therefore if we deſire to bee made partakers of the reſt and comfort promiſed, we muſt ſtrive thus to labour, and groane under the heavie burden of our ſinnes.

Queſt. 6. What muſt wee doe to attaine unto this labour, which hath a promiſe of reſt and comfort?

99

Anſw. 1. Firſt, we muſt labour to know what our eſtate and condition is; and not deceive our ſelves by falſe perſwaſions, or deſtroy our ſoules by flattering preſumptions.

Anſw. 2. Secondly, wee muſt labour to condemne our ſinnes, and our ſelves for our ſinnes, 1 *Cor.* 11.29. Here:

I. Wee muſt be carefull not to extenuate our ſinnes. And,

II. Wee muſt urge the certaintie of deſtruction (unto our ſelves) for our ſinnes, except wee repent us of them, 1 *Cor.* 6.9. *Gal.* 6.7. For if wee would but preſſe our conſciences, and caſt our ſoules downe unto hell, it would be a meanes to make us riſe the ſooner to comfort, and ſpirituall conſolation.

Anſw. 3. Thirdly, wee muſt labour to be freed from the chaines of ſinne: wee muſt pray, and cry inceſſantly, untill the Lord heare, and anſwer us.

Anſw. 4. Fourthly, we muſt ſeeke for Chriſt, and that earneſtly; for an unfained deſire of him, and a faithfull enquiry and ſearch for him, will make us mourne, and lament, untill we find him. Here two things are implied: namely,

I. Wee muſt ſeeke for Chriſt: For,

Firſt, Wee are commanded to doe it, *Eſa.* 55. 6. And in many places.

Secondly, the Lord promiſeth, that thoſe who ſeeke him, ſhall find him, *Ieremie* 32. 41.

Thirdly, the Lord and Chriſt compla ine upon thoſe, who will not ſeeke him. Reade *Ierem.* 2.13. and 32,33. *Rom.* 10. 21. And therefore, if wee deſire either to pleaſe our God, or to bring comfort unto our owne ſoules, wee muſt ſeeke Chriſt.

II. Wee muſt ſeeke him ſeriouſly, and earneſtly; wee muſt hunger and thirſt after him, *Eſay* 55.1. *Iohn* 7.37. Becauſe, if (with the Church) wee ſeeke him in our beds, we cannot find him, *Cantic.* 3.

Queſt. 7. How many burdens are there, becauſe Chriſt here promiſeth to eaſe thoſe, who doe groane under their burden, and are overladen with it?

Anſw. 1. Firſt, there are temporall burdens: namely,

I. Want, which is either abſolute, when men ſimply are poore, wanting many neceſſary things, or reſpective, when mens deſires are not ſatisfied, although they have food and raiment ſufficient. And,

II. An uncertainty of poſſeſſing, keeping, and enjoying what we have: Many trouble themſelves with this thought and care, that all they poſſeſſe will bee like graſſe upon the houſe top, which quickly withers, fades, and dies: and that it may be, their land, riches, friends, children, and all will be taken away from them. And,

III. The burthen of worldly cares, and of labouring and toyling for the world: of which *Gregory* ſpeaketh (and that not amiſſe) That it is a rough yoke, and a hard burden of ſervitude, to bee under temporall things, to ſeeke after earthly things, to ſeeke to hold theſe fading things, and to feare to loſe, or leave theſe tranſitory things.

100 Secondly, there are corporall burthens, namely of afflictions; and hence when Judgements to
Anſw. 2. come upon any country were ſpoken of by the Prophets, they were called *burthens, as the burthen of Edom, and Moab*, &c.

Anſw. 3. Thirdly, there are legall burthens, to wit, the burthen of the ceremoniall Law; for this *St. Iames* calleth *a burthen, which neither we nor our forefathers were able to beare. Acts* 15.

Anſw. 4. Fourthly, there are ſpirituall burthens; and theſe are either,

I. For our ſeparation from God, or the abſence of God from us. *Pſalm.* 42. 4. and 51. 11. 12. Or

II. For ſinne the cauſe of this ſeparation. And that either.

Firſt, for ſome ſinne already committed, this was *Davids* burthen. *Pſalm* 51. and 38. 4. Or

Secondly, for the daily practiſe of ſinne: this is the burthen of all the faithfull, who grieve daily for their daily tranſgreſſions, whereby their Father is offended. Or

Thirdly, for the remainders of ſinne, or the ſtrength of internall concupiſcence in the heart, this was St. *Pauls* burthen. *Romans* 7. 23. 24. Or

Fourthly, for ſome ſtrong temptation, which lyeth upon a man, and which hee is not able to remove: this likewiſe was the ſame Apoſtles burthen. 2 *Corinth.* 12. 7, 8, 9.

Where hee ſaith, *that there was given unto him a thorne in the fleſh, the Meſſenger of Sathan to buffet him, for the which hee beſought the Lord thrice*, (that is often,) *that it might depart from him.* And yet hee did not by his prayer remove the burthen, but onely obtained the grace of God ſupporting him under it, the Lord onely aſſuring him, *that his grace was ſufficient for him.* Or

Fiftly, for an impotency, and inability to reſiſt the aſſaults of Sathan: and this is the burthen of thoſe, who are taken captive of the Divell at his will. 2 *Timoth.* 2. 26, and who cannot ceaſe to ſinne. 2 *Peter* 2. 14. and this burthen lieth upon the backes of many, and although it bee a very heavy and greevous burthen in it ſelfe, yet they feele it not.

Queſt. 8. How muſt wee beare the burthen of our ſinnes.

Anſw. Not joyfully, or contentedly, but with teares, and ſorrow, and griefe of heart: Hereunto two things are required, to wit,

Firſt, we muſt know our moleſtations, and cauſes of griefe; and that either.

I. Temporall which we may ſee in one kinde or another, in our ſelves or others. Or

II. Spirituall, which are thus to be diſcerned, and knowne, *viz.*

Firſt, from the Law, we may know what diſpleaſeth and offendeth the Lord. And

Secondly, from our owne conſciences wee may know, wherein wee are guilty. Then

Secondly, we muſt humble our ſelves: And that

I. That we live in ſo wicked a world, wherein we are ſtrangers from all true happineſſ. *Corinth.* 5. 1. 8. And

II. That we are thus prone and ſubject to ſinne, and to tranſgreſſe the Lords will.

Some may here Object, this mourning, weeping and griefe for the burthen of our ſinnes, is perillous, hurtfull, yea and leads unto deſperation. *Object.*

It is not ſo, but rather contrary, For *Anſw.*

Firſt, it is neceſſary, becauſe we have ſinned againſt an infinite God, and for our tranſgreſſions, have deſerved infinite torments, which wee ſhall certainly undergoe, except we repent and turne from our ſinnes; now ſinne hath taken ſuch ſtrong and deepe roote in our hearts, that it cannot without labour (& that unto wearineſſe) be expelled and overcome.

Secondly, it is ſafe and ſecure for a man thus to mourne, and humble himſelfe; becauſe God hath promiſed that hee will not breake a bruiſed reed. *Eſa.* 42. 3. And Chriſt hath invited ſuch to come unto him, with a promiſe of mercy. *Come unto mee all ye that are weary and heavy laden, and I will refreſh you.*

What muſt wee labour principally for? *Queſt.* 9.

In regard of our ſelves we muſt labour for ſalvation. *Anſwer*

How muſt we ſeeke for ſalvation? *Queſt.* 10

Firſt, we muſt deny our ſelves, and all merit of ours, confeſſing (with the Publicane) that wee are unprofitable ſervants, *Luke.* 18. 13. *Phil.* 3. 9. yea that we are but unprofitable ſervants, in our beſt ſervice, *Luke* 17. 10. Wee muſt not finde any comfort in any thing we doe, as it is ours, but ſeeke reſt and conſolation in ſome other. *Anſw.* 1.

Secondly, we muſt ſeeke for this comfort in Chriſt alone; as *Cornelius* did. *Acts* 10. 2. *Anſw.* 2.

Thirdly, we muſt weary our ſelves in this labour and enquiry, and that alwayes. *Anſw.* 3.

Muſt we not reſt, and be quiet after wee are come unto Chriſt, or when we are ingrafted into him? *Queſt.* 11

Indeed if once we were truly made partakers of Chriſt by faith, then our worke ſhould bee changed, although not taken away: for as hee who buyes a Mannour doth not feare to looſe it, but yet hath a greater care to adorne, build, hedge, wall, plant, and beautifie it, then hee had before, becauſe it is his. So thoſe who are brought truely to Chriſt, although they feare not finally to looſe him, yet they are frequently carefull to live and walke as becomes members of Chriſt, and to adorne that profeſſion, which they have undertaken, by labouring daily more and more to put off the old man, with the deceitfull works thereof, and to cloth themſelves with that new man, which after God is created in righteouſneſſe, and true holineſſe. *Epheſ.* 4. 22, 23, 24. *Anſw.*

§. 3. *Ego I.* *Sect.* 5.

We may learne hence, that Chriſt gives the onely true comfort. *Pſalm.* 50. 16. *Prov.* 9. 5 And therefore we are commanded only to heare him. *Obſerv.* *Deuter.*

Deuter. 18. All power was given to him. (*Esa* 9.6, 7. *Iohn* 3. 35. and 17. 2. *Colos* 2. 3. *Ephes.* 1. 21. &c.) yea hee was ordained, given, and sent for this end, *viz.* to comfort those who mourne in Sion. *Esa.* 61. 1. *&c.* And therefore all things are to be gathered together in Christ, *Ephes.* 1. 10. There being salvation in no other but in him alone, *Acts* 4. 12.

Quest. Who may receive and reape comfort from this doctrine?

Answ. 1. First, those who are pressed, depressed, and oppressed in the world for Christs sake. *Iohn* 16. 33

Answ. 2. Secondly, those also who are not onely oppressed in their estates, but likewise persecuted in their bodies for Christ. Certainly both these shal bee refreshed. *Psalm* 69. 7. *Rom.* 8. 37 *Heb.* 11. 35. *&c.*

Answ. 3. Thirdly, those who desire and long to learne the way of salvation. *Acts* 2. 37, and 10. 33. Crying out: *Men and brethren what shall wee doe to be saved?* Certainly great joy doth belong unto these, and doth attend upon them. *Acts* 8. 8. 39. and 13. 48.

Answ. 4. Fourthly, those may reape comfort from hence who are oppressed, and burthened with the sight, and conscience of their sinnes; who see

I. Their sinnes to be greevous. And

II. Gods anger to be great. But

III. See not the pardon of their sinnes, neither how to flee from sinne or the wrath to come. For

First, we sinne boldly, yea with greedinesse. *Ephes.* 4. 19. Like *Ahab* who sold himselfe to work wickednesse. (1 *King.* 21. 25.) And yet feare nothing. But

Secondly, at length sinne appeares: As evill juyce, or moysture, or sickly humours lurke long in the body, and are not perceived, untill they come into the ventricle; but then being once there, there is nothing but sickneſſe, and vomiting, and a desire, and a forcing or straining to eject it, and expell it out of the body: like a Drunkard when he hath overcharged his stomacke, never leaves untill hee have discharged it. Or as Theeves or Murtherers, beeing once apprehended, and convicted, are dejected, and mourne, and despaire of mercy: So sinne when it appeares in his true & lively colours to the conscience, workes in the sinner a horrible, and fearfull expectation of wrath and punishment. *Heb.* 10. 27. As we see in *Cain, Genes.* 4. 7. And that sinner *Luke* 7. 38. *&c.* Then

Thirdly, if the conscience being thus fearefully amazed by reason of the sight of sinnes committed, a man should teach the sinner a way how to escape wrath, and to enjoy mercy, would hee not then embrace it? If the Prince should promise to a Thiefe, Murtherer, or Traytor, yea sweare unto him that he shall not perish; would hee not flee unto him, and cleave close unto him, least the avengers of blood, or the justice and rigour of the Law, should attache and apprehend him? *Certes*, those Cities of refuge were Types of Christ; who brings this comfort unto all his, and all those who come unto him; that

I. There is no condemnation unto such, *Romans* 8. 1. And

II. That not one of them shall be excluded or debarred out of heaven. For of al those who were given unto him, not one was lost. And 101

III. That (*Nullum tempus occurrit Deo*) at what time soever they turne unto him, and come unto him, let their burthen bee what it will, they shall find ease, and peace. *Ezech.* 18. 21. *Acts* 17. 30. And hence *David* runnes and confesseth his sinne, *Psalm* 32. 5. and *Paul* 1 *Timoth.* 1. 13. And they finde mercy though their sinnes were great. It is a poore satisfaction for a Subject when he hath offended his Soveraigne, to say *Pœnitet*, I am sorry for it, and I repent me of what I have done: And yet Christ requires no more but this in truth: And therefore great joy awaits those who are truely sorrowfull in soul, and oppressed with the sight & sence of their sinnes. For Christ here promiseth to give them rest and joy.

Answ. 5. Fiftly, they in like manner may hence be comforted, who are sensible of, and sorrowfull for, the insultings of lust, and heate of internall concupiscence; as was *Paul.* 7. 5, 15, 19, 23. For

I. We beginne (ordinarily) to correct some things in our outward life, although but slowly, and that onely in more grosse sinnes; and yet wee thinke it no small matter we have done.

II. But when we encrease in the knowledge of God: then we shall learne.

First, that God is most exactly pure, and perfect, and that not only by nature (in himselfe,) but also in his will towards us. 1. *Peter* 1. 15. Hee is diametrally opposite to all sinne, and hates all with a perfect hatred. *In toto genere.* And

Secondly, that it behoves us to perfect our obedience in al things: not suffering or admitting of any sinne, but esteeming all as poyson, Treason, Rebellion, Murther, or the like things, which are of this nature, that one of them once committed makes a man guilty of death. We must remember that one small spoonfull of poyson will kill, and one chaine captivate and enthrall; and therefore be carefull that no sinne at all raigne or remaine within us. *Romans* 6. 12. Yea Thirdly, then wee shall know, that it is our duety to give our very hearts up unto God. (*Proverb.* 23. 26.) and to conforme them unto the purity, and pure wil of God, nor suffering a wicked thought to lodge or abide there. *Ierem.* 4. 14. but labouring to mortifie all carnall and corrupt affections. Hence

III. The further on wee proceed and go in the way of sanctity, and the greater the measure of our knowledge of God doth encrease; the more sensible we become of the power and strength of sinne, within us: which daily strives and warres against us: Insomuch as,

First, we are not able to prevent or preserve our selves from the temptations and assaults of sin Yea

Secondly, we are not able so to withstand temptations; and snares, but that they daily overcome us, and leade us captive unto sinne. Yea

Thirdly, we are often seduced, and ledde aside of our owne lusts, and concupiscence, which in us rebels against us. *Iames* 1. 14. *Galath.* 5. 17. *Rom.* 7. 23. Yea

102 Fourthly, hence we beginne to feare that wee are evill, and corrupt trees: *Matth.* 12. 34. Because we can neither.

I. Cheerefully and freely, performe any thing that is good. Nor

II. Take heed of, or avoid spots, and blemishes, and staines, in the best workes wee doe. Nor

III. Suppresse our own inherent lusts and concupiscence. Hence

Fiftly, at least we grieve and mourne, that wee thus daily offend our good God with *David. Psal.* 120.5. and *Paul. Rom.* 7. 24.

And hence unfainedly, and frequently desire a new heart, *Psalme* 51.10. &c. These may be comforted with the Lords promise unto *Paul*; My grace shall be sufficient for thee, 2 *Corinth.* 12.9. And with our Saviours here, who hath given his word, *that hee will ease and refresh them*, and give comfort unto them: yea, when they are thus sicke, hee will be a Physician unto them, *Mat.* 9. 17. For either,

I. Hee will take away concupiscence and lust from them: the meanes whereunto, are fasting, prayer, labour, and taming and bringing under the body, 1 *Cor.*9.27. For by these, many temptations are overcome. Or,

II. Hee will give strength to resist them, and his Holy Spirit which shall strive against them, *Gal.*5.17. For conscience often doth put a bridle upon concupiscence; in so much as it cannot, when it would prevaile against it. This victory is most excellent; and undoubtedly the Saints never sinne, *Totâ & plenâ voluntate*, without some struggling and reluctancie of Spirit, when they are first informed, that the thing they are tempted unto, is sinne. Or,

III. If our owne lust or concupiscence should traiterously assault us; then at least Christ will bridle, and restraine us from the act of sinne; and will either hinder it by cutting off the occasions, or by interposing some lets and remoraes; as 1 *Sam.* 25. 32. hee hindred *David* (by *Abigails* comming) from killing of *Nabal*. Or,

IV If wee should fall into any sinne, as the best of the Saints have done, then he will pardon all our sinnes, and so take them away, that they shall never separate betwixt him and us, 1 *John* 2.1,2. And thus wee see, who may draw full buckets of comfort from Christ, this living and ever springing Well.

Sect. 6. §. 6. *Refocillabo*, I will give you rest.

The carefull Physician, doth desire and endeavour to heale, and recover his sicke patient; but he dare not assume, or arrogate thus much to himselfe, *that hee will heale and cure him*; but our Saviour doth, peremptorily affirming, *Refeillabo, I will give you rest.*

*Observ.*1. Hence then observe: That in Christ there is a certaine assurance of comfort. Reade *John* 7.37. and 3. 16. and 13. 28. All his promises are yea, and Amen, 2 *Cor.* 1. And therefore seeing hee hath promised consolation, hee will also performe it. Wherefore let us labour above all things for Christ; for if we have him, we have all, 1 *Cor.*3. 21. Here observe:

Christ promiseth unto the faithfull these things, *viz.*

First, confort against Pressures, and oppressions of the world; and that either,

I. By taking them away, and delivering his children from them: Or,

II. By facilitating of the affliction; and making it either short or light. Or,

III. By giving greater things; that is, peace of conscience, a full assurance of faith, a cheerfull confidence, and perfect patience to undergoe all oppressions and persecutions whatsoever, *Rom.*8.37,38. Or,

IV. By crowning, and rewarding their sufferings with eternall glory, 2 *Cor* 4.17.

Secondly, pardon of all their sinnes; both in regard of the evill of sinne, and punishment, 1 *John* 2.1.

Thirdly, Balme of *Gilead*; hee hath promised to bee our Physician, to cure all our sinnes, and to preserve us in the state of grace, and sanctification, untill hee bring us unto glory. Reade *Psalme* 103.2.3. *Rom.*14. 4. and 1 *John* 3.9.

Fourthly, peace of conscience, and spirituall joy, *Rom.*5.1,2. and 14. 17.

Fiftly, Protection, and direction; he will be a companion in our journey, and a Copartner of our bonds: oh, who would not long, and desire such a Guid, and Convoy, as will not suffer a man to erre, but lead him into the truth nor to be heavie, & heartlesse, sad and sorrowfull in his journey, but will cheere up his spirits, and make him merry? Oh who would not desire this Comforter; and Lord, who can afford unto us every thing that is good, and preserve, and defend us from all evill?

Our blessed Saviour by this promise of giving rest, unto all that come unto him, would teach us; That all that seeke him shall bee rewarded, or shall find him, *Matt.*7.7. *Luke* 6. 24. Hee was sent to those who mourne, *Esa.* 61. 2.3. And hence his mercy is glorified, that he freely gives to those who seeke, not to those who buy grace, or purchase Christ with a price, *Esay* 55.1.2. *Observ.*2.

What doth this *Rest*, or *Refreshing* import, or imply? *Quest.*1.

First, *Corpus æstuans*, a hot, and burning body; as appeares by *Psalme* 66. 12. *Ierem*, 6. 16. and *Act* 3. 19. Thus the soule inflamed with the fire of lust or pride, is refreshed and cooled by Christ (*Rom.* 7. 5. 23. 25. and 2 *Corinth.* 12. 9.) who doth allay, and cause to freese this scorching heate. *Answ.*

Secondly, *Corpus morbidum*, a diseased body: a man sicke of a palsie, cannot walke or worke, but onely lies in bed: now it were a great comfort and refreshing for him, to be inabled to rise, and to walke into the fresh aire. Thus when wee are not able to walke in the wayes of God, or to worke his work; when the good which wee would doe, wee cannot, *Rom.* 7.15.19. Then God wil give us power to runne the race of his Commandements, and to worke his worke; and to obey his

The phrase is borrowed

from the body, and transferred unto the soule, and doth respect a four-fold body, viz.

his will in some measure (*Esay* 58. 13.) yea, them will our Christ refresh us, by giving us that anointing which is holy, and by which wee may be able to doe all things, 1 *Iohn* 2. 20.

Thirdly, *Corpus lassum*, a weary body; principally tired with the troubles and molestations of this life, *Esa.* 28.12. Whether it be,

I. For those things which wee love and enjoy. As *Bucer s.* thinkes. Or,

II. For those things which wanting wee seeke for. Or,

III. For the labours which wee undergoe, and endure in our particular callings.

Quest. 2. It may here be demanded, whether temporall labours shall be refreshed?

Answ. 1. First, there is a labour which is disallowed, and disliked; (*They labour in the wind:*) Therefore this shall not be crowned, or rewarded with the promised *Rest*.

Answ. 2. Secondly, but those who are sensible of their labour, and burthen, shall be refreshed: that is, not by supplying, and satisfying of their thirst, but by taking it away. He who thinkes to take away the drought of a man sicke of a Dropsie, by giving him as much drinke as hee desires, will sooner kill him, then cure him: and therefore to such, drink is not to be given (according to the appetite of the sicke party) but the desire of drinke is to bee abated, and taken away. So the Lord will not satisfie the desires of his children in temporall things, but moderate their love, and desire unto them. Certainly *Eccles.* 2. *Alexander*, *Cræsus*, *Xerxes*, *Cæsar*, and *Solomon*, were never quiet, so long as they sought for content in temporall things: And therefore those that labour in the love of them, or for them, are to be refreshed by abating, not by satisfying of that love, and desire.

Fourthly, *Corpus sitiens*, a thirsty body, or a body wanting the peace of Christ: *Iohn* 16. 33. *Coloss.* 3. 15. *Philip.* 4. 17. Now these Christ will refresh, by giving unto them that peace of conscience, which passeth all understanding. Reade *Iohn* 7. 37. and 2 *Tim.* 1. 16. and joy unspeakeable and glorious, 1 *Peter* 1.8. This is like that Iem, which to procure and purchase, wee should sell all wee have, *Matth.* 13.44,46.

Quest. 3. Who are they that shall not bee refreshed by Christ?

Answ. 1. First, those who being drunke by with a perswasion of their owne righteousnesse, and merits, dreame that they can satisfie the law of God, and that they doe not lye under the burthen of the Law, or of sinne.

Answ. 2 Secondly, Epicures, who neither care for sin, nor feare the wrath of God, but securely contemne and despise both, *Ephes.* 4. 19. The Apostle cals these ἀπηλγηκότες, men who are past feeling.

Answ. 3. Thirdly, those who are so buried, and overwhelmed with the pleasures, delights, and allurements of the world, that they doe not see nor acknowledge their misery, and miserable estate wherein they are, by reason of their sinnes committed against God, and of Gods judgements which hang over their heads for their sinnes; neither once seriously thinke, either of spirituall grace, or eternall glory.

Answ. 4. Fourthly, those who being humbled, and brought to the gates of hell, through a sight of their sinnes, and a sense of the wrath and anger of God for their sinnes; will not come unto Christ, but despaire of mercy, as *Cain* and *Judas* did. Now all these are excluded from this promise of rest: and therefore all they who desire to bee made partakers thereof, must take heed, that they be neither proud Pharisees, nor prophane Epicures, nor blind worldlings, nor contemptuous despairers of mercy, [1].

[1] Chem. harm. pag. 742. cap. 56.

VERS. 29.30. *Take my yoke upon you, and learne of me, for I am meeke, and lowly in heart; and yee shall find rest unto your soules. For my yoke is easie, and my burden is light.* *Vers.* 29. 30.

§. 1. *Take my yoke upon you.*

Christ cals all to come unto him, and promiseth that hee will refresh those who come: But lest wee should thinke, that hee requires no conditions on our part; hee now addes, that the yoke is to be taken upon us, and that we must be taught of him: For as hee shewes himselfe to be unto us a Governour, and a Doctor, so hee requires that wee should be, 1. Subjects. 2. Disciples. *Sect.* 1.

First, wee must be subjects, and take our Saviours yoke upon us: The phrase is borrowed from the wood of oxen, or which is worne by them, when they plow; and it signifies rule and government, absolutely binding, governing, and restraining: As if our Saviour would say, think not with your selves, that you are called unto liberty, or unto an Anarchy; but unto my obedience and service. To teach us,

Observ. That it behoves all those who hope in Christ, to submit themselves to his rule, and government, *Deut.* 10. 12. and 13.4. and *Ierem.* 5.5. and 28.13. *Lament.* 3.27. and 1 *Pet.* 2.16.

Quest. 1. Why must all, who hope for rest from Christ, submit themselves unto his service?

Answ. 1. First, because we were redeemed by him, for this end, that we might serve him in righteousnesse, and true holinesse, *Luke* 1 74,75. *Titus* 2. 14. and 2 *Corinth.* 5.15. and *Heb.* 9. 14. and 1 *Peter* 2.24.

Answ. 2. Secondly, because this is the scope of our profession, to serve Christ, 1 *Thessal.* 1.9. *Rom* 6. 18. 22. and 8. 14. Hence comes obedience to be the fruit of faith, *Heb.* 11. 7. *&c.* because faith subjects the heart unto Christ, *Gal.* 2. 20. and 2 *Cor.* 10.5.

Answ. 3. Thirdly, because this is the end of all preaching, that people might obey Christ, *Rom.* 1. 5. and 16.26. and 1 *Pet.* 4.6. and 2 *Cor.* 10.4. *&c.*

Answ. 4. Fourthly, because this was the end of the promises of blessings: Many gracious promises are made

are made in the word, and all for this end that people might be more stirred up thereby unto obedience. *Exod.* 23.23,25. *Deuter.* 11.13. *Levit.* 26 *Deuter.* 28.

Quest. 3. How manifold is the yoke of Christ?

Answ. Two-fold, namely,

First, of Discipline, and correction; for the Lord chastens every sonne whom hee receives. *Heb.* 12.8.

Secondly, of Doctrine or obedience. Now true Religion doth bind us to the obedience of those things which are to bee done, and which are to be beleeved. For

I. It obligeth the consciences of men, so that they dare not sinne, or disobey God: Hence the feare and service of God are sometimes conjoyned together. *Deut.* 10.12. And therefore the phrase (of *Serving*) is evilly understood, for some sort of worship or for voluntary obedience, according as we list, and when we list: but wee owe unto God the debt of obedience, and therefore there is a necessity of service: we must not serve God, as one Neighbour helpes another, who will lend when they please, but will not acknowledge any debt: but we must confesse our selves to bee the Lords Servants, and bound to doe more then we are able, & therfore when we have done all we must confesse our selves to bee but unprofitable servants. *Omne tulit punctum*, he doth understand his Masters will aright, who hath learnd to conjoyne these two together, *Servire liberè & ex officio*; to serve God with a free, ready, willing, and cheerfull heart, with a filiall affection, and without any servile compulsion: and yet in thus doing confesse that it is his duety to doe what hee doth.

II. It obligeth the outward life, as well as the conscience: For we must not live to our selves, but to Christ. 1 *Peter.* 4.2. *Rom.* 14.7. *&c.* and 6. 11, 13. and 12. 1.

Sect. 2. §. 2. *Learne of me.*

As we must be Subjects, (as was shewed in the former Section) so wee must bee Disciples, as comes now to be considered, wherein we must observe that,

First, Christ teacheth unto us the necessity of learning; we must be taught. And

Secondly, he shewes that he is the onely true Doctour and Teacher: opposing himselfe,

I. To the Pharisees, who taught salvation by the Law, without Christ. And

II. Perhaps to the wisedome of the flesh, and humane reason. And

III. To the Doctrines of the flesh and world. But

IV. Most certain it it, is, that Christ here is opposed, to all other Teachers, as weake and invalide in regard of him, who onely is able to teach us the truth truely. *Matth.* 23.8.10.

Observ. Hence then learne, That we must bee made the Disciples, and Schollers of Christ; and submit our selves to be taught by him. *Esa.* 54. 13. *Ephes.* 4.21. *Iohn* 6.68.

Quest. 1. Why must we be made the Disciples, & Schollers of Christ?

Answ. 1. First, because it is necessary that we should be taught: no man is borne learned (neither is any borne holy, in corrupt nature,) the Philosophers who were most learned had Children born unto them who were most ignorant of all literature. For Nature gives us two things, but the third it cannot, namely, it gives,

I. Strength of body. And

II. A towardlinesse, and readinesse of mind. But

III. Learning it cannnot give; that beeing obtained onely by study. And therefore wee being naturally borne ignorant, it is necessary that wee should be taught.

Answ. 2. Secondly, because it is necessary that we should be taught by Christ, none else being able to teach us; as is cleare; in a fourefold regard; namely

I. *Respectu Doctrinæ*, in regard of the Doctrine, which is the knowledge of God. *Iohn* 17.3. But this onely Christ teacheth, and knoweth *Luke* 10. 22. *Iohn* 1.18.

II. *Respectu subjecti*, in regard of the Subject, for wee are not onely to be taught in our eares (for so man could teach us) but also, and principally in our hearts, and so onely the Lord of the Spirits teacheth us. *Ierem.* 31.33. and 32. 40. *Luke* 24.32.

III. *Respectu Officij* in regard of his Office; for Christ was ordained to preach. *Luke.* 4.18. *Deuter.* 18.15. *Iohn* 3.2.

IV. *Respectu gratiæ, communicatæ & impressæ*, in regard of grace communicated, and imprinted, for knowledge is a light. 2 *Cor.* 4. 6. And Christ and his Father are the light, and the givers of light; as appeares by *Luke* 2.32. *Iohn* 1.9. and 1 *Iohn* 1.5. and *Iames* 1.17. and *Iohn* 5.35.

And therefore seeing Christ is onely able to teach us the true knowledge of the true God, and alone able to teach the heart, yea ordained and appointed by God his Father to preach unto us, and to communicate unto us spirituall light, and knowledge, it is then necessary that we should be taught by him.

Quest. 2. How many wayes doth Christ teach us?

Answ. 1. First, hee teacheth us by the preaching of the word. *Heb.* 1.1. whence

I. It is called a light, to guide and direct our paths *Psalme* 119.105. And

II. We are directed, and sent thereunto. To the *Law, to the Prophets. Esa.* 8.20 And

III. We are commanded to seeke the sence and meaning of the Law of the Ministers; God himselfe endowing them with knowledge, and sending us then unto them. *Malach.* 2.7. Yea

IV. It is hence called *the mighty power of God unto salvation.* 1 *Cor.* 1.18.21. And therefore if we desire to know, whether wee be taught by Christ or not; let us seriously, and heartily examine, whether wee bee good hearers of the word or not. *viz.*

First, are we reverend hearers; doe we tremble in the hearing of the word, because it is Gods & not mans? *Esa.* 65.2. or doe we sleight and despise it?

Secondly, are wee industrious hearers: hearing daily, and treasuring up in our hearts what wee heare? *Matth.* 13, 51.52. Or are we sluggish hearers

hearers, who heare, but carry nothing away of all that we heare.

Thirdly, are we profitable hearers, not onely remembring what wee heare, but practising carefully what we remember? *Luke* 8.15. Or are wee obdurate, and perverse hearers, who will neither learne, nor practise what is taught?

Answ. 2. Secondly, Christ teacheth us by his holy Spirit in our hearts, thereby converting us unto himselfe. 2 *Corinth* 3.16. and without this our hearing is unprofitable *Heb* 4.2. And therefore St. *Paul* prayes for the Spirit of Revelation. *Ephes.* 1.18. But this wee cannot hope to obtaine, except we deny our owne hearing, and the worke of the Minister, and expect spirituall light and knowledge onely from the Lord, by the operation of his blessed Spirit. Some hope to be taught by the word, although in the hearing thereof they look no further at all, then either to their owne diligence in hearing, or ability, and capacity of understanding and taking up what is delivered, or to the faithfull, and powerfull delivery of the word by the Minister: now these cannot expect to be taught by Christ, because both our hearing, and the Ministers preaching will bee like water spilt upon the ground without the operation of the Spirit of God: for except he give the encrease, *Pauls* preaching, and *Apollos* watering will bee fruitlesse. That Noble Souldier and godly *Centurion* certainly was convinced of this truth, when he said and that unto *Peter* himselfe: *Wee are all present here before God, to heare all things that are commanded thee of God.* (*Acts* 10.33.) whereby he intimates that the word is Gods, the work is Gods, the message is Gods, the direction is Gods, yea the blessing that comes by hearing is Gods also And therefore if we desire to know, whether wee be taught by Christ or not, let us examine these three things. *viz.*

I. Doe we desire with our hearts and Spirits (when we come to heare the word,) that we may be taught by the holy Spirit of God? or doe we trust to our own hearing, or the Ministers preaching, not thinking at all upon the operation and assistance of the Spirit?

II. Doe we in our hearing lay aside all respect of the man who speakes unto us, contemplating and beholding onely the Lord in his word?

III. Whether are we sensible of internall light within in our hearts, Or are wee yet in darkenesse?

Answ. 3. Thirdly, Christ teacheth us by his workes, either towards us, or our brethren, or others: And thus he teacheth us two manner of wayes, namely,

I. *Afflictionibus*, by his judgements, and afflictions, he teacheth us to know sinne. *Micah* 7.9. and to see the plague in our owne hearts. 1 *King* 8.38 And therefore if wee desire to know whether wee be taught by Christ or not; let us examine whether our afflictions, or the afflictions of others, have reduced and brought us home unto him, and that,

First, by the examination of our consciences. And

Secondly, by the hatred of our sinne. And

Thirdly, by the operation of reconciliation with God. And

Fourthly, by the corroborating of our resolution to lead a new life. And

Fiftly, by an augmentation in sanctity, and uprightnesse.

II. *Beneficiis*, by his mercies, and blessings; and thus he doth excite our love and thankfulnesse unto himself, and proves, whether we know how to use these aright or not? And therefore let us examine.

First, whether do we use temporall blessings as servants, or as Masters, and Lords? Many are slaves unto their riches, and possessed by their possessions.

Secondly, whether are wee thankefull unto God for his mercies, shewing it by our Liberality and good workes? 1 *Timoth.* 6.18. Many care for nothing, but that their estates may encrease: but *Sic crescere est macrescere*, thus to increase is indeed to decrease, and thus to grow fat in body or estate, is to grow leane in soule, like the Israelites who had *Quailes* and *Manna*, but leannesse within; their bodies were stalled and their soules starved. But if we desire to approve our selves to be taught by Christ, we must labour daily to increase the fruits of righteousnesse and Religion; like good Trees, who bring every yeere more fruit then other.

Fourthly, Christ teacheth us, by his example: *Answ.* 4. *Christi actio, nostra instructio*, and therfore if we be the Disciples of Christ we must labour to be like our Master. *Luke* 6.40. yea to be like minded. *Philip.* 2.5. and to walke even as hee also walked, 1 *John* 2.6. And to learne of him, in this verse. Hence two Questions spring up *viz.*

How many sorts, or kinds of imitation are there? *Quest.* 3.

Imitation is fourefold to wit, either,

First, φυσικὴ, Naturall; this is a counterfeiting or imitating of nature, and is the chiefest part of the art of Limming, or painting; for the Painter doth imitate in all things the same variety, which nature doth, although hee cannot infuse life into his Picture, as nature hath done in the party pictured. For the painter can goe no further then colours, and as farre as they will goe he will imitate nature very neare. *Answ.*

Secondly, τεχνικὴ, Artificiall, which doth not so much imitate nature, as art, and cunning workemanship; and of this kinde are the endeavours, and imitations of wit and learning in any Art. Thus many strive not to imitate the life of *Virgill*, or *Cicero*, or *Livy*, or to draw their pictures, but to imitate their Poetry, eloquence, and stile.

Thirdly, Mixt of the other two, which is an imitation partly Naturall, & partly Artificiall: when somethings are derived from nature, some from Art, as the Painter often doth.

Fourthly, ἠθικὴ, which is an imitation of vertue, and piety, as also of the profession & kinde of life: thus the Posterity of *Iacob* followed a Pastorall life as hee did, and the

Rebek-

106 Rechabites followed their Fathers customes in abstaining from wine: And unto this particle belongs the imitation of the Saints.

Quest. 4. Wherein must wee imitate Christ?

Answ. 1. First, some of Christs actions are Miraculous: as to fast 40. dayes, to turne water into Wine, to walke upon the Sea; to restore unto life, and the like; now these are not to be imitated. But because some are of opinion, that Christs Miracles are to be imitated, I therefore confirme our assertion thus.

I. Every imitation should be undertaken in a possible thing; but it is impossible to expresse the Miracles of Christ, or to performe such miraculous workes as he did; Therefore Miracles are nor to be imitated.

II. That which is unprofitable, and whose successe is desperate is not to be undertaken; but to imitate the Miracles of Christ is such (for what profit or good can a man reape by undertaking a thing, which he knowes he can never accomplish, neither will ever be able to bring to passe) And therefore the Miracles of Christ are not to be imitated.

III. that which is wicked should not bee undertaken, But it is wicked thing to imitate the Miracles of Christ: Therefore they are not to be imitated. Christ by his Miracles, separated and differenced himselfe from all mortall men, as the true *Messias* promised to the Fathers; as was shewed before *Verse* 4, 5. where Christ shewes to *Iohns* Disciples, that hee is the true promised, and expected *Messias*, and proves it by his Miracles: because he did those great workes which were only proper unto the *Messias* to doe. And therefore it is a great diminution of Christs glory, for man to imitate that, which is onely proper for the *Messias* to do by his owne power. Indeed Christ gave power to his Apostles, and some holy Martyrs, to worke some Miracles: but yet this is but a rotten foundation, to build an ordinary imitation of Christs upon: For

First, that power was extraordinary; and therefore no rule for an ordinary imitation.

Secondly, that power was given unto them by Christ, they had it not of themselves: and therefore these Miracles are not to bee imitated by those who will confesse, that no such extraordinary, and speciall power is given unto them by God, or Christ.

Thirdly, we have presidents, and examples, that the Apostles and some of the holy Martyrs wrought Miracles; but we have neither power to doe so, nor precept to strive to doe so.

Fourthly, although we reade of some Miracles, which were done by these, yet we no where reade that either Apostle or Martyr did undertake any such thing of himselfe, or of his owne free accord; that is, would worke Miracles when they pleased, and how they pleased, or of what sorts they pleased: For certainly in the working of Miracles they were directed, moved, and stirred up by the holy Spirit; and therefore their action is but a bad ground, or proofe for those who ordinarily will imitate these extraordinarie Miracles.

Secondly, some of Christs actions are agreeable to his calling; he was not made a Iudge here, nor a King; and therefore hee would not call for fire from heaven. Wherefore such actions doe not conclude for other vocations: As for example, Christ was not a temporall King, or Iudge; therefore amongst Christians, there must be neither King nor Iudge; follows not. For in the Church and Common-wealth are Kings, and Magistrates, and great men; and it is necessary that there should bee such. Christ was poore, and yet substance, possessions, and riches are sometimes requisite (*ad decorum*:) And therefore it is an errour for any, to enjoyne poverty upon all; and grosly false, that all men are equall in a Christian Common-wealth, as the Anabaptists hold. *Answ.* 2.

Thirdly, some of Christs actions were Morall, and some admit of of a Morall application, and all these are to be imitated by us: As, *Answ.* 3.

I. Christ was a Lambe without spot, not tainted with any sinne at all, either in action or affection. Thus wee should labour to cleanse our selves from all pollutions, both of the flesh and spirit, 2 *Corinth.* 7.1.

II. Christ devoted himselfe wholly up unto the service of his Father; yea, offered up himselfe unto his Father for us: So wee should labour to offer up our selves, as a living and acceptable sacrifice unto God, *Psalme* 40.7.

III. Christ patiently endured the Crosse, and under-went the shame, *Heb.* 12.2. So wee should patiently beare the Crosse for Christs sake, *Mat.* 16.24.

IV. Christ after hee was dead rose againe: So wee should labour to rise to new obedience.

V. Christ ascended into heaven after his Resurrection: So wee should labour to ascend in our hearts, and affections, setting them upon heavenly things, *Colos.* 3.1. *Philip.* 3.20.

VI. The life of Christ was generally holy, and repleni shed with all vertues, 1 *Iohn* 3.3. And herein wee should labour principally to imitate him. He was meeke (in this verse) so should we be. He was humble, *Philip.* 2.5. so should wee be. He was patient in adversity; he was beneficiall, and helpefull unto others; hee was loving unto all; he was constant in the preaching, and profession of the truth; hee pardoned his enemies; hee prayed for his Persecutors; hee was subject to his earthly parents, and obedient to his heavenly Father, even unto death: In a word, there is no vertue, either Morall, or Theologicall, but wee have the example of it in him. And therefore, there is great reason, that we should bee carefull to obey this his Precept, and learne of him.

§. 3. *For I am humble and meeke.* *Sect.* 3.

Why doth Christ propound his humility, and meeknesse unto us? *Quest.* 1.

First, for our example; because as was shewed before, hee teacheth us by his example. Hence I might observe: That Christians should labour (by Christs example) to be meeke, and humble: *Answ.* 1.

But

But I passe this by, entreating the Reader onely, to marke what was said before, *Chap.* 5. *vers.* 3. and 5.

Answ. 2. Secondly, Christ propounds his humility, and meeknesse unto us, to teach us his nature in teaching: Or, that hee is a Doctor, meeke and gentle; *Observ.* for he was humble two manner of wayes, *viz.*

I. In his life and conversation. And,

II. In his Doctrine, *Ne deterreamur præconio Majestatis, Gualt. s.* Now that Christ was a gentle and meeke Doctor, appeares thus. He was meek,

First, in his Doctrine which he taught. The Gospel which he preached, was a Proclamation of free mercy; hee exhorting men to come, and to buy, and that without money, or money-worth, *Esay* 55. 1. Hee desired, but that men would feele themselves hungry, and thirsty, and then come unto him, and he profered, and promised, to feed and refresh them, *John* 7.37.

Secondly, hee was meeke in his manner of teaching; for hee besought sinners to be reconciled to their Father, and his Father, 2 *Corinthians*, 5. 19.

Thirdly, hee was meeke in the using of his Disciples and Schollers; for hee laid downe his life for them, and in his life had a great care of them.

Fourthly, he was meeke in his Person; for he under-went all that was laid upon him. Reade *Esay* 53.

Quest. 2. How many degrees of Humility are there?

Answ. First, it is a great degree of Humility, for a man to humble himselfe to his superiour, and better. It is a greater for a man to humble himselfe to his equall; but the greatest of all is, for a man to humble himselfe to his inferiour and unequall; for this hee learnes of Christ, and herein imitates him, who submitted himselfe to *John*.

Secondly, it is a great degree of Humilitie, for a man to be humble in his words; It is a greater for him to bee humble in his workes; but the greatest of all, is for a man to be humble in heart. Now in all these we imitate Christ, and all these wee learne of him: For he was humble in his words, *Psal.* 22.6. Hee was humble in his deeds, as appeares by his washing of the Apostles feet, *John* 13. He was humble in heart, as in this *verse*.

Thirdly, it is a high degree of humility, when we repute our selves to be as we are, or no better then we are; but is a much more high degree, to repute our selves to be such, as wee should be; if the Lord should leave us unto our selves.

Fourthly, it is a great degree of Humility, for a man to be humbled for the evils and sinnes, which he hath committed; it is a greater for him to bee humbled for the good workes and duties omitted: But the greatest degree of all, is for a man to bee humbled for the perturbations, distractions, coldnesse, and infirmities which attend upon him, and molest him in the performance of good actions.

The degrees of Humility are many, but the principall are these, *viz.*

Fiftly, it is a very high degree of Humility, when a man is humbled for his defects, weaknesses, and wants in spirituall things; it is a much higher degree, to bee humbled for an abundance of vertues, and a great measure of grace (as a tree who stoops the lower, the fuller and better loaden with fruit it is) But the highest degree of Humility is, when a man humbles himselfe, according to the example of Christ, *John* 13, 14, 15. that is, although eminent and great, both in place and vertue, yet he thinkes no office of love too base, or meane, to doe for the least Christian, though never so much inferiour to him. 107

§. 4. *For my yoke is easie.* *Sect.* 4.

How many sorts of yokes are there? *Quest.* 1.

First, there is *Jugum Sathanæ, & peccati*: The *Answ.* 1. yoke of Sathan and sinne; this is a heavie yoke, and unto this all men are subject, untill they come unto Christ, and take his light yoke upon them, *Luke* 11.22 and 2 *Timoth.* 2.26.

Secondly, there is *Jugum hominis*, the yoke of *Answ.* 2. man; and this is two-fold, to wit,

I. Pharisaicall, which was contrary to the Gospel. And this Christ promiseth (*verse* 28.) to take off from all those, who feeling themselves burdened therewith, would come unto him: For there is an Antithesis betweene the yoke of the Gospel, and the Pharisaicall yoke of Traditions.

II. Papisticall, which is contrary to Christian liberty, and consists in Ceremonies, and Traditions; whereof there are three sorts; namely,

First, *Mala illata*, things which are simply evil, and yet brought into the Church: as Invocation of Saints, and adoration of the Eucharisticall bread.

Secondly, *Adiaphora corrupta*, things which being indifferent in themselves, are corrupted by them, and so corrupted imposed upon the Church; as Confession, the use of the Crosse, and Marriage, which must be beleeved to be a Sacrament.

Thirdly, *Necessaria depravata*, things which are necessary in themselves, but polluted and corrupted by them; as the Sacraments, good Workes, Prayer, and Fasting.

Thirdly, there is *Jugum Dei*, the Lords yoke; *Answer* 3 and this is two-fold, *viz.*

I. *Afflictionis*, the yoke of affliction; now this God hath promised to take from the necks of his children (*Esay* 9.4. & 10.27. & 47.6.) And to put it upon the necks of the wicked; that those who will not beare the yoke of obedience and service, may beare the yoke of correction and punishment, *Ierem.* 28. 13.

II. *Legis*, the yoke of the Law; and this is two-fold; namely,

First, *Ceremoniall*, this was to continue only untill Christ came, and by his death was abolished; for when (giving up the Ghost) hee cried, *Consummatum est*, *It is finished*, then was the Law of Ceremonies abrogated; And *Act.* 16. the Apostles shew, that wee are free now from this yoke.

Secondly,

108 Secondly, Morall, which must continue for ever, *Psalme* 1.19. And herein are two things, *viz.*

I. The matter of this yoke; namely, *Obedience.* And,

II. The manner of this yoke, namely, *In the feare of the Lord*; that is, wee must not onely labour to doe whatsoever the Law enjoynes, and eschew what it prohibits, but wee must doe it with a filiall, and religious reverence and feare.

Answ. 4. Fourthly, there is *Iugum Christi*, the yoke of Christ: and this the Text speakes of.

Quest. 2. How manifold is the yoke of Christ?

Answer. Two-fold; namely, *Crucis, legis*, the yoke of Affliction, and Evangelicall obedience: For Christ requires these two things of all, that belong unto him; namely,

I. That they should suffer all, that hee laies upon them. And,

II. That they should doe whatsoever hee requires of them. And both these are included, in *Matth* 16. 24. where our Saviour commands us, *To take up our Crosse, and follow him.*

Quest. 3. What yoke doth our Saviour here speake of?

Answ. 1. First, some say, that he speakes, *De jugo legis*, of the yoke of the Law only.

Answ. 2. Secondly, some say, that he speakes, *De jugo Crucis*, of the yoke of the Crosse only.

Answ. 3. Thirdly, I conceive that Christ speakes directly, and immediately, of the yoke of the Law, and Obedience; and implicitely of the yoke of the Crosse; because hee both assists us, in doing that which he requires, and in bearing of that which hee imposes, as followes by and by: And therefore wee are commanded (*verse* 28.) to submit our necks to both these yokes; and in this *verse* (for our comfort) our Saviour pronounceth them to be both *light.*

Quest. 4. Why doth our Saviour call the yoke of the Law, and Crosse, *his yoke*; for *my yoke is easie?*

Answ. 1. First, hee cals the yoke of the Law *his*, for these causes; namely,

I. Because he did co-operate, and concur with the Father, in the giving of the Law, *Opera Trinitatis, ad extra sunt indivisa*: And therefore without doubt, Christ had a hand in the promulgation and pronouncing thereof; and so in that regard may justly call it *his yoke.*

II. Because it was confirmed by him: hee openly protested, that he came not to destroy, or abrogate, but to ratifie the Morall Law, *Matt.* 5. 17. &c. He came not to free Christians from the obedience hereof, but obligeth them to obedience thereunto: For his will is his Fathers will, and his Commandement, his Fathers Commandement; and therefore in this regard it may be called *his yoke.*

III. Because it was borne by him, and absolutely performed and kept by him: *Take my yoke upon you, &c.* As if hee would say, the yoke that I have borne my selfe; *for it is easie*, I having perfectly kept, and obeyed it. And thus also it may be called *His.*

IV. Because he tooke away the rigorous, and impossible conditions thereof: It was said (before his comming) *Fac hoc & vive, doe this and live*, and without the full and perfect obedience thereof, yee shall not live; but Christ hath mitigated this rigorous Law, and now assured us, that for his sake God will accept of the will for the deed. And therefore for this his mitigating, and dispensing of the hard conditio s of the Law, it may be called *his yoke.*

V. Because he gives us power, (in some measure) to obey and observe it. *For my yoke is easie*; as if he should say, the yoke of the Morall Law which was imposed upon you by my Father, and confirmed by my selfe, is an easie yoke to you, because I will enable you to beare it; and that which therein you cannot doe of your selves, I will doe with you, and for you. It is my yoke, because I beare the greatest weight of it; and therefore refuse not you to undertake it; for what with that which I beare my selfe, and what with the strength I endue you withall, your burden is but easie, and your yoke light: And thus also it may be called *Christs yoke*, because hee beares one part himselfe (as followes by and by) and gives us grace and strength sufficient to beare the other part, with joy and comfort.

VI. It may justly be called Christs yoke, because he rewards the obedience thereof: As is most plainely laid downe in the two former *verses*, where he promiseth to refresh, and to give both spirituall and eternall rest, to all those who submit their necks to this yoke; and labour constantly and perseverantly, to performe absolute, perfect, and universall obedience to this Law. And thus we see in what regards our Saviour cals the yoke of the Law *his yoke*, for these causes, *viz.*

Secondly, our Saviour cals the yoke of the Crosse and Affliction, *his yoke.* *Answ.* 2.

I. Because the crosses and afflictions which wee suffer, are imposed upon us by his will and permission; For without that no enemy, or calamity could touch us.

II. Because we beare the Crosse by his example; therefore it is called *his yoke.*

III. Our Saviour cals our crosses and afflictions, *his yoke*, that thereby a difference may be observed, betweene the scourges of wicked men, and the crosses of beleevers; for *these* are *his yoke*, but not *those.*

IV. The Crosse is called *Christs yoke*, because he hath sanctified this yoke by his owne body, which on earth was subject to crosses, afflictions, and persecutions for us.

V. Because our Saviour doth so moderate our afflictions, and crosses, by the aid, assistance, and comfort of his holy Spirit, that they become light unto us: therefore they are called his yoke.

How doth our Saviour say, *that his yoke is easie and his burden light*, seeing that he saith, *Matth.* 7. 14. *That strait is the gate, and narrow is the way that leads unto life*: and therefore, *verse* 13. commands us *to enter in at the strait gate*: And againe, in the 12. *verse* of this Chapter, hee saith: *That the kingdome of heaven suffereth violence, and the violent only take it*, who strive to enter therein by force: And *Marke* 10. 25. hee saith, *that it is easier for a Camell to goe through the eye of a needle, then for a rich* *Quest.* 5.

man

man to enter into heaven?

Answ. 1. First, to the last place I answer, that it is said to bee impossible, for a rich man to enter into heaven; not because riches are evill in themselves, but because the perverse and corrupt nature of man doth so use (or abuse) them, that they become an impediment unto them, and hinder them from submitting of their necks to Christs yoke, and from bearing joyfully and willingly his burden.

Answ. 2. Secondly, *Chrysostome. s.* answers, that the way to heaven is hard *Ignavis*, only to idle, and sloathfull men; and not to those who are industrious and painefull: A sluggard thinkes a light burden heavie, but a laborious man makes nothing of a hard taske.

Answ. 3. Thirdly, but the Objection simply is true, that the way unto life eternall is hard, and full of labour, and cannot be walked in, much lesse, walked through, to the end, without toyle and travell, as is plainely expressed in the places objected, *Matth.* 7. 14. and 11. 12, and appeares evidently thus: Wedlocke is a sweet bond, where both husband and wife draw in one yoke: but yet a bond, it is a pleasant burden, *Conjugium a Jugo*, it is no other then a yoke, and full of thorny cares, and labours; although so delightfull, and pleasing, that neither husband nor wife would desire to bee freed from that bondage. Thus howsoever the faithfull may (and doe:) thinke this yoke of Christ sweet and pleasant, (as followes by and by) yet in it selfe it is full of labours; yea, and so full, that the righteous are hardly saved. For,

I. The way that leads unto heaven is very obscure, and therefore hard to finde, and easie to loose, yea it is very slippery, and therefore except we be carefull, and heedfull of our steps, we may easily fall.

II. The burthen that is laid upon our backes to beare, is heavy, and (which addes to the weight thereof) we must beare it long, even so long as we live; for otherwise we beginne in the Spirit, and end in the flesh, and so come short of our reward.

III. The workes of Religion, and the duties required of us, both in regard of God, and our brethren, and our selves, are very hard and heavy, as every one will find that undertakes the taske.

IV. Our Spirits are naturally both weake and dull, except they be awakened, and quickned by a continuall and renewed worke of the holy Ghost, yea

V. Our enemies are both many and strong that labour to pul us out of this yoke, & leade us aside from this way. And therefore these things considered, we must needs confesse, that the way of active and passive obedience which leades unto heaven, and this yoke of Christ, is in it selfe, heavie, and hard.

Answ. 4. Fourthly, our Saviour doth not say that his yoke is easie and light to all, but onely to those who learne of him to be humble and meeke, and of Saint *Paul*, to want and abound, and in every estate and condition to be contented.

Fiftly, one and the same thing may bee easie and hard, light and heavy, to one and the same man in regard of a divers time; that is, the yoke and burthen of Christ, may seeme (and be) heavy to a fresh water Souldier, and new beginner, who is not yet acquainted with that spirituall joy and inward comfort that attends upon the righteous who are strong in the Lord: but in time, it becomes pleasant, delightfull, and light, by exercise, and practise, by a growth and encrease in knowledge, grace, and strength. For it is most true, that nothing is more difficult to flesh and blood, than to bear the yoke of obedience, and affliction; yea nothing is more miserable, than a Christians life, if we look upon the present condition, (1 *Corinth.* 15. 19.) But yet this double yoke seems sweet and easie to the spirit of the true beleever, and strong Christian, by reason of that gracious operation of the good spirit of God, who doth so form and fashion the regenerate unto the obedience of the will of God, that when once they have had a taste and rellish of Christ, then nothing seems hard or difficult unto them, which is imposed by him. 109

Answ. 5.

Answ. 6. Sixtly, the commandements of God, and yoke of Christ, are in themselves, and in their own nature sweet and delightfull (as follows by and by) but in regard of our frailty, and proneneſse unto evill, they are difficult and unpleasant.

Object. 1. But against the Text it will be objected, By the yoke of Christ we are brought into afflictions, and subjected unto them: and therefore it is *Jugum grave, a heavie*, not *a light yoke.*

Answ. 1. First, the yoke of Christ doth subject us to no greater evils, than are naturally, and daily incident to all (the life of man in generall being full of calamities.) And therefore the crosse that attends the yoke, doth not prove it to be simply heavie; seeing it induceth no greater miseries to the righteous, than Nature it self doth to the wicked.

Answ. 2. Secondly, those evills & calamities which Nature subjects wicked and worldly men unto, are very heavie, grievous, and evill unto them: but the afflictions of those, who undergo the yoke of Christ, shall be changed into glory, and recompensed with a glorious reward: and therefore they are not heavie, *Mark* 15. 21.

Answ. 3. Thirdly, the crosses of the servants of Christ shall be so mitigated, that they shall not hurt them, 1 *Cor.* 10. 13. And therefore they are not heavie.

Object. 2. But it will be objected again, If it be a *Yoke*, and a *Burthen*, then how can it be *light*? and if it be *light*, then how is it a *Burthen*?

Answ. 1. First, the speech is figurative, and the phrase borrowed from a yoke, and naturall burthen.

Answ. 2. Secondly, our Saviour by this phrase, doth neither conceal the burthen, nor silence the sweetnesse of it; but conjoyns them both together, calling it both (*Jugum & Suave*) a yoke, and a sweet yoke. *Onus apposuit, & leve adjecit. Chrys.* He no sooner telleth us, that it is a burthen, but he adds withall, that it is but light. Men joyn Oxen together with a yoke, and Camels with a bridle or halter, that they may be as burthens.

110 But we must note, that there are two sorts of men who impose these burthens; to wit, I. Some put a yoke upon others, and oppresse them under the yoke: As the Spaniards do with the Indians, and as *Pharaoh* and *Reboboam* did do. Now Christ is no such imposer of a yoke. II. Some have a care of those who are under, or in the yoke, that they may not be oppressed, but have rest and comfort. And thus did God, *Exodus* 23. 12. and *Deuteronomy* 5. 14. and thus doth Christ, who promiseth to refresh them under the yoke, and ere long to give rest, and freedom from the yoke, *verse* 28, 29. And therefore although it be a yoke, yet it is neither heavie, nor hard.

Object. 3. The nature and condition of this yoke, prove it to be both heavie and hard; for hereby we are taught to hate all sins (although some be as dear as hands and eyes unto us) yea to forsake all to follow Christ, *Luke* 14. (although riches be the good blessings of God:) yea to take up our crosse, and bear it patiently, (though never so great) yea to be humble and meek (although our humility sharpen the pride and cruelty of others against us.) And lastly, this yoke injoyns us to deny our selves, *Matth.* 16. 24. which deniall begets in us mourning and sorrow, and deprives us of all joy and solace. Wherefore, how can this yoke possibly be said to be light, that hath these five sharp properties and conditions in it? *viz.* First, a hatred of all sins whatsoever. Secondly, a renouncing of all temporall things whatsoever, if they hinder us from Christ. Thirdly, Patience in all afflictions and crosses whatsoever. Fourthly, humility and meeknesse, though we be therefore contemned by others. Fiftly, self-deniall, and an absolute devoting of our selves up to the will of Christ.

Answ. Notwithstanding these harsh seeming conditions, and tart qualities of this yoke, we say that it is light (according to the word of Christ in this verse) and that in many regards: *viz.*

First, it is light, in regard of our duty; because it is our duty to perform the office of servants unto the Lord, and he requires no more of us. Servants will say often (complaining of hard and cruell Masters) that it never grieves nor troubles them, to do what becomes a servant to do, but their Masters impose that upon them, which belongs not unto them to do, and that troubles them much. Now in this regard, the yoke of the Law is light, because Christ therein requires no more of us to do, than becomes us as we are children and servants.

Secondly, the yoke of the crosse is light, in regard of our deserts; short and light, momentary, and mercifull are all our afflictions, in comparison of that which we have deserved. Thirdly, light is the yoke, both of the Law and Crosse, in regard of that yoke which the Lord might have laid upon us. The Lord hath despoticall and lordly power over us, both in regard of our Creation and Redemption, in which regards he might have imposed upon us, (if he had pleased,) far heavier burthens, and more insupportable yokes, than he hath done. And therefore do but compare, what the Lord commands us to obey, and to bear with that which he might have imposed, in respect of his absolute and transcendent power over us, and then we shall confesse, that his yoke is easie. *Iohn* the Cardinall *de Medicis*, who afterwards was Pope *Leo*, being restored unto *Florence*, by the force and power of the Spaniards, having been before 18 yeers in exile, invented this device: His Impresse was a Yoke, which Oxen use to bear, and the Motto, *Suave*; signifying thereby, that he was not returned to tyrannize over his Country, nor to revenge the injuries done him of his enemies, and factious Citizens; but rather to shew that his government should be gentle with all clemencie. And thus in regard of Christs great power over us, and gracious and milde governing of us, we may safely conclude, *That his yoke is easie*, and that he rules us with a soft and an easie hand.

Fourthly, Christs yoke is easie, both in regard of the Ceremoniall and Morall Law, imposed by God. I. In regard of the Ceremoniall Law, and the multitude of Ceremonies, and Legall Traditions contained therein, the yoke of Christ is light and sweet. II. In regard of the Morall Law, Christs yoke is easie: Here observe a difference between the Law and Gospel; for although they be both yokes, which Gods puts upon our necks to bear, yet they are thus differenced, that *Iugum Legis*, the yoke of the Law is importable, or so heavie, that it cannot be born, *Acts* 15. 10. but *Iugum Euangelii suave*, the yoke of the Gospel is sweet, facile, and light. The Law requires perfect obedience of man, and that by his own proper strength, and threatens with a certain curse, him that shall transgresse the least of all the commandements. But the Gospell doth conferre the holy Ghost upon the Elect, by whose power and gracious operation they are enabled cheerfully to obey the Lord; and doth also cover all their defects and failings with the perfect obedience of Christ. And thus that, which is impossible to flesh and blood, becomes easie to the regenerate, by the aid of that good Spirit, by whom they were regenerated, as follows by and by.

Fiftly, the yoke of Christ is easie, in regard of the Doctrine thereof. For I. The Doctrine of Faith doth teach us to be saved by free grace, and that we need not seek for many Mediatours, or by the multitude of laborious Ceremonies to come unto salvation, (as the Law did) but to seek unto one Mediatour, and to lay hold upon salvation by him. And therefore in regard of this Doctrine, Christs yoke is easie. II. The Doctrine of Charity doth teach onely to love one another: Now is not this easie? Certainly, love facilitates and makes all things light: and therefore seeing *Omnia vincit amor*; That love overcomes with ease, the greatest difficulties; *Et nos cedamus amori*; let us yeeld to this Euangelicall Doctrine of love, and then we shall think Christs yoke to be but easie. III. The Gospel teacheth us, that Christ by himself, without either help, or price, or merit from us, purchased our Redemption, *Iohn* 1. 12. and 8. 36. *Rom.* 8. 2. and 1 *Iohn* 5. 3, 4. Now to be freed and delivered out of the captivity of Satan freely by another, without any ransome paying of our own,

own, is certainly a pleasing Doctrine; and therefore in regard thereof, Christs yoke is easie. IV. The Doctrine of obedience teacheth nothing but that which Nature it self teacheth to be good; and therefore in this regard also, Christs yoke is easie. To leade a vertuous life, flying from all sin and wickednesse, is a thing that may easily be born by any man: for what grievous thing doth he impose upon the necks of our Mindes, (saith *Gregory* 4. *Moral*) who commandeth to shun every desire that troubleth, who admonisheth to decline the laborious journeys of this world, and to abstain from drunkennesse, murder, theft, anger, rebellion, and the like, which the light of Nature condemns as great vices? Nay, what can be sweeter than this yoke, and lighter than this burthen, (saith *Hilary*, *Can.* 2.) or more to be approved, than to abstain from wickednesse, to be willing to do good, to be unwilling with evill, to love all, to hate none, to obtain things eternall, and not to be taken with these transient things? And thus Christs yoke is easie, in regard of the Doctrine thereof; which, although it be grievous to Nature, yet it is agreeable to the light of Nature, and easie in regard of Grace.

Sixtly, Christs yoke is easie, in regard of the yoke of sin and satan: *vita vitiosa gravior. Chrys.* A vitious life is more laborious and burthensome than a vertuous. There is no burthen heavier than the conscience of sin, and none lighter than a good conscience: there is no punishment greater than the punishment of sin, neither any reward greater than that which shall be conferred upon those who bear Christs yoke: A man can serve no worse Master than Satan, nor better than Christ: and therefore how great is the folly, and madnesse of those, who refuse to bear Christs yoke, and in the mean time willingly submit their necks to Satans. Thus *Chrysostome* saith that the yoke of Christ is light, sweet, and easie, compared with the yoke of sin, which is born by wicked men, (*Chrys. s.*) And he proves it thus: I. Because sin is a most heavie burthen; according to that of the Prophet *David*, *Mine iniquities are gone over my head; and as a heavie burthen they are too heavie for me*, *Psalme* 38. 4. And *Zachary*, chap. 5. verse 7, 8. saith, *The burthen of sin is like a Talent of Lead, which presseth a man down to the ground, and will not suffer him to rise.* II. Because Christ is a most sweet and gracious Lord: and therefore *David* exhorts all, but to taste and see how good and gracious he is, (*Psal.* 34. 8.) and then they will never refuse to submit their necks to his yoke. III. Because the sweet pleasures of sin, and delights which carnall and wicked men finde in the service of satan, will all vanish away as a dream in the night, *Wisdom* 5. 6, 7, &c. But the sweetnesse of Christs yoke endures for ever; for the bearers thereof shall have peace of conscience, and internall joy here on earth, and eternall felicity and happinesse in the kingdom of heaven. IV. Because the end of wicked workers is death and destruction, *Rom.* 2. 4. and 3. 6. and 6. 23.

Seventhly, the yoke of Christ is light, in regard of his example, for he hath born it himself: Ordinarily a man doth not think his own burthen so heavie, as he would think another mans: that is, a man carrieth with more ease and willingnesse, that which is his own, than that which is anothers: and to take a great deal of pains for our selves, is not so troublesome or irksome unto us, as to do the like for another. Now Christ bare the yoke and burthen for us, and that willingly, thinking it (out of his love to us) to be but light and easie, and therefore we should not think it hard, to bear our own burthen, or unwillingly submit our necks to that yoke, which in duty we ought to carry. Besides by Christs bearing of this yoke, it is become more easie unto us: For I. We see that it is a yoke which may be born, because our Christ hath born it. And II. It is made lighter unto us, by Christs bearing thereof. The yoke that cattell do bear, is very heavie when it is new and green, but when it is dry, and somewhat worn, it is more soft to be suffered, and more light to be carried: And therefore our blessed Saviour would not incontinently after his birth burthen us with the yoke of his Law, but first did carry it some three and thirty yeers himself, that it might become seasoned, and more light unto us. For what hath Christ commanded us to do, that he hath not first done himself? what yoke hath he cast upon our backs, that he first hath not born upon his own shoulders? If he commanded us to fast, he fasted: if he commanded us to pray, he prayed: if he commanded we should forgive, he pardoned: if he commanded us to love, he loved: if he commanded us to dye, he died. And therefore let us look upon Jesus, the Author and finisher of our Faith, and think that we saw him with this yoke upon his own neck, and this burthen upon his own back, bearing and carrying them for our sakes and examples, that is, bearing them himself, that so they might become easier unto us; & that seeing he carried them, we may not refuse to bear them, but be incouraged to undergo thē, because if the Master did carry them, then well may the servant; if he did bear them for our sakes, then we may wel bear thē for our own. And thus the yoke becomes easie unto us by Christs bearing of it.

Eightly, Christs yoke is easie in regard of the short, small and momentary time that it lyeth upon us. A Porter thinks a heavie burthen light, if he be to carry it but to the next dore, or a little way off. No man thinks much of great toil, and travell, if it be but of short continuance. And therefore in this respect, Christs burthen is light: The yoke of the Crosse is but momentary, (as *Paul* himself saith) our light afflictions, which are but for a moment, (2 *Cor.* 4. 17.) where the second is an Exegesis of the first. Was *Pauls* afflictions light? No, but very heavie, as appears most cleerly by the 8, 9, and 10 verses of that same Chapter. Then why doth he call them light, if they be heavie? Because *Magna brevia*, they were but short and momentary. The life of man is like the Day of an hireling (saith *Iob*, 7. 1.) And therefore who will think either the yoke of the Law, or the burthen of the Crosse, to be heavie, seeing they are to bear them but a day, yea (in regard of eternity) but a moment? Life is short, & our labour is of the same length &

112 Laſt; for when once the night of death approacheth, then all tears ſhall be wiped off from our faces, then our yoke, and burthen ſhall be taken off, and we ſhall be made happy and bleſſed, by the enjoyment of eternall reſt, *Rev.* 14. 13.

Ninthly, the yoke of the Law is light & eaſie, in regard of the purity thereof; for the Law of Chriſt is pure, and all his Commandements are holy and juſt, and good. *Moſes* Law did allow of Divorcements, and Vſury: *Pharaoh* granted to the *Egyptians* by a Law to be theeves. In *Lycurgus* his Lawes, man-ſlaughter was not chaſtiſed. By the Law of *Solon Solonius*, Adultery was diſſimuled: *Numa Pompilius* held it lawfull for a man to conquer, as much as he could take, although hee could pretend no other colourable title at all unto it, then the purchaſe by dint of ſword. The *Lydians* uſed no other Marriage then this; that he who firſt could allure a maid unto folly, and entiſe her unto fornication, ſhould bee her husband. The *Baleares* commanded, that the Bride ſhould not be given to the Bride-groome, before the next kinſman had uſed and defloured her. Theſe and ſuch like Lawes wee may juſtly ſay, were hard, heavie, and grievous; but the holy and ſacred Law of Chriſt, is ſo right in the things it doth admit, and ſo pure and ſincere in the things it doth permit; that it doth neither ſuffer vice, nor conſent to the vicious man. And therefore may be called light in this regard.

Tenthly, Chriſts yoke and burden is light and eaſie unto the faithfull, in regard of that love which they beare unto him; for love (we know) makes all things light, the propertie thereof being to turne the rough into plaine, the cruell to gentle, the bitter to ſweet, the unſavourie to pleaſant, the angry to quiet, the malicious to ſimple, the groſſe to adviſed, and alſo the heavie to light. Hee that loveth, neither can murmure at them, that anger him; neither deny that they aske him; neither reſiſt when they take from him; neither anſwer, when they reprove him; neither revenge if they ſhame him; neither yet will be gone, when they would ſend him away. What doth hee forget, that doth love with all his heart? what leaveth hee undone, that knoweth not but to love? whereof doth hee complaine, that alwayes doth love? In a word, the heart that loveth entirely without compariſon, much more is that pleaſure that he taketh in love, then the travell that he paſſeth, or taketh in ſerving, [k].

[k] Guevara, pag. 48. Familiar Epiſtles.

Eleventhly, Chriſts yoke is light and eaſie, in regard of the ſweetneſſe thereof: for there is ſuch a change wrought in the affections of the faithfull, after they are once brought unto Chriſt, that they thinke his word no longer to be a har ſaying (*Iohn* 6. 60.) but rather as honey unto their taſte; delighting more in the ſervice of Chriſt, then ever they did in the ſervice of ſinne, the joy of the one being ſolide, the other light and vaine.

Twelfthly, the yoke of Chriſt is eaſie, in regard of the helpe wee have to beare it; although without this aſſiſtance the yoke be heavie. If a Father ſhould command his child, to take up ſome great blocke, and carry it in; he would anſwer that it is too heavie for him to beare; but if the Father take it up, and bid him to ſupport, and beare up the end thereof, then the child wil ſay, that it is light; becauſe his Father carries the greateſt weight by much.

Thus our bleſſed Saviour doth not compare his bleſſed Law to Timber, Stone, or Iron; but onely to the yoke, becauſe all thoſe things may be carried by one alone: but to draw the yoke, of neceſſitie there muſt be twaine: To teach us, that even at the preſent houre, when the good Chriſtian ſhall put downe his head under the yoke to carry the ſame; forthwith on the other part, Chriſt puts himſelfe to helpe him. None calleth Chriſt, whom he doth not anſwer; none commend themſelves unto him, whom hee doth not ſuccour; none doth travell, or labour for him, whom hee doth not helpe; For hee who commandeth us to take up this yoke, he himſelfe doth helpe us to beare it. With ſuch a Guid as this, who can loſe his way? with ſuch a Pilot as this, who feares drowning? with ſuch a Captaine as this, who deſpaireth of victory? with ſuch a Companion as this, what journey can bee tedious? with ſuch a Copartner, and Fellow-helper as this, what yoke can be heavie? If any ſhould ſay, ah, but Chriſt is now in heaven, and hath left us to beare the yoke alone: I anſwer, wee are not alone, for hee hath given unto all thoſe, who willingly ſubmit their necks unto his yoke, a bleſſed Comforter, even his ever-bleſſed Spirit, to be with them; who,

I. Strengthens, and enables them to beare the yoke of obedience, and in ſome meaſure to performe acceptable ſervice unto the Lord. And,

II. *Corroborates*, and ſtrengthens them with patience, to beare the yoke of the Croſſe, making a way for them to eſcape out of all afflictions, and laying none upon them, which is above their ſtrength to beare. And,

III. Affording unto them ſuch a meaſure of peace, joy, and ſpirituall comfort, in all their doings and ſufferings, that nothing can deject or caſt them downe; but in all theſe things they are more then Conquerors, through him that loves them, *Rom.* 8. 37. *&c.*

Laſtly, our Saviours yoke is eaſie, in regard of the reward, *Duo ſunt quæ faciunt opus facile: Primo affectus operantis. Secundo pretium rei adipiſcendæ. Iacob. de Val. Pſal.* 118. That is, two things make a worke eaſie: to wit,

I. The affection and love, which the Workeman hath unto the worke; as was ſhewed before.

II. The excellency, and worth of the thing, which we deſire to obtaine, or the greatneſſe of the reward which ſhall be conferred upon us for the worke: If a Porter ſhall be deſired to carry a heavie burden; yea, and ſomething farre, yet he refuſeth it not, neither is diſcouraged with the weight thereof: but rather thinkes it light and eaſie, if his reward therefore ſhall be extraordinary: Now we know, that great is the reward which ſhall bee given to all thoſe, who faithfully and cheerfully beare this burden (as

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is plaine from 2 *Corinth.* 4. 17. and *Hebr.* 11. 26. and 12. 2. and *Luke* 22. 28. &c. and 2 *Tim.* 2. 12. and *Act.* 5. 41. *Rom.* 5. 3. and 8. 37.) yea, that there is no comparison betweene the worke and the reward: For what comparison, or proportion is there, betweene a corporall worke, and a spirituall reward, a temporall worke, and an eternall reward, an earthly worke, and an heavenly reward, a momentany worke, and a perpetuall reward, an imperfect worke, and a perfect reward, a finite worke, and infinite reward, a corruptible worke, and an incorruptible reward? And therefore in all these regards, wee may say with our Saviour, in the Text, that his yoke is easie, and his burden is light. 11.

Reasons of the Authors brevitie, in the following Chapters.

CHRISTIAN READER, *I thought good to give thee notice, that when (at least, to mine) I had finished the eleventh Chapter, I heard (which I professe I knew not before) that both* Calvin, Musculus, Marlorat, *and* Gualter, (*which thou maist see, I made some use of*) *were in English, with divers others (which I never saw) upon this Gospel. And therefore this is one cause,* Reason 1. *why I have left my former Method (which was more long) and given thee only some few Notions upon some few verses of every Chapter, which followes; for the most part omitting more verses, then I have touched upon; and in those which I have pitched upon, being very short; sometimes raising but one Observation, or solving some one Question, or answering some one Objection out of a whole verse.*

Againe, my intent at first, was to imitate and follow D. Mayer, *who hath observed some speciall things out of every Booke of the New Testament, in some Chapters opening but three verses, in some sixe, in some eight, in few or none at all above ten; leaving thus elbow-roome enough for whosoever shall come after. Thus (in imitation of him) I have also done, touching upon halfe a score, or a dozen verses, or there-abouts, in every Chapter, taking only up a few gleanings after him.* S. Augustine *saith, this is a reason of writing, and printing Bookes, and consequently of reading them:* Vt sic bonæ notiones, quasi virgulis limatis figantur, ne ut aves avolent; *that so good notions may be held, as it were, with Lime-twigs, and not like birds flye away, as they often doe, when a man only heareth them.* Reason 2.

This was another cause of my printing these short Collections, and Observations upon this Gospel; that so those things, which in my reading and study I met with all, and which (in my weak judgement) were worthy of observation, might not be lost, but rather be made (by publishing them to the world) publikely profitable. Reason 3.

CHAPTER XII.

Vers. 5. VERS. 5 *Or have yee not read in the Law, how that on the Sabbath dayes the Priests in the Temple prophane the Sabbath, and are blamelesse?*

Quæst. WHether is it lawfull to worke, or not, when the case stands so, that either we must worke, or there is a morall certainety, that the fruits of the Harvest will receive a sensible hurt, to the prejudice of our life or livell-hood?

Resp. In this case it is not only lawfull, but also our dutie to work, and we breake the Sabbath, except we breake it: Christ here saith, *That the Priests, labouring in the Temple, did prophane the Sabbath, and yet were guiltlesse.* How so? prophane, and yet guiltlesse? Because those their Temple workes, (had it not beene on such occasions) would have beene a prophanation of the Sabbath. The sense of a Law, is the Law; now according to the Letter of the Law, the killing of sacrifices, and other Temple-workes, were to see too, a profanation of the Sabbath; but in the true meaning they did sanctifie, and not prophane it. Right so: In case of necessitie wee prophane the Sabbath, except we prophane it: For both necessity herein hath no Law; and besides it doth adde a new relation to the worke wee doe; not a new *Ens*, but a *Modus entis*. And there is not the greatest toyle in the world, but in this sense, it is a keeping of the Sabbath holy: For the Sabbath was made for man; (that is) not onely for the very being of man, but for his wel-being: and therefore whatsoever by necessitie, without fraud, or covin, is to be done on that day for the com-

114 comfort of man, that now is turned into a very Sabbath worke: If any desire to see this Question discussed thorowly, I referre him to Mr. *Pembles* obscure places explained, *Chap.* 18. *pag.* 375. I conclude that no understanding Christian will (I thinke) make question, but that upon some urgent occasions, and enforcing necessities, a man may worke: as for example; if a fire should breake forth upon the Sabbath day in divine service, or Sermon time, it were undoubtedly lawfull to labour to quench it, although it could not be done without paines, and also without taking us off, and from the religious duties of the Sabbath. If those who live in a fenny country, should have a Wall, or Banke breake upon the Sabbath day, through which the water entring, both Cattell and houses should be in imminent danger to be lost and laid waste, without present and speedy helpe: In such a case, certainly a man may work; yea, if they doe not, they neither understand our Lords will, nor performe the duties of the Sabbath.

Vers. 7. VERS. 7. *But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltlesse.*

Sect. 1. §. 1. *Volo, I will.*

Question What is meant here by *I will?*

Answ. 1. First, *Volo misericordiam ostendere* (*Hier.*) I will shew mercy. From whence I might observe, that salvation proceeds from the meere mercy of God: But I passe this by.

Answ. 2. Secondly, *Volo ut misericordiam ostendatis inter vos* (and thus the most expound it) I will have you to be mercifull one towards another. Hence observe:

Observ. That true obedience is to bee performed according to the will of God, *Matth.* 6.10. and 7. 21. and 12.3. *Rom.* 12.3. *Ephes.* 5.10.15. and 1 *Thessal.* 4.3.

Sect. 2. §. 2. *Volo misericordiam, I will have mercie.*

Observ. Wee may learne hence, that mercy is the best Religion, *Iames* 1.27.

Quest. 1. Why doth not the Lord say, *Volo justitiam, I will have justice?*

Answ. 1. First, lest hee should seeme to seeke himselfe, and not us.

Answ. 2. Secondly, because Iustice in it selfe doth convince the conscience.

Answ. 3. Thirdly, because many would have justice, and not mercy; and therefore that we might learne of our Father to be mercifull, hee saith, *I will have mercy.*

Answ. 4. Fourthly, because mercie doth both approve, and regulate Iustice.

Quest. 2. Why must we be mercifull?

Answ. 1. First, because *Deus vult*, God will have us mercifull, and his will must rule us.

Answ. 2. Secondly, because Charitie is the summe of Religion, *Matth.* 22.39. and 1 *John.*

Answ. 3. Thirdly, because herein wee imitate our Father, who is a God of mercy, *Luke* 6.36.

Answ. 4. Fourthly, because wee have obtained mercy from our Father; therefore we must be mercifull to our brethren, *Mat.* 18.22.

Answ. 5. Fiftly, because otherwise, we neither can bee assured of mercy from God or men, *Matth.* 5.7. and 7.2. and *James* 2.13.

Sect. 3. §. 3. *And not sacrifice.*

Quest. 3. What is the meaning of these words?

Answ. 1. First, some understand them *Absolute*, simply and absolutely; of a negation and rejection of sacrifices: but God is not contrary unto himselfe, abrogating sacrifices, before Christ (the Antitype) came.

Answ. 2. Secondly, some understand these words respectively; and that either,

I. *Comparative* comparatively, as if he would say, I desired mercy rather then sacrifice, and knowledge rather then burnt offrings, *Hos.* 6. 6. Or,

II. *Exceptive* as if hee would say, I covenant for sacrifice without mercy, *Esay* 1.11. *&c.* These two last interpretations in generall, differ but little; but particularly they may be thus distinguished: to wit,

First, in the sacrifices of the Jewes, the former expositon seemes to approve of sacrifices, although mercy bee better; as the worke of *Martha* was good, but *Maries* was better, Luke 10.4. As if the Lord would say, I approve of your sacrifices, but yet mercy is better then sacrifices: but this interpretation is not now to be admitted, because Christ being come, all the sacrifices are ceased.

Secondly, the latter exposition rejects all things where charity is wanting: As if our Saviour would say, in the commanding of sacrifices I would have mercy, because this is the end, that is but the meanes. Hence then note.

Observ. That the outward worship of Religion, without faith and charity, is not pleasing and acceptable unto God.

Quest. 2. What duties of Religion doth the Scripture expresse to bee unpleasing unto God without faith and love.

Answ. 1. First, without these, the sacrifices were not pleasing, *Esay* 1.11.15. and 66.3. *Ierem.* 6.20. and 7.22. *Hos.* 9. 4. *Amos* 5.21. *Mich.* 6.6. *&c. Psalme* 50.8. and 51.16. and 40.6.

Answ. 2. Secondly, fasting without these is not pleasing *Esay* 58.3. *&c. Zach.* 7.5.

Answ. 3. Thirdly, all our prayers are ineffectuall without these, *Prov.* 15.8.29. and 28.9.

Quest. 3. Why will not outward worship alone please God?

Answ. 1. First, because God being a Spirit, hee must bee worshipped in spirit, and in truth, *John* 4.24.

Answ. 2. Secondly, because a man may performe outward duties, and externall worship, and yet in his life and conversation disobey God (1 *Sam.* 15. 22.) But none are pleasing unto him, but those who labour sincerely to obey him.

Answ. 3. Thirdly, because our sinnes doe so pollute our best actions, that nothing is pleasing unto God, so long as our sinnes are not purged by faith, *Hag.* 2.15. *Prov.* 21.27.

Quest. 4. Who are here to be blamed?

Answ. 1. First, those who trust in the worke wrought,

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or in the bare performance therof: for this may be done both without faith and love.

Answ. 2. Secondly, those who perform outward profession, without inward subjection; who will both pray and hear, and yet not submit their wils unto the will of God, but continue to walk after their own hearts lusts.

Answ. 3. Thirdly, those who make a profession of Religion, and in the mean time hate, envie, injure and oppresse their brethren, *Abak.* 2. 4. *Esa.* 61. 8. Many think to hide their oppressions, & wrongs done under a pretence of Religion, like the Pharisees, who made longs prayers, that they might the more unsuspectedly prey upon poor widows.

Vers. 10, 11, 12. Vers. 10, 11, 12. *And behold, there was a man which had his hand withered; and they asked him, saying, Is it lawfull to heal on the Sabbath daies? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep; and if it fall into a pit on the Sabbath day, will he not lay hold of it, and lift it out? How much then is a man better than a sheep? wherefore, it is lawfull to do well on the Sabbath daies.*

From these three verses, two or three generall Questions may be considered of.

Quest. 1. Why did the Lord appoint a Sabbath, or day of rest; and that too upon the seventh day?

Answ. 1. First some Jews are of opinion, That the Sabbath being the seventh day, was appointed to be kept holy, because it is *Saturns* day, which is evill and unlucky to begin any work in. But this is a heathenish superstition, to seem to worship those things for fear, which are thought to hurt; as *Tullius Hostilius*, the third King of the Romans made the Quartane Ague, and Fear and Paleneſſe, Goddesses. The Lord taught his people otherwise, that they should not be afraid of the Stars of heaven, nor worship those things which God had given for the service of men, *Deut.* 4. 19.

Answ. 2. Secondly, the speciall reason why the seventh day was kept holy, was grounded upon the Lords example, that rested upon the seventh day, after the works of the Creation were finished.

Answ. 3 Thirdly, divers Reasons may be yeelded, why it was necessary that a day of rest should be appointed for the people of God; namely,

I. This day was appointed and given, *ad destructionem erroris*; for the destruction of errours, because the Lord did foresee, that divers in the world would make question of the beginning, and creation thereof; as they which say, (2 *Pet.* 3.) *Where is the promise of his comming?* for convincing their errour, the Lord commanded this day to be kept as a monument of the Creation.

II. It was given to instruct us in the faith of our Redemption, to signifie that Christs flesh should rest in the Grave, according to that, *My flesh shall rest in hope, Psalm.* 16.

III. It was given to prefigure the truth of the Promise, both in our spirituall rest from sin, (*Damasc. de orthodox. fid. lib.* 4. *cap.* 24.) as also in our everlasting rest in the Kingdom of God, *Cyril in Ioan. lib.* 4. *cap.* 51. Now in heaven we look for rest from three things, (according to *Thomas*) namely, First, *A laboribus hujus vitæ*, from the labours of this life. Secondly, *A tentationum concussione*, from the trouble of temptation. Thirdly, *A diaboli servitute*, from the service of the devill. 115

IV. It was ordained *Ad inflammationem amoris*, to inflame our love, that being free from worldly labours, we might the better attend upon God.

V. It was given, *Ad opera pietatis*, for the works of piety: for otherwise some would be so covetous, that they would never leave working for gain. (*Thom. in opuscul.*)

VI. This day was ordained, that the bodies should be refreshed by this rest: for some through their unsatiable greedinesse, could scarse have afforded any rest unto themselves, especially unto them, who were at the command of others, as children and servants; *Simler. ſ. Exod.* 20.

What things in the Sabbath were Ceremoniall, and Temporall; and what Morall, and Perpetuall; and what Mysticall? *Quest.* 2.

First, these things in the Jewish observation of the Sabbath, were Ceremoniall, namely, I. The prescript of the day, The Seventh day. II. The manner of keeping it, with the sacrifices, oblations, and other rites. III. The strict prohibition of all kinde of works, even concerning their meat, as in gathering, and preparing of Manna, (*Exod.* 16.) yea it was not lawfull upon that day, to kindle a fire, *Exod.* 35. 3. and that under pain of death; for, he that gathered sticks, was stoned, *Num.* 15. 4. The Sabbath was a shadow of our spirituall rest in Christ, and of Christs rest in the grave. In all these respects, the Sabbath was Ceremoniall, and bindeth not us now. *Answ.* 1.

Secondly, these things also in the Sabbath are Morall, and Perpetuall; namely, I. The rest and relaxation of the creatures from their ordinary labour; which was not the chief and principall, but *Accidentalis finis*, the accidentall end of keeping the Sabbath, that so they might the better attend upon the service of God. *Calvin.* II. The Sabbath was instituted specially for the service of God; for the remembrance of his benefits; the setting forth of his praise; and the meditating upon his works: as the Creation of the world, the Redemption, and Resurrection of Christ; *Simler. ſ. Exod.* 20. III. *Conservatio Ecclesiastici Ministerii*, the conservation of the Ecclesiasticall Ministery, was not the least, or last end of the Sabbath: that there should be in the Church ordained, and so preserved, Pastors and Doctors, who should divide the word of God aright, instruct the people, and exhort them to Repentance. *Bastingius. Ursinus.* *Answ.* 2.

Thirdly, *Thomas* maketh the Sabbath Ceremoniall, in these four respects; namely, I. In the determination of the day. II. In the Allegoricall signification, as it was a sign of Christs rest in the grave. III. In the Morall sense, as it signifieth a cessation from every act of sin. IV. In the Anagogicall signification; as it prefigured our rest in the Kingdom of Heaven[1]. But I rather with *Ursinus*, take this spirituall Sabbath, which is begun in this life, in ceasing from the works of sin, and perfected in the next, to belong unto the Morall, *Answ.* 3.

[1] Thom. 2. 2. quæst. 122. Art. 4

116 Morall, and internall part of the Sabbath, than to the Externall and Ceremoniall. The two first indeed are Ceremoniall in the Sabbath; the other two are not properly Ceremoniall, (seeing they are perpetuall) but rather Morall, Spirituall, and Mysticall.

Answ. 4. Fourthly, As the Sabbath was unto the Israelites, Typicall and Ceremoniall (in shadowing forth first Christs rest in the grave, and our spirituall rest in him) so now also it is Mysticall, in shewing our spirituall rest and cessation from the works of sin, as the Prophet applieth it, *Esa.* 58. 14. teaching us how to keep the Sabbath, in not doing our own works, nor seeking our own will. Besides, it is Symbolicall, in being a pledge unto us, of our everlasting rest in the Kingdom of God; according to that of the Apostle, *There remaineth therefore a rest to the people of God, Heb.* 4. 9.

Quest. 3. What works were permitted to be done upon the Sabbath under the Law; and are allowed unto us under the Gospel?

Answ. 1. First, there was a great difference among the Jews in the observation of their festivall daies: for the Sabbath was more strictly kept, than the rest, they being therein forbidden to prepare or dresse, that they should eat, (*Exod.* 16. 23.) or to kindle a fire, (*Exod.* 35. 3.) But in the other solemn daies, as in the first day of the Pasch, those works are excepted, which were about their meat, *Exo.* 12. 16. and they onely are restrained from all servile works, *Lev.* 23. 7. And the reason hereof was, because the Sabbath was a speciall figure and type of our spirituall rest in Christ: and figures are most exactly to be kept, for the more lively shadowing forth of that which was figured. And therefore we have now more liberty in keeping of the Lords day; wherein it is lawfull to provide for our food, and to do other necessary things, because the figure and shadow is past, and the body is come[f].

[f] Tostat. f. Exod. qu. 13.

Answ. 2. Secondly, notwithstanding the strict injunction of bodily rest, certain works were lawfull to be done by the Jews, even under the Law; and much more by us under the Gospel. As

I. *Opera necessitatis*, works of necessity, which could neither be conveniently be deferred, nor yet prevented. Of this kinde is the necessary defence against the invasion of enemies; as 1 *Mac.* 2. 40. So *Iosua* with his company, compassed the wals of *Iericho* seven daies together, of the which number, the Sabbath must needs be one: It was also lawfull for them to leade their Oxe or Asse to the water, (*Luke* 13. 15.) and if their Beasts were faln into the pit, to help them out, *Luke* 14. 5. and in this place. And it was lawfull to save their Cattell, or their other substance, if any sudden casualty did indanger them: as if an house were set on fire, to quench it; if their Corn were like to be lost in the field, to preserve it; yea they might also in case of necessity, seek for their food upon the Sabbath; as the Apostles plucked, and rubbed the ears of Corn on the Sabbath, when they were hungry, and in so doing, are extused by our Saviour, *verse* 1, 2, 3, *&c.* of this Chapter.

II. *Opera charitatis*, the works of mercie and charity might (and still may) be exercised upon the Sabbath day, as to visite the sick, to cure and heal the diseased, or for the Physician to resort to his Patient. Thus we see our Saviour cures on this day, *verse* 13. of this Chapter, and *Luke* 13. 11. and *Iohn* 5. 8.

III. *Opera pietatis*, religious works, or works tending to piety, were not inhibited, but allowed to be performed upon this day; as the Priests did slay the sacrifices, and offer them, & did other bodily works which belonged thereunto: and therefore they are said *to breake the Sabbath, and to be guilty*, verse 5. Not that indeed the Sabbath was broken by them, but this our Saviour spake in respect of the vulgar opinion, that thought the Sabbath violated, if any necessary worke were done therein, *Tostat. f. Exod.* 20. *qu.* 14. Thus the Sexton may ring the bels to call the people to Church, and the people may walke to their Parish Church, though somewhat farre off: and the Pastor, and Minister may goe forth to preach; yea, study and meditate of his Sermon, although this bee laborious unto the body; because all these being helpes for the exercises of Religion, are warrantable and lawfull.

IV. *Opera voluntaria*, workes of pleasure and recreation: Now as for these we have Permission to use them, as they shall be no lets, or impediments unto spirituall exercises, as publike prayers, the hearing of the word, the meditating therein, and such like: otherwise they are not so be used. *Willet. Synops. fol.* 498. *Initio.*

VERS. 18. *Behold my servant whom I have chosen, my beloved, in whom my soule is well pleased: I will put my Spirit upon him, and he shall shew judgement to the Gentiles.* *Vers.* 18.

Wee have all the three Persons of the blessed Trinity lively expressed in this *verse*; but I will speake but only of the third.

How is the Holy Ghost distinguished from the Father and the Sonne? *Quest.* 1.

First, hee is distinguished from them by his name; For this Person onely is called the Holy Spirit, and neither the Father nor the Sonne. *Answ.* 1

Secondly, hee is distinguished from them by office, for he is sent by them: God the Father sends him; as in this *verse*, and *Iohn* 14. God the Sonne sends him, *Iohn* 15. and 20. *Answ.* 2.

Thirdly, the true propriety which distinguisheth this third Person from the first and second, is this; that he equally proceeds from the Father and the Sonne. How this is wrought is not revealed, except only that Christ once blowing, or breathing upon his Apostles, gave the Spirit unto them, *Iohn* 20. *Answ.* 3.

What names are given to the Holy Spirit in the Scriptures? *Quest.* 2.

First, sometimes hee is called only *Spiritus*, a Spirit, as *Mat.* 4. *Hee was led into the wildernesse of the Spirit*, and *Iohn* 3. *That which is borne of the Spirit*, and *Iohn* 7. *The Spirit was not yet given.* *Answ.* 1

Secondly, sometimes some Epithets are added thereunto; as *Spiritus Dei*, *Mat.* 9. *Hee saw the Spirit* *Answ.* 2.

Spirit of God deſcending. And *verſe* 28. of this *Chapter*, *If I by the Spirit of God caſt out devils, &c.*

Anſwer 3 Thirdly, ſometimes hee is called *Spiritus Patris*, the Spirit of the Father, *Matth.* 10. 20. and that,

I. Tó diſtinguiſh him from all created ſpirits. And,

II. To ſhew that he proceeds, and is ſent from the Father, or is of the ſame ſubſtance with the Father.

Anſw. 4. Fourthly, ſometimes he is called *Spiritus ſanctus*, the Holy Spirit; as *Matth.* 1. *That which is borne is of the holy Spirit*; and ſo *verſe* 3.32. *Whoſoever ſpeaketh againſt the Holy Ghoſt.* Now hee hath this name given unto him in a double regard, *viz.*

I. In regard of his ſubſtance, becauſe that is moſt holy. And,

II. In regard of his office, becauſe hee is the Fountaine of holineſſe, bringing remiſſion of ſinnes, and working holy motions in the hearts of the faithfull.

Anſw. 5. Fifthly, ſometimes hee is called the Spirit of truth, as *Iohn* 14. and 16. And this name he hath alſo from his office; becauſe hee keepes the true Doctrine of the Lord, and leads the ſincere Miniſters of the Church, and the faithfull people unto all truth; yea, becauſe hee dwels in thoſe places and breſts, where heavenly truth raignes, and beares ſway; but abſents himſelfe from all that love lyes, and errours.

Anſw. 6. Sixthly, ſometimes hee is called *Paracletus*, the Comforter; becauſe he ſuſtaines the heart of the faithfull in affliction; by comfort, faith, patience, perſeverance, and hope of eternall glory, *Iohn* 14. and 15. and 16.

Queſt. 3. What are the offices, operations, and workes of the holy Spirit?

Anſw. They are many, and reſpect either the Prophets, or Chriſt, or the Apoſtles, or Miniſters, or the faithfull, and Elect people of God.

Firſt, the workes of the Spirit reſpect the holy Prophets, whom he governed, inſpired, and taught, enflaming them with the knowledge, and light of the true Meſſiah, and of things to come: Thus *David* in Spirit called Chriſt Lord, *Mat.* 22. And *Zacharie*, and *Elizabeth*, and *Simeon*, are taught many things by the Spirit, which they foretell of Chriſt, *Luke* 1. and 2.

Secondly, the operations of the Spirit reſpect Chriſt; for he helped the conception and nativity of the Meſſiah; *The Holy Ghoſt ſhall come upon thee, &c. Luke* 1. and *Matth.* 1. *Before they came together, Mary was found to be with child of the Holy Ghoſt:* yea, the Spirit was given unto Chriſt by God out of meaſure; *Iohn* 1. and *Luke* 4. *Ieſus being full of the Holy Ghoſt, &c.* and *Luke* 10 *He rejoyced in ſpirit*; although this may be underſtood of the internall motions.

Thirdly, the operations of the Spirit reſpect the Apoſtles and Evangeliſts: hee inſpired them when they were to write the Scriptures, 2 *Pet.* 1. 19. Hee led them in the truth of their preaching, and brought thoſe things into their minds, which before Chriſt had taught them; He made them able Miniſters, enduing them with the gift of tongues, and the power of Miracles; and with all graces befitting ſuch a calling.

Fourthly, the works of the Spirit reſpect the Miniſters and Miniſtery of the word of God; for he makes them able Miniſters, he cals them to the work of the Miniſtery, yea he is the Governour of the Miniſtery, who doth conſerve, deliver, and propagate the true Doctrine, and that by means, *viz.* the ſincere Doctors of the Church, whom he hath promiſed to direct.

Fifthly, the operations of the Spirit reſpect the faithfull elect children of God: for

I. He regenerates them, *Iohn* 3. *Except a man be born of water, and of the holy Ghoſt, &c.*

II. He quickens the hearts of men, and doth excite and inſpire ſpirituall motions therein.

III. He comforts and cheers ſorrowfull ſouls, and raiſeth up thoſe who are dejected in ſpirit; from whence he is called the *Comforter.*

IV. He leads them the right way; *They ſhall hear a voice behinde them, ſaying, This is the way, walk in it.*

V. He excites and provokes the minde unto an ardent invocation of God, teaching the faithfull to pray in the Spirit.

VI. He gives to the faithfull, an aſſurance of their Adoption, and Glorification, *Rom.* 8. 15,16 And therefore, if we deſire to be made partakers of theſe graces and bleſſings, let us labour for the Spirit by faithfull, fervent, and frequent prayers unto God.

VERS. 20. *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench.* *Verſ.* 20.

What is meant here by *Flax?* *Queſt.* 1.

The word in the Originall is λινον, and hath di- *Anſw.*
vers ſignifications; namely,

Firſt, ſometimes it is taken generally for any threed.

Secondly, ſometimes more ſtrictly, for a linnen threed.

Thirdly, ſometimes for the ſtring of a Harp.

Fourthly, ſometimes for a Fiſhers line, which is made of threed.

Fiftly, ſometimes for ſails.

Sixtly, *Syrus* reads, *& lucernam crepitantem non extinguet*; he will not quench the crackling lamp; becauſe when a lamp is ready to dye, or go out, it makes a creeking or crakling noiſe. And *Tremellius* for *linum*, flax, puts *lucernam*, a lamp, whoſe match or wick is made of flax: and who ſmokes, and makes a noiſe, as if it were ready to dye; and yet this Chriſt will not quench. Hence then obſerve;

That there is a weak Faith, which yet is true; *Obſerv.*
and although it be weak, yet becauſe it is true, it ſhall not be rejected of Chriſt, *Pſalm* 103. 2.

How doth the truth of this appear? *Queſt.* 2.

It is evident from hence, becauſe Faith is not *Anſw.*
created, *ſimul & ſemel*, perfect at the firſt, as *Adam* was, but is like a man in the ordinary courſe of Nature, who is firſt an imperfect birth, and then an infant, then a childe, then a youth, then a man: or like a grain of Muſtard-ſeed, *Mat.* 13. 31,33. and 1 *Pet.* 2. 2. for Faith groweth and encreaſeth

118 creaſeth unto perfection, as is cleer from theſe places, *Prov.* 4. 18. *Epheſ.* 4. 13. and 2 *Pet.* 3. 18. and 1 *Corin.* 1. 7. and 2 *Corin.* 1. 7. and 10. 15. and 2 *Theſ.* 1. 3.

Queſt. 3. Who are here to be reproved?

Anſw. Thoſe who tax, condemn, and contemn the weak children of God, *Mark* 9. 24.

Queſt. 4. Muſt we ſow cuſhions under mens Elbows? muſt we cry peace, peace unto them? 1 *Theſ* 5. 3. muſt we not reprove them for their weakneſſe of Faith? muſt we be blinde leaders of the blinde, and not tell them of their faults?

Anſw. Extreams are here moſt carefully to be avoided: for as we muſt not lull them aſleep, ſo we muſt not be ſnares unto them; ſome ſing a ſecure man aſleep, and others choke a half dead man; we muſt neither be beds of Down unto them, nor ſharp Knives; we muſt neither be ſoft Cuſhions for them, to reſt themſelves ſecurely on; nor yet to choke them withall. And therefore three degrees are to be obſerved; namely,

Firſt, ſome utterly reject all weak ones; and tax all weakneſſe (in Faith) of hypocriſie. Certainly theſe are either proud, or cruell men.

Secondly, ſome comfort, and eſtabliſh thoſe who are weak; ſaying, Be quiet, thou haſt Faith and Grace enough, and thou art good enough, thou needeſt no more, neither muſt thou be too righteous, *Eccleſ.* 7. Theſe are ſoft, but not ſafe Cuſhions, theſe are fawning flatterers, and not faithfull friends.

Thirdly, ſome comfort, and exhort; ſaying, Be of good cheer, he who hath begun a good work, will alſo finiſh it in you, *Philip.* 1. 6. and therefore pray that his Grace may abound in you, *verſe* 9. yea do not ſit ſtill, but go forward, and march on in the way of the Lord, *Heb.* 6. 1. Now this is the ſafeſt and beſt courſe: for three things are to be acknowledged; namely,

I. That the maturity of Faith doth conſiſt in the perfection thereof, *Rom.* 8. 38. and 2 *Cor.* 5. 6. and 2 *Tim.* 1. 12. and *Heb.* 10. 22.

II. That doubting is not blameleſſe; for a wavering, ſtaggering, and doubting Faith is every where taxed: as *Epheſ.* 4. 14. *Iames* 1. 6. *Heb.* 10. 23.

III. That it is every mans duty, perpetually to encreaſe, and to labour to abound in Knowledge, Love, Faith, Spirit, and in all graces, and vertuous qualities, 2 *Pet.* 3. 18. *Rom.* 15. 13. and 1 *Cor.* 12. 7. *Coloſ.* 2. 7. And therefore to conclude this Queſtion, I ſay, that there are two things principally here neceſſary: *viz.*

Firſt, the truth of the fire, or of the life of Faith. And

Secondly, an encreaſe unto victory: as in this verſe, *The ſmoking flax ſhall be not quench, till he ſend forth judgement unto victory.* Here we muſt obſerve, That there is a great difference between life and power, between a faculty and ſtrength, and whoſoever hath Faith without ſtrength, lacks one of theſe; either,

I. Truth: for an Ape ſeemes to have Reaſon, by his imitating of Man; and the Devill is Gods Ape, counterfeiting of a falſe Faith often for a true, as was in thoſe who were alwaies learning, but never came unto perfection, 2 *Tim.* 3. 7. S. *Iames* ſaith plainly, That every Faith is not true, there being a falſe Faith as well as a true, *Iames* 2. And therfore, thoſe who are long weak in their Faith, perhaps want truth and life therein. Or

II. Age: Infants have true life, and yet no ſtrength, *Heb.* 5. 12. So a man may be one of Chriſts little ones, and tender babes, and yet be weak for a while: but theſe may be of good comfort, for Infants in time become ſtrong men, and the weaklings of Chriſt by little and little will attain unto ſtrength. Or

III. Health: vapours often diſturb and hurt the brain, and this is very dangerous: And therfore we muſt alwaies ſo hope in the mercie of God and Chriſt, that we endeavour ſtill with all our might and ſtrength, to encreaſe in age and health unto perfection.

Queſt. 5. What is here required of us?

Anſw. To prove and examine the truth, and life of our Faith; and therefore let us try

Firſt, whether we be Infants or not? Now in Infants there are theſe two properties, to wit,

I. They ſuck: and therefore examine whether we deſire the ſincere milk of the Word, that we may grow up thereby? 1 *Pet.* 2. 2.

II. They encreaſe: for if they be alwaies children, they are dwarfs, and monſters in nature; wherefore we ſhould try our ſelves by our ſelves, what we were a moneth, a year, or ſeven years ſince, and what we are now; and ſee how we have encreaſed in light, and knowledge, and Faith, and zeal, and hatred of ſin, and ſtrength in the ſervice of God?

Secondly, whether are we ſick or not? The properties of ſome ſick men, are theſe, namely,

I. They have no appetite, and therefore examine, what love we have to the Law of God, what deſire, and longing affection we have to the word, the food of our ſouls?

II. They are diſturbed in Minde, and their brain is obſcured: let us try therefore, whether we be not yet ſo blinded in our underſtandings, and ſo polluted in our Mindes, that we are ſcarſe ſenſible of our ſins, and we have no deſire to uſe the means appointed for the obtaining, and recovering of health.

III. They deſpiſe counſell, and will not follow the Phyſitians advice: wherefore examine whether we ſubmit our wils to the Lords will, or contemn his word, and walk according to the imaginations of our own hearts luſts?

IV. They ſeldome rejoyce, except it be onely in jeſts, or ridiculous, or childiſh things: ſo we ſhould herein prove our ſelves, and ſee whether we rejoyce more in the world, or in our God; whether in vain pleaſures, or ſolid delights; whether in the waies of ſin, or the works of righteouſneſſe?

Thirdly, whether have we a falſe Faith or a true? Certainly, if we neither ſuck the ſincere milk of the Word, nor grow up in grace, nor deſire the means wherby we may be edified & built up, we have neither true life, nor living Faith.

VERS. 22. *Then was brought unto him, one poſ-* *Vvſ. 22.* *ſeſſed*

sessed with a Divell; blind, and dumbe, and he healed him, insomuch that the blind and dumbe both saw and spake.

Sect. 1. §. 1. *Then was brought unto him.*

Observ. 1. Two things may be observed from these words namely,

First, that this man comes not of himselfe unto Christ, neither hath any desire to come, that wee reade of, but as careleſse of himselfe is brought by others, to teach us,

That we are naturally careleſse of our selves, and negligent in seeking unto Christ: God loved us, before we loved him: Christ dyed for us, when we were enemies unto him, and hee called us unto him before wee call upon, or desire him.

Object. It will be here objected, that Christ sometimes requires faith of some that come unto him, before he cure or heale them; as we see plainly. *Mat.* 9. 28. Where our Saviour askes the blind men, if they beleeve in him, before he opened their eyes: And therefore hee doth not alwaies call or cure us, before we desire or seek unto him.

Answ. 1. First, certainly men may repayre unto Christ, yea pray unto him for temporall things, or for freedome from corporall evills, before they bee called by him; because nature teacheth us to love our bodies, and to wish well unto them.

Answ. 2. Secondly, we cannot come to Christ for freedome, from spirituall evils, or cure for our soules with a true sence of our sinnes, and sorrow for them, and unfained desire to bee healed of them, before Christ come unto us; for the desires and endeavours come from him who workes insensibly in us, *Iohn* 3. as followes in the fourth answer.

Answ. 3. Thirdly, Christ requires faith of the blind men, before hee cures them for these ends, *viz.*

I. That hee might shew the singular faith of the blind men, to those who stood about him.

II. That hee might teach both them and us, that faith is the meanes of obtaining grace: and if any desire favour or mercy from him, they must beleeve.

Answ. 4. Fourthly, Christ cures us of his owne free grace, and not for any worke of ours; yea hee begets faith in us selfe in us.

Quest. 1. How many sorts of persons doth Christ cure and heale?

Answ. 1. First, he cures them who pray unto him themselves, and desire to be healed *Per se*. Thus he healed the blind men. *Matth.* 9. 28. who prayed for themselves.

Answ. 2. Secondly, he cures those, and grants the request of those, who desire *Per alios* (by others) to bee healed of him. And thus he cured the *Centurions* servant, in whose behalfe the Elders of the Jewes were sent (*Luke* 4. 7. &c.) by the Master.

Answer 3 Thirdly, he answers the request of those who pray *pro aliis* for others; whether they be brought unto him by others, as this possessed man was; or whether mercy be beg'd in the behalfe of others: as *Luke* 7. 4.

Fourthly, sometimes hee cures, when he is not at all entreated, or any way sought unto: and thus he restored unto life the Widdowes sonne. *Luke* 7. 13. 119 *Answ.* 4.

Observ. 2. Secondly, we see that this poore man, who is brought unto Christ by others findes mercy; to teach us: That those who are by others drawne unto Christ may hope for mercy from him. Read *Iohn.* 1. 41. 45. *Acts.* 8. 4. 5. and 11. 19. And besides remember,

First, that wee can doe nothing of our selves: but the whole worke of our conversion is Gods.

Secondly, those who bring us to God, are his Instruments: as wee see in *Philip*, *Acts* 8. 29.

Thirdly, it is a dutie imposed upon us by God to help one another, and to labour to build up one another: according to our Saviours speech to *Peter*: when thou art converted, strengthen thy brethren. And therefore it being Gods owne Ordinance that we should mutually strengthen and helpe one another, those may hope for mercy who are brought to Christ, though by others.

Quest. 2. Who are here blame worthy?

Answ. 1. First, those who neglect to bring others unto Christ: Oh remember how great and good a worke it is to save the soule of a Brother from death. *Iames* 5. 20. And therefore how farre doe they wander from true Christian charity, who regard their Brothers pleasure, or substance, or life, yea his Oxe, or his Asse, more then his soule.

Answ. 2. Secondly, those are to blame, who will not be brought unto Christ, but despise the counsell, advice, instructions, exhortations, and reproofes which are given, either

I. By the Ministers; as they did, *Ierem.* 51. 9. Or

II. By the Magistrates; as they did 2 *Chron.* 30. 10. Or

III. By friends and neighbours: as *Luke* 7. 32. Certainly these will rise up in judgement against such, as would not be wonne, or allured by them to come unto Christ.

Sect. 2 §. 2. *One possessed with a Devill.*

Quest. 1. Doth Sathan possesse any, or is it onely some Melancholly humour that possesseth men?

Answ. 1 First, certainly Melancholly doth many great and wonderfull things, and produceth very strange effects, representing specters and sights to the imagination, which are not present: for nothing (almost) is more usuall, then for a Melancholly man to thinke, that he seeth that; which he sees not, yea

Answ. 2. Secondly, certaine it is that the Divell is alwayes ready to abuse Melancholly, to the deceit and hurt of the partie so affected.

Answ. 3. Thirdly, but it is most certain that sometimes possession is the worke of Sathan, and not the effect of sickenesse; because those who are possessed do things which are above the power and strength of nature to doe. For

I. Such will declare what is done at the present time, in most remote places. And

II. Will

120

II. Will overcome very ſtrong men; yea, breake many and ſtrong coards. This might largely be proved, but that in ſo plaine a thing, it is needleſſe to light a Candle.

Queſt. 2. Doth the Devill care for hurting of the body? Is not he onely an enemy to the ſoule of man?

Anſw. 1. Firſt, certainely the Devill is an enemy, both to the ſoule and body of man; But yet,

Anſw. 2. Secondly, his chiefeſt enmity is againſt the ſoule, the beſt part of man. And hence:

Anſw. 3. Thirdly, he deſires to infeſt, and poſſeſſe the body; becauſe that helpes as a more ready meanes and way, to deſtroy the ſoule: and that,

I. By perverting the ſenſes and imagination. And,

II. By drawing the man ſo poſſeſſed wholly unto his ſervice; for ſuch being not themſelves, are wholly guided and led by Sathan.

Queſt. 3. Are any now a dayes corporally poſſeſſed by Sathan?

Anſw. 1. Firſt, ſome ſay *Obſidrinos, non Poſſideri.* That men now adayes may bee both corporally, and ſpiritually aſſaulted, but not corporally poſſeſſed.

Anſw. 2. Secondly, ſome on the contrary ſay, that even at this time many are bodily poſſeſſed.

Anſw. 3. Thirdly, I conceive that it is enough to ſay; that,

I. There is no certaine rule given, how farre the power of Sathan is reſtrained under the Goſpel.

II. But probably wee may ſay, that ſome things do more agree to ſometimes, then to other: And therefore I ſuppoſe, that this corporall poſſeſſion did belong unto the former ages, and not unto this laſt age of the world. Here obſerve three diſtinct times.

Firſt, before Chriſt came, there were ſathanicall Oracles, where the Devill gave reſponſes and anſwers to thoſe who came unto him; and although ſometimes their anſwers were ſo ambiguous, that they might be interpreted either way; and ſometimes proved apparently falſe (as might be ſhewed by divers anſwers given by the Delphicke Oracle) yet for the moſt part, they were true; and therefore the Devill was honoured as a God.

Secondly, in the comming of Chriſt, the Oracles ceaſed giving anſwers, and became mute: (And yet in heatheniſh places, I meane amongſt the Indians, there are ſome yet) and then the Devill began to rage, and grow cruell againſt the bodies of men; whence corporall poſſeſſions became frequent; and that,

I. Partly from the malice of Sathan. And,

II. Partly for the glory of the Goſpel, *Iohn* 9.3.

Thirdly, after the Church was eſtabliſhed, And now there being no need of Miracles, the Devill ſeemes to be bound, and reſtrained from the corporall poſſeſſions, which cannot be cured by any naturall meanes, but only miraculouſly, or by meanes above nature.

Here (as in *Chap.* 11.) wee may ſay, that undoubtedly in corporall evills, ſpirituall are comprehended; and therefore this man teacheth us, what every man is by nature: namely,

That by nature we are al ſubject to the power and dominion of Sathan: as appeares thus, *Obſerv.*

Firſt, hee is called the Prince of the world: yea, the God of this world, 2 *Corinth.* 4.4. And therefore, *Anſw.* 1.

Secondly, it is neceſſary, that either Chriſt free us, and caſt out him, or we can never bee delivered, and ſet at liberty.

§. 3. *And the man was dumbe.* *Sect.* 3.

It is worth obſervation, how the enmity of Sathan is principally bent againſt the tongue and ſpeech; that being the moſt excellent member in the body. Reade *Matth.* 9.32. *Marke* 9.25. and *Luke* 11.14.

What uſe ſerves the tongue for, that the Devill is ſuch an enemy unto it? *Queſt.* 1.

Firſt, in generall the uſes thereof are many; namely, *Anſw.* 1.

I. With the tongue wee glorifie God, *Iam.* 3.

II. With the tongue wee diſcourſe with the Lord. As did *Adam*, *Iacob*, and *Moſes* often.

III. Wee expreſſe our minds unto others, by our tongues. *Vox index animi.*

IV. With our tongues wee utter hidden and ſecret knowledge.

V. With the tongue wee pacifie and appeaſe wrath, *Proverb.* 15.1. as *Iacob* did with *Eſau.*

VI. With our tongues wee give both ſweet comfort, and ſound, and ſafe counſell unto our brethren, which very difficultly would bee expreſſed by ſignes, if wee were dumbe.

VII. It is uſefull for a mans ſelfe; for therewith a man doth complaine of his want and poverty; and therewith a man doth implore help, and ſeeke remedy; and therewith a man doth utter his injuries and wrongs, and deſires redreſſe. It is an admirable thing to conſider, how great variety there is in the tongue; for with that, ſometime wee ſpeake gravely, ſometimes jeſtingly, ſometimes ſharpely, ſometimes lovingly, ſometimes harſhly, ſometimes ſweetly, *lingua à ligando* (Rhoding) becauſe a man ſeems to have the mind of his brother (as it were) in his hands, or rather in his tongue, to bind or loſe as he pleaſes; for ſometimes with the tongue a man doth incenſe and exaſperate his brother, and ſometimes therewith pacifie him, ſometimes we perſwade, and ſometimes wee diſſwade with the tongue; even as though it were in the power of the tongue, to make our neighbour doe what we deſire.

Secondly, but the more principall, and particular uſes of the tongue are theſe. *Anſw.* 2.

I. It diſtinguiſheth man from all other creatures. For,

Firſt, the words of Angels are borrowed; they aſſuming ſtrange bodies when they ſpake unto men, which by and by, they laid aſide. But men ſpeake with their owne tongues.

Secondly, the Sea-monſters which have the forme of men, or women in part, ſpeake not, neither are heard to utter any language.

Thirdly, the notes of birds are not called words or ſpeech, becauſe they underſtand not.

II. It teacheth the Goſpel and God, and Chriſt

Christ and the promises of the word; preaching the power of God unto salvation, 1 *Corinth.* 1. 18. 21. and the meanes to beget faith in us; *Rom.* 10. 17. But there can be no preaching without a tongue, or speech.

III. By *Colloquies*, conference, and discourse, both knowledge and grace is increased.

IV. By the tongue we set forth the praises of the Lord, and therewith wee give him thankes for all his benefits.

In the malady of this man wee may further briefly observe two things: namely,

Observ. 1. First, the cause of his dumbnesse; which was the envie, malice, and power of Sathan in his heart. Whence wee may learne: That so long as wee are under the dominion, and power of Sathan, we are mute and speechlesse.

Quest. 2. Who are spiritually dumbe?

Answ. 1. First, those who are negligent, ignorant, and cold in prayer.

Answ. 2. Secondly, those who either make no profession of Religion at all, or else but a cold profession.

Answer 3. Thirdly, those who have prophane, and diabolicall tongues, altogether ignorant of all holy communication, or sanctified speeches, *Colossians* 4. 6.

Secondly, wee may observe here the effect of Sathans malice, and envie; namely, the letting and hindering of their speech. Whence we may observe;

Observ 2. That Sathan principally endeavours to bind the tongue; that being an instrument, both of Gods glory, and our owne good, and our brethrens edification. For,

First, God is glorified, by the prayers, praises, and pious speeches of the tongue. And,

Secondly, wee are helped thereby; the prayers, praises, and pious speeches of the tongue, being meanes to increase our grace, to obtaine blessings from God, and to confirme us more and more in the service, worship, and worke of God.

Thirdly, by the profession of the tongue, we give a good example and encouragement to our brethren; by our prayers for them, wee may withhold judgements from them, and draw downe blessings upon them: by our seasoned and sanctified discourses, we may establish them, and ground them more and more in the most holy faith, and truth of Religion. And therefore Sathan seeing how profitable an instrument the tongue is, both in regard of Gods glory, and our good, and our brethrens edification; doth therefore labour to tie the tongue,

worke, yet they deprave the workeman, and that only out of suspition: From whence wee may observe, 121

That it is a most malicious practise, to traduce, or calumniate any, out of suspicion: for charity is not suspicious. Indeed suspicion is a good Examiner, but an evill Iudge. *Observ.*

Why may wee not censure, and calumniate out of suspicion? *Quest.* 2.

First, because it is contrary to religion, which teacheth us to passe by that which wee see, and to suppose wee saw that which wee doe not; that is, take no notice of the evill we see, and hope that there is that grace and goodnesse within, which wee scarce can see to appeare without. *Answ.* 1.

Secondly, because if men might be censured and taxed upon suspicion, then none could be free from blame; for something or other there is in every man, which might serve a judging, censuring, and carping *Zoilus*, for a ground to build his calumnies upon. *Answ.* 2.

How manifold is suspition, and whether is all suspition evill and unlawfull, or not? *Quest.* 3.

First, there is a suspition in evill things; when a man is suspected to have done this or that. *Answ.* 1.

Secondly, there is a suspition in religious things; when a man is suspected to bee but an hypocrite for all his Religion: Now wee neither learne this of Religion, neither doth religion allow of it. *Quest.* 4.

Thirdly, there is a lawfull use of suspition; and that, *Answ.* 3.

I. In civill things; for the finding out of offences and offenders: Men are often suspected, and upon suspition attached, for doing such or such a thing: And by the carefull and prudent examining of them, truth is often brought to light, and murders, and thefts often discovered.

II. In religious things, for the avoiding of danger. Christ wee see would not commit himselfe unto the Iewes, *Iohn* 2. 24. And why? because hee suspected them. Thus certainely the Lambe may suspect the Wolfe, and the Dove the Hawke; and because they know their cruelty towards them, so suspect them, that they may keepe themselves out of their tallons, and hands.

§. 1. *He casteth out devils, by the Prince of the devils.* *Sect.* 2.

Is Sathan cast out by Sathan, or how is he cast out? *Quest.* 2.

First, some say, that Sathan may bee cast out by Sathan, and they urge experience for it, and that principle also: *Ab esse ad posse valet consequentia*: The argument is good which is drawne from the entitie, or being of a thing, to the possibility thereof: that is, such a thing hath beene, therefore such a thing may be. *Answ.* 1

I. Ianswer, that there are many wicked waies to cast out Sathan, as hath beene shewed before.

II. I answer that Sathan seemes to bee able to cast out Sathan, two manner of wayes, *viz.* *Cap.* 8. 28.

First, *volenter*, willingly, that so hee may deceive; he often departs willingly, but as though he were driven out by force; that so he may deceive, or bee honoured; *Veritatem dicit ut fallat*, (*Thom.* 1. 64. 2. 5.) The Devill sometimes speaks true, that he may deceive. The Devill seemes to

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Vers. 24. VERS. 24. *But when the Pharisees heard it, they said: This fellow doth not cast out devils, but by Beelzebub the Prince of the devils.*

§. 1. *But when the Pharisees heard it.*

Sect. 1. Why doe the Pharisees envie these good
Quest. 1. workes of Christs?

Because hereby hee was extolled, and preferred, both before them, and their Ancestors.

Answ. Wee see, that although they cannot deny the

122 be subject to Constellations, and to the aspect of the Moone; yea, to bee driven away, and cast out, by stones, herbes, verses, and the like; not that indeed he is subject unto them; but,

I. Partly, that he might defame the creatures, by perswading us, that there is a certaine deitie in them. And,

II. Partly, that hee might establish that diabolicall, and wicked art of Magicke, and Incantations. *Vide Thom.* 1.115.5.o. *Vbi plura.*

Secondly, *Violenter*, violently; the Schoolemen thinke, that the superiour devils can by force drive away the inferiour, *Thom.* 3.43.2. *ad* 3. But if this be so, then their kingdome is divided; and therefore I rather thinke, that when one devill casts out another, it is done by a secret compact and liking betwixt them; howsoever it seemes otherwise to us: For our Saviour seems directly to deny the Schoole-mens assertion, when he saith, *How can Satan cast out Satan? &c. Marke* 3.23. *&c.*

Answ. 2. Secondly, therefore Christ casts not out the Devill by *Beelzebub*, the Prince of the devils, as is most evident by these reasons, *viz.*

t Luke 11. 19. I. Because then a kingdome should be divided against it selfe; which is absurd, *Luke* 11.17.18.

II. Because their children cast him out (as they thought) otherwise then by the helpe of Sathan, t.

III. Because hee being stronger then Sathan, cast him out by the finger of God, *Luke* 11.20.

IV. Because Sathan scatters, but Christ gathers; and therefore Christ workes not his Miu Thom. 1.91.2.1. & 114.4. 2. racles by the helpe of Sathan, *Luke* 11.23.

V. Because Christ raiseth the dead unto life, which the Devill cannot doe, *Nisi præstigio*, v.

Quest. 2. If there bee divine power in Christ over Sathan, then why doth he suffer Sathan to afflict his servants?

Answ. He permits it for our good, to teach us how great the power of Sathan is, if it were not restrained, and limited by the Lord; that knowing it, we may be fearefull to offend him, lest in his anger he should let Sathan loose upon us.

Vers. 27. VERS. 27. *And if I by Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your Iudges.*

Obiect. The Papists stiffely maintaine, that the gift of working Miracles doth yet continue in the Church; and they argue thus: The Church of the New Testament is nothing inferiour to that of the old: But the Iewish Church before the comming of Christ, was the Church of the old Testament, and had the power and gift of casting out devils: Therefore the same remaineth still in the Church. The Minor is proved from this *verse*, where our Saviour saith: *If I through Beelzebub cast out devils, then by whom doe your children cast them out?* In which words hee ascribeth this gift unto the Iewes.

Answ. 1. First, some by *children* here understand the Apostles, who were Iewes borne, and had received from Christ this gift, and power to cast out devils. Now if this exposition be true, yet it makes nothing for the Papists, because the Apostles had it extraordinarily.

Secondly, but I rather with *Calvin* thinke, that *Answ.* 2. by Children are meant the Exorcising Iewes, which were before Christs time, who did cast out Devills among them, pretending an ability to doe this worke in the name of God (and so the Iewes did conceive that they did it by the finger of God) whereas in truth they were all flat Sorcerers, and did it by vertue of a league and compact made with the Devill.

Now this practise is still common with the Papists, and was frequent among the Iewes: and we reade of these Exorcists. *Acts* 19.13,16. Now if any should demand from whence they sprung? *Iosephus* (*Antiq. lib.* 4. *Ca.* 2.) saith, that these Exorcists tooke their Originall from *Solomon*, to whom God gave an art against Devills for the benefit of men, by certaine inchantments to asswage sicknesses, and by conjurations to put Devils to flight, binding them from returning againe; And this Art *Iosephus* saith remained untill his time. For he saw one *Eleazarus* healing those who were possessed, in the presence of *Vespasian* and his Sons and of divers others: And the manner of it was this, he put a ring to the Nostrils of the man possessed, having under the Seale thereof a root shewed by *Solomon*, and so he drew the Devil out by his nostrils, who thereupon fell downe. Then he conjured him, giving him *Solomons* oath never to returne againe, saying a charme over him made by *Solomon*. And that it might be the more evident that the Devill went out of him, the Exorcist commanded him to overthrow a Bason of water, which was set there as he went out. Now this was effected by meere conjuration: For what vertue can there be in any roote, or hearbe in the world, available to command and enforce Sathan to depart out of a man possessed?

Thirdly, the meaning of our Saviour in this *Answ.* 3. place, is in effect thus much: *If I by the power of Beelzebub* &c. that is, you have amongst you sundry Magicians, and Exorcists, who pretend and exercise the gift of casting out Devills, and you thinke they doe it by the power of God; why, then doe you not carry the same opinion of mee also? Or those amongst you who cast out devills you condemne not, neither thinke that they doe it by any compact with the Devill, but rather hold them worthy of all honour, because they are a meanes of so great a benefit unto you. And therefore it is not the thing which I doe, that ye cavill at, but it is my person, against which yee are maliciously bent: wherefore the children of Israell shall be your Judges, because in your approving of them, and upbraiding of me, your malice against me doth evidently appeare.

VERS. 29. *Or else how can one enter into a strong* *Vers.* 29. *mans house, and spoile his goods, except he first binde the strong man, and then hee will spoile his house.*

It is questioned by some, whether Christs blood was given as a price of our Redemption to the

Divell, or to God? Now we say that Christ by his death, and the power of his blood hath delivered us from the power of darkenesse, and hell. *Colos.* 1. 13. which price was paid unto God to satisfie his justice, and not given unto Sathan: for God is the judge, Sathan is the Iaylor, to whom the judge did deliver us because of our sinnes. *Luke* 12. 38. The debt wherein we stood bound, was unto our Lord and Master, and hee in Justice delivered us to the Iaylor till wee should pay all that was due. *Matth.* 18. 34. Now this debt Christ paid, and that to God, not to the Devill: and the debt beeing once paid, the Jaylor hath no longer charge nor power to keep us in prison. This our Doctrine amongst other Arguments is proved from this verse thus: Our Saviour Christ is compared to a victorious man, that bindeth the strong man which is the Devill, and entreth by force into his house, & spoileth him of his goods, that is, delivereth them whom Sathan held as his owne proper goods, and captives in prison. Christ entred then by force, not by a price; by assaulting not by assenting; by warre, not by wages: by fettering the strong man, not by feeing him; by loosing our bands, not by giving any thing into Sathans hands. *Willet Synops. fol.* 1136.

Vers. 31. 32. VERS. 31, 32. *Wherefore I say unto you, all manner of sinne and blasphemy shall bee forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Sonne of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

Sect. 1. §. 1. *But the blasphemy against the Holy Ghost shall not be forgiven.*

Quest. 1. Concerning blasphemy against the blessed Spirit, divers Questions will be made, to wit: What is the sinne against the Holy Ghost?

Answ. 1. First, some of the Ancients call it finall impenitency, some hatred of all Christian, and brotherly love, and some, desperation of mercy. But these are improperly called blasphemy.

Answ. 2. Secondly, that sinne whereby the essence and person of the Holy Spirit is hurt, or blasphemed, certainly is not this irremissible sin, and blasphemy: for many *Sabellians*, *Eunomians*, and *Macedonians*, *Heretickes*, at first spake wickedly of the holy Spirit, and denied his Deity, but afterwards repenting found mercy, and obtained remission of sinnes.

Answ. 3. Thirdly, neither is this unpardonable blasphemy, a simple Apostacy from a knowne truth: because hope of pardon is not denied to these Apostates, neither is the gate of mercy eternally shut against them, if they will but repent. This appeares from our Saviours prayers, *Father lay not this sinne to their charge*, and yet these for whom he prayes had called him *Devill*, had said *he had an unclean spirit*, although they were convinced of his Doctrine and divine workes. I argue hence thus, Those who commit unpardonable blasphemy against the Holy Ghost, are not to be prayed for:

But Christ prayed for those who spake evill of him, and his Doctrine, and workes, against their consciences. 123

Therefore these had not committed that unpardonable sinne; and consequently might have obtained mercy, if they had but repented.

Answ. 4. Fourthly, *Augustine*, (*serm.* 11. *de verbis Apost.*) saith, it is *Impugnatio finalis agnitæ veritatis*, a finall oppoſing or resisting of a knowne truth, Our Divines more largely and clearely define it thus: Blasphemy against the Holy Ghost, *is an universall apostacy, and totall relapse, inseparably conjoyned with an hatred of the truth.* Or thus, *it is a denial and opposition of a knowne truth concerning God, and his will, and workes, of which truth the conscience is convicted, and which denying and impugning thereof, is done of set purpose and with deliberation.* We have an example hereof in the Emperor *Iulian*, who was a learned, and an eloquent man, and a professour of the Religion of Christ, but afterwards fell away and turned Apostate (and hence is called *Iulian* the Apostate) and wrote a Book against the Religion of Christ which was answered by *Cyrill* Afterwards being in a battle against the *Persians*, hee was thrust into the bowels with a dart, no man then knew how; which dart he pulled out with his owne hands, and presently blood followed, which hee tooke in his hand (as it gushed forth) and flung up into the Ayre, saying *Vicisti Galilæe, vicisti: O Galilean*, (meaning Christ) *thou hast now conquered me:* and so ended his dayes in blaspheming of Christ, whom he once professed w. w Theod. lib. 3. hist. Ca. 25.

Why is this unpardonable blasphemy, called the sin against the Holy Ghost? *Quest.* 2.

Answ. 1. First, not because the Holy Spirit may bee offended, and the sinne not reflect upon the Father, and Sonne: for he who sinnes against the third person, sinnes also against the first, and second, from whom he proceeds.

Answ. 2. Secondly, it is the sinne against the Holy Ghost, because the manifestation of spirituall, and supernaturall truth is a divine worke, which worke is immediately wrought by the Holy Spirit: and therefore although they who wittingly, and willingly oppose this truth, sinne against all the persons of the blessed Trinity, yet after a more singular manner, they sinne against the Holy Ghost: because they blaspheme his proper and immediate worke in their minds, and maliciously impugne and resist his proper grace and power. Thus I say it is called the sin against the Holy Ghost, because it is against the operations of the Spirit, which are three, namely,

I. To enlighten the Minds with the light of the Gospell: and hence it is called *the Spirit of Revelation. Ephes.* 1. 17.

II. To perswade the Mind to receive and embrace those truths which are revealed by the Gospell; *Heb.* 6. for this is to receive the knowledge of the truth.

III. To worke in a man a certaine perswasion of the goodnesse of those things, which he beleeves and this is to taste the good word of God. And therefore the sinne against the Holy Ghost is a contumelious, and reproachfull rejecting of the

124 Goſpel, after that a mans mind (by the bleſſed Spirit) is ſupernaturally perſwaded of the truth, and goodneſſe of this word, and will of God, laid downe in the Goſpel.

Queſt. 3 Why is this ſinne againſt the Holy Ghoſt, called unpardonable, or a ſinne which cannot bee forgiven?

Anſw. 1. Firſt, not becauſe it exceeds in greatneſſe, blaſphemy againſt the Father, and the Sonne.

Anſw. 2. Secondly, nor becauſe the Father and the Son, are leſſe then the Holy Ghoſt: For all the three Perſons are coeternall, and coequall.

Anſw. 3. Thirdly, neither becauſe the greatneſſe thereof exceeds, either Gods mercy, or Chriſts merit. For both are infinite; the mercy of God is above all his workes; and that λύτρον, or price laid downe by our Saviour, is of infinite value and worth. Neither,

Anſw. 4. Fourthly it is called unpardonable, becauſe it is more difficultly pardoned, then other ſinnes are: For every ſinne is ἀνομία, a breach of Gods Law; and therefore he can pardon (if he pleaſeth) the greateſt as well as the leaſt. Nor,

Anſw. 5. Fifthly, becauſe it is an inexcuſable ſinne; for in many other ſinnes, men are altogether left without excuſe, which yet are frequently pardoned upon their repentance.

Anſw. 6. Sixthly, but it is called a ſinne, which cannot be forgiven; becauſe ſimply all remiſſion is denied unto it; neither did any man ever obtaine pardon that committed it, nor ever ſhall. And that for theſe reaſons; to wit,

I. Becauſe ſuch are puniſhed by God, with ſuch a finall blindneſſe of mind, and hardneſſe of heart, that they can never returne, either to themſelves, or unto God, by true and unfained repentance: and therefore being excluded, and debarred of repentance, they muſt neceſſarily be denied remiſſion; becauſe no penitencie, no pardon. Hence Saint *Iohn* forbids us to pray for ſuch an one, becauſe it is impoſſible for ſuch to be renewed by repentance, *Heb* 6.5.

II. Becauſe ſuch reject the only meanes of ſalvation; as the ſicke man, who will not be cured: For as that diſeaſe is incurable, which doth ſo take away, or deſtroy the power of nature, that neither the retentive, nor concoctive faculties can doe their duties; So there is no cure for him, who rejects the balme of *Gilead*, no water to waſh away his ſin, who tramples under his feet the blood of the Covenant, and deſpiſeth that all-healing Iordan, and cleare-purging, and white-waſhing Fountaine; no ſacrifices to take away his tranſgreſſions, who crucifieth unto himſelfe the Lord of glory; and deſpiſeth that ineſtimable ſacrifice offered up by him; yea, there is no name for him to bee ſaved by, who blaſphemes the name of the onely Mediator, and Redeemer, Ieſus Chriſt our Lord.

Heb. 6.4. and 10. 20. and *Act.* 4.12.

III. Becauſe God in his juſtice will not ſuffer, that his holy Spirit, which is the Spirit of truth, ſhould be taxed with lying and falſhood; which is the direct ſin of thoſe, who commit this unpardonable offence.

IV. This ſinne is called irremiſſible, becauſe it ſo caſts them into the power of Sathan, that they can never returne from that captivity and bondage: For as the Saints, and faithfull have the teſtimony of the Spirit, which aſſures them that they belong unto God, not unto Sathan: So theſe blaſphemous Apoſtates have a certaine teſtimony of their owne hearts and conſciences, that the Devill holds them, and will hold them unto the end: Now that teſtimony given unto the Saints, may bee called *the ſeale of the Spirit*; and this given unto theſe blaſphemers, *the ſigne*, or *Character of Sathan*.

Queſt. 4. How many things concurre to the making up of this ſinne againſt the Holy Ghoſt, or how many things are required in him, who commits it?

Anſw. 1. Firſt, three things concurre to the making up of this ſinne: namely,

I. *Abnegatio veritatis*, a deniall of the truth againſt knowledge and conſcience.

II. *Apoſtaſia univerſalis*, an univerſall apoſtacy, and falling away from Chriſt; and not ſome particular ſinne committed againſt the firſt, or ſecond table of the Law.

III. *Rebellio*, a rebellion, ariſing from the hatred of the truth, conjoyned with a tyrannicall, ſophiſticall, and hypocriticall oppoſing thereof, both in the doctrine, and profeſſion thereof. Hence it appeares,

Anſw. 2. Secondly, that in him who commits this ſin unto death, it is neceſſary there ſhould be theſe foure things: to wit,

I. Hee muſt have a knowledge of that truth which hee oppoſeth: Hence every ſinne (though never ſo great) committed of ignorance is excluded: yea, although it ariſe from a certaine malice againſt the Sonne of man himſelfe, as did that ſinne of *Pauls*, in perſecuting his members: For blaſphemy againſt the Holy Ghoſt cannot be forgiven, but that great ſinne (ariſing from an ignorance of the truth) committed againſt the Sonne of man, was pardoned, 1 *Tim.* 1.13.

II. It is neceſſary, that this knowledge of the truth doe not onely ſwim in the braine, but ſo ſinke into the heart, that there be a full and deliberate aſſent to the truth: And hence all ſinnes are excluded, which are not committed and acted, of ſet purpoſe, and out of deliberation, againſt the knowne and acknowledged truth; For blaſphemy ſhall never be forgiven, but ſinnes ſuddenly fallen into, may be pardoned; as wee ſee by *Davids* tranſgreſſions, *Pſalme* 32. 5. &c. and 51.

III. It is requiſite that this knowledge which is oppoſed, bee not acquired by ſtudy meerely, or by ſtrong and undeniable arguments or principles; but by a ſupernaturall perſwaſion of the Holy Spirit. Hence then all ſinnes are excluded which may be in a Gentile, or any man ſimply Atheiſticall; as the obduration of *Pharaoh*, the preſumption of *Manaſſes*, and the finall impenitencie of the wicked: For the ſinne againſt the Holy Ghoſt, preſuppoſeth the operation of the Holy Ghoſt in the heart, and therefore cannot be pardoned: but there may be obduration, preſumption, gloriation in ſinne, yea, finall im-

impenitencie in those, who never were made partakers of any such grace, or light, or knowledge, or operation of the Spirit: and therefore if any such would but repent as *Manasses* did, they should be pardoned as he was.

IV. It is necessary that this perswasion bee not only of the truth of the word, but of the goodnesse thereof also: when wee perswade our selves, that the Gospel is true; yea, that it is good in it selfe, and so good, that happy shall we be, if wee receive and obey it, but miserable if we reject and sleight it. Hence the sinnes of hypocrites, and all formall Professors, (who have onely some knowledge of the truth, and make only some out-side shew of Religion, but are not affected with the goodnesse, and sweetnesse thereof) are excluded from blasphemy, which never can be forgiven; for those may repent and find mercy; but this blasphemer cannot.

Quest. 5. How many things are included in this sinne, against the Holy Spirit?

Answ. 1 First, it includes not onely a contempt, and neglect of the Gospel, but also a rejecting thereof: yea,

Answ. 2. Secondly, it containes a contumelious, and reproachfull rejecting of the Gospel, which is called the trampling of the Sonne of man, and the blood of the Covenant under feet, as an impure thing. Now under this particular are comprehended malice, hatred, blasphemy, and persecution; and hence these Apostats are called Adversaries, *Heb.* 10. 27. From blasphemy then by this particular are excluded, all back-sliding, and denying of Christ, and sinnes of presumption; which arise either from infirmity, or passion: For *Peters* denying of his Master may be called properly Apostacie, but not properly blasphemy; because it proceeded from weakness, not from malice.

Answ. 3 Thirdly, it includes a contumelious rejection of the Gospel against knowledge, *Hebr.* 10. 26. whereby are excluded sinnes of malice, which spring from ignorance, as *Pauls* did.

Answ. 4 Fourthly, it comprehends a contumelious rejection of the Gospel against conscience; which *Paul* cals *voluntarie, to sinne willingly*; And hereby are excluded sinnes arising from carelesnesse, or presumption, or a perswasion of impunity, or from a sleepie conscience, as the sinnes of *Manasses* did.

Answ. 5. Fiftly, it includes a voluntary contradiction, and opposition, of the internall, and supernaturall worke of the Spirit, *Heb.* 10. 23; for this is to reproach the blessed Spirit, and the grace of the same.

Quest. 6. How doth the greatnesse of this sinne of blasphemy appeare?

Answ. It appeares by a serious consideration, and view of the nature thereof. Here then observe,

First, of all other sinnes this harmes nature most; because none casts men so farre from pardon, as this doth, which utterly takes away repentance, the only way unto salvation: As that is reckoned the greatest sickenesse, which doth not only deprive a man of health, but also debars, and shuts the doore against all meanes unto health.

Secondly, of all other sinnes, this is the most grievous, by reason of the hurt it doth; and of all other the most abominable, by reason of the defect of excuse: For it takes away all excuse from men, and makes them inexcusable: They cannot excuse themselves by ignorance, because their sinne was against knowledge; nor by infirmitie, and weakenesse, because their consciences will tell them, that they sinned out of obstinate, and wilfull malice. And therefore these mitigations, and extenuations of ignorance and weakenesse being taken from them (which other great sinners may plead) their judgement certainely shall be the more grievous, and insupportable. 125

Thirdly, of all other sinnes, this harmes the will, and mind most; for it makes a man unable to worke the workes of uprightnesse, and holinesse. That sickenesse is the most dangerous, which doth so infect, and corrupt the taste, that it makes the sicke man refuse all good meat and medicine: yea, this sinne doth not onely disinable a man from doing good, but makes him decline from the right rule, and disorder, and deprave himselfe more and more: for they sinne not only simply, out of malice, but out of malice, and that *de industria*.

What are the remedies against this sin, or rather, the meanes to preserve us from it? *Quest.* 7.

First, let us watch against all sinne; yea, against all beginning of evill, *Ephes.* 4. 27. *Hebr.* 3. 11. As those who feare the plague, fly farre from the house infected therewith. *Answ.* 1.

Secondly, let us highly prize the presence, and grace, and operation of the Spirit; for if wee so doe, then we shall not reject him; neither be rejected by him; but if wee contemne, and despise him, then he will give us over unto strange delusions, 2 *Thess.* 2. 10, 11. *Answ.* 2.

Thirdly, let us learne to esteeme and value Christ above all things; and then wee shall not sleight the Gospel, but thinke it a joyfull, and blessed message. *Answ.* 3.

Fourthly, if (with *Peter*) wee have fallen, then let us with him labour speedily to recover our selves: As the most deadly poyson becomes not mortall, if it be suddenly evacuated, or purged out, or vomited up: So the greatest sin becomes not damnable, if by and by with teares and sighes, wee repent us of it. *Answ.* 4.

Fifthly, while our spirits are something soft, and mollified, with the sight and sense of our sins; and while the Spirit of God workes in our hearts by his good motions; let us pray fervently unto our God, to pardon our by-past sinnes, to plucke us out of the dominion, and power of sinne, and Sathan, and to preserve us from all sins for the time to come. *Answ.* 5.

§. 2. *Neither in this world, nor in the world to come.* *Sect.* 2.

Who are confuted by these words? *Quest.* 1.

The Sadducees, who denied the immortality of the soule, and affirmed, that there were neither Spirits, nor Angels (*Orig. contra Cels.*) *Non agnoscunt se Secutum nisi præsens*, that is, they acknowledged not a time to come, when there shall be a Resurrection: Although our Saviour saith here: *Answ.*

126 *Neither in this life, nor in the life to come*; whereby is intimated, both the immortality of the ſoule, and the Reſurrection of the body. Hence by the Iewes theſe Sadduces were called *Menaim*, or *Probroſi*, contentious, or calumnious: *Gabia*, the ſonne of *Peſiſa*, reaſoneth againſt the Sadduces thus, x: *Si quod non fuit, id fuit; Ergo, quod fuit erit.* That is, if that which was not, was: Therfore, that which was, ſhall be. He meant, if God created, and made the world of nothing, may he not make our bodies of ſomething againe?

x Talm. pheſikra.

Object. *Bellarmine* ſtrongly preſſeth this place for the proofe of Purgatorie, argaing thus; *Blaſphemy againſt the Spirit ſhall not be forgiven, neither in this world, nor in the world to come:* Therefore ſome ſins ſhall be forgiven in the next world, by the prayers, and ſuffrages of the Church. But this remiſſion is neither obtained in heaven, nor in hell; *Ergo*, it is in Purgatory; and therefore there is a Purgatory. *Bell. de purgat. lib. 1. Cap. 1. loc. 1. ex novo Teſtam.*

Becauſe this objection is abundantly anſwered by our men, I may be the ſhorter in the anſwer of it: I referre the Reader to *Ameſius. Bell. enervat. tom. 2. pag.* 197. 198. *and Chemnitius, exam. part. 3. pag.* 135, 136. *Arg.* 7. and *Hill.* of the knowledge of the true God, *pag.* 387. 388. *& Parem, ſ.* And becauſe this place is urged by the Rhemiſts, upon *Matth.* 12. §. 6. I therefore referre the Reader to venerable *Fulke*, and *Cartwright* upon the place; onely entreating him to obſerve, that this is no Categoricall Argument, but only an Enthymeme, in which the *Antecedent* is *Chriſts* (and therefore *moſt true*) but the *Conſequent* will appeare to be *moſt falſe.*

Anſw. 1. Firſt, that which is fully paid, and ſatisfied, is not remitted; But the Papiſts ſay, that by Purgatory paines the debt is paid, and Gods juſtice ſatisfied; and therefore ſinnes are not remitted in Purgatory. It is one thing to pardon an offence, and another to puniſh it: and therefore if ſinnes be puniſhed in Purgatory, as they ſay, then how are they pardoned? It is one thing fully to ſatisfie a debt, another freely to remit it; for how can he be ſaid to remit a debt, which makes the debter pay the utmoſt farthing; as they ſay the ſoules in Purgatory do? Now this place ſpeaking not of a paying, but of pardoning; not of recompenſing, but of remitting (*It ſhall ſhall neither be forgiven in this life, nor in the life to come*) belongs not at all to their Purgatory, where men ſatisfie Gods juſtice (as they wickedly ſay) to the full; and wherein (for the time) men are extremely tormented; the paines thereof being (as ſome of them ſay) equivalent to the paines of hell, for the time. And therefore by this their Argument, inſtead of *raiſing* the *fabricke* of Purgatory, they have *razed* the *foundation*; as appeares thus: The ſcope of their Objection is to prove, that the ſinnes of beleevers are remitted in the world to come; now to remit, and to puniſh are oppoſites, as *Chryſoſtome*, (*Hom. de poen. & confeſ.*) ſaith, *Nemo remittit, qui punire vult*; and therefore if the ſinnes of the faithfull be remitted, and pardoned in the world to come (as they would prove from this place) then undoubtedly they are not puniſhed in the world to come. And thus inſtead of confirming, they have confuted, inſtead of planting, they have plucked up Purgatory by the roots; for to deny that ſoules are puniſhed in Purgatory, is to deny Purgatory it ſelfe.

Secondly, by this world, is meant a mans life time in this world, from the birth to the dying day; and it is certain, that in this time ſins may be remitted: the world to come, is after this life is ended; but a mans ſins may be remitted at the hour of death: And therefore by a Synechdoche it may be true, that ſins are alſo remitted in the other; becauſe the hour of death is the beginning of that other world. The ſenſe and meaning of this place therfore is, That the ſin againſt the holy Ghoſt, is neither remitted in life nor death: Now according to this expoſition, the place maketh nothing for Purgatory at all. *Anſw.* 2.

Thirdly, or by the world to come, may be meant (as is generally underſtood) the world ſucceeding this: and ſo anſwereth to the world preſent, as *Mark* 10. 30. *They ſhall at this preſent receive an hundred-fold, and in the world to come, life everlaſting.* Wherefore, Purgatory being imagined to be now preſent, it cannot be taken to belong to the world to come. And ſo alſo, *Epheſ.* 1. 21. and *Heb.* 6. 5. the world to come is taken for the world which ſhal be after this is ended, (*Willet Synopſ. fol.* 405.) yea the Papiſts, I think, are not able to produce one place of Scripture, to prove, that by the world to come, is meant, the time betwixt death and the day of judgement; but alwaies either for the laſt day, or the eternity which is after that day, *Luke* 20. 35. And thus *Auguſtine* (*de Civit. Dei. lib.* 21. *cap.* 24.) by the world to come, in this place, underſtands the day of the Reſurrection. And *Damaſcene* alſo (*de orthod. fid. lib.* 2. *cap.* 1.) ſaith, *Æterna vita, & æternum ſupplicium futurum ſeculum oſtendunt.* And thus, *This world*, is taken for the diſtance of time, to the end of the world: and, *The world to come*, for that eternity which ſhall begin after Chriſts ſecond comming. And according hereunto, there ſhall be two times, in which, ſins are pronounced remitted; to wit, this world, by the preaching of the Goſpel to the repentant; and that to come, when Chriſt ſhall confeſſe with his own mouth, before Gods Angels, to whom they are remitted, and by which remiſſion they are made truly bleſſed; for that remiſſion to come, ſhall be a confirmation of this preſent: and thoſe which are not remitted here, neither ſhall there be ſo pronounced. Wherfore, from this ſpeech of our Saviours, this Argument is gathered from the Antitheſis; If the ſin againſt the holy Ghoſt, be neither remitted in this world, nor in the world to come, then other ſins are remitted, both in this and the other; or at leaſt, either in this or in the other. But it is not remitted in the other, becauſe it is not remitted in this, as hath been ſaid: It followeth therefore, that other ſins are remitted, both in this, and in the other. Now in this ſenſe, this place doth not onely not make for Purgatory, but alſo repugneth it. For theſe two remiſſions (*in this world, and the world to come*) are conjoyned, *Anſw.* 3.

joyned, and one is not ſeparated from the other. *Chryſoſtome* expounding this place, together with this partition of time, ſaith thus; Amongſt men,

I. Some ſhall be puniſhed for their ſins, both here and there, as the Sodomites.

II. Some onely in this life preſent; as the Corinthian fornicator.

III. Some onely in the life to come; as the rich glutton.

IV. Some in neither, as the Prophets, and Apoſtles. And from this partition he infers, that the meaning of our Saviour is, That the ſin againſt the holy Ghoſt is ſo grievous and horrible, that they which commit it, ſhall feel the judgement of Gods wrath, both here, and in the world to come; which hapneth not to all, who commit other ſins. Certainly, they which with a ſet purpoſe deny the known truth, againſt their conſciences, feel a hell of torments in their conſciences in this life, at ſome time or other, if not alwaies; and in the life to come, their pains ſhall be exquiſite, and unſpeakable, in the moſt rigorous manner. And therefore, from this place nothing can be gathered for their *Platonicall*, rather than *Platonicall Purgatory*.

Anſw. 4. Fourthly, it follows not, the ſin againſt the holy Ghoſt ſhall not be remitted in the next world; therefore other ſins ſhall: no more than this followeth, which Chriſt ſaith, *I will not drink henceforth of this fruit of the vine, until I drink it with you in my Fathers kingdom, Mat. 26. 29.* That therefore he did drink of other things, becauſe he did not drink of the vine. For it is a moſt fooliſh abſurdity, from two Negations to infer an Affirmation: as for example, Saint *Peter* neither in this life, nor in the life to come, ſhall be made an Angell: therfore ſome Saints in the life to come ſhall be made Angels. Now *Bellarmine* would juſtifie this Argument, by that example, where Chriſt ſaith, *My kingdom is not of this world*: And *Pilate* inferreth thereupon, *Art thou a King then?* where an Affirmation is concluded out of the Negative. To this Doctor *Willet* (*Synopſ. f.* 405.) anſwers, That the reaſon is not alike, except *Bellarmine* will reaſon as *Pilate* did, Thy kingdom is not of this world, Therfore thou haſt a kingdom. So, Blaſphemy ſhall not be forgiven in the next world, Therefore there ſhall be Blaſphemy then. Thus he might have concluded truly (and thus he ſhould have concluded, if he would reaſon as *Pilate* doth) for in hell there ſhall be Blaſphemy.

Anſw. 5. Fiftly, it follows not, ſome ſins ſhall be forgiven in the other world; therefore in Purgatory. For many have thought, that ſins ſhall be forgiven after this life, and yet not in Purgatory neither. Thus *Origen* imagined, that after ſome long and grievous torments, both the ſins of the devils and of wicked men ſhould be remitted: And the Chiliaſts thought, that after a thouſand years, from the day of judgement, all ſhould be pardoned: yea *Auguſtine* (*lib. 6. contra. Iul. cap. 5.*) thought, that in the day of judgement, ſome ſins ſhould be forgiven. And therefore Purgatory is not neceſſarily concluded from the remiſſion of ſins after this life.

Anſw. 6. Sixtly, by this reaſon of *Bellarmines*, it may be concluded, that mortall ſins ſhall be remitted in the world to come, becauſe Chriſt onely excepts the ſin againſt the holy Ghoſt: but this the Papiſts will not grant, and therefore why ſhould we grant the other? 127

Anſw. 7. Seventhly, from a particular Negation (contrary to all Rules of Logick) they infer an univerſall Affirmation. If the ſin againſt the holy Ghoſt ſhall neither be remitted in this life, nor in the life to come: Then (ſay they) all the temporall puniſhments of all ſins, which are not here fully paid, ſhall be paid and ſatisfied by the faithfull in the world to come. The meaning whereof is, temporall puniſhments are due unto the faithfull for their ſins, part of which puniſhment they ſuffer in this life, and the remainder in the life to come. The Argument is caſt in the ſame mould with this. *Socrates*, or *Solomon* is no fool; therfore all men are wiſe: and he is a fool, and not wiſe; who admitteth of ſuch Arguments. *Sadeel. adver. hum. ſatisf. object. pag.* 247.

Anſw. 8. Eighthly, *Bellarmine* argues, *A ſubcontrariis*, and yet doth not obſerve the Law of *Subcontrarieties*; from which the force of the concluſion ſhould follow. As for example,

I. Some ſinne is not remitted: Some ſinne is remitted.

II. Some ſinne is not remitted in this life: Some ſinne is remitted in this life.

III. Some ſinne is neither remitted in this life, nor in the life to come.

Some ſinne is remitted both in this life, and in the life to come. Now theſe are contraries, and concluded according to the Rules of Art. But the Papiſts conclude thus; Some ſinne is neither remitted in this life, nor in the life to come. Therefore ſome ſinne is not remitted in this life, but in the life to come. Where the errour is ſo plaine, that a freſh man can tell, that it doth not conclude aright. For to a double negation ſhould be oppoſed a double affirmation; whereas they oppoſe onely one. As if a man ſhould argue or conclude thus.

Some neither love God in this life, nor in the life to come. Therefore

Some ſhall love God in the life to come, which love him not in this life. This followes not.

Our Saviour rather argues thus, Some ſinnes (namely, thoſe committed againſt the Holy Ghoſt) ſhall neither be forgiven in this life, nor in the life to come. But ſome ſinnes ſhall bee forgiven both in this life & in the life to come: that is all the ſinnes of all the faithfull; for they are pardoned here, and they ſhall be pronounced and declared to be remitted at the day of judgment. *Scharpius de purg.* p. 544.

Anſw. 9. Ninthly, Purgatory being an Article of their faith ſhould not be collected from a certaine *oblique* kind of reaſoning, but from the direct, plain and expreſſe words of Holy writ, And therefore this place is ill brought for the proofe of Purgatory.

Anſw. 10. Tenthly, our Saviour in this place ſpeakes, *De culpâ* of the remiſſion of ſinne: And therefore *Bellarmine* is here guilty of the Sophiſme called *Ignoratio elenchi* applying it onely to the puniſhments

of

128 of sinne, and that temporall. Christ saith that *the sinne or fault cannot be remitted in the world to come. Iohn* 3. 18. And the *Rommists* doe not much oppose it. And therefore this place which speakes onely of the remission of the sinne, is injuriously, produced for the proofe of the Remission of temporall punishment.

In the place alledged, *Iohn* 3. 18. Our Saviour saith, *Hee that beleeveth, is not condemned, but hee that beleeveth not, is condemned already.* Upon which place the *Rhemists* give this note, that he that beleeveth shall not be condemned either at the houre of death, or day of judgment: from which place I reason thus, Every man either dieth in faith or without faith: If he die in incredulity, he is condemned, and there is afterwards no hope: if in faith, hee is freed from condemnation and entred into life, and so consequently delivered from his sinnes: Therefore in this life onely wee obtaine remission of sinnes, because faith is onely of this life, whereby our sinnes are remitted. *Willet. Synops.* 405.

Answ. 11 Eleventhly, the meaning of these words, *shall neither be forgiven in this life, nor in the life to come*, is, shall never be forgiven world without end, as is plaine, from *Luk.* 12. 10. and *Mark.* 3. 29. *He that blasphemeth against the Holy Ghost hath never forgivenesse. Marcus alijs verbis eandem sententiam expressit. (Augustin. de verb. Dom. serm.* 11.) St. *Marke* expresseth in other words the selfe same thing that S. *Matthew* doth: although this Evangelist useth more words for the greater *Emphasis*, according to the usuall and old custome of the Jewes. Saint *Matthew* was an Hebrew, and the Hebrewes were not content to say, *In seculum for ever*, but in *Seculum & seculum, for ever and ever*, that is, *alwaies*. So here, *neither in this world, nor in the world to come*; that is, *never* as St. *Marke* expounds it, *Mark.* 3. 29: yea according to the exposition of St. *Matthew* himselfe in this place: for *verse* 31. he saith. *Blasphemy shall not be forgiven*, that is, *at all*: and then he addeth in the verse following, *neither in this world nor in the world to come*; so that not to be forgiven in this world, or the next, is not to be forgiven at all. *Bellarmine* opposeth that which we say, that *Matthew* is to be expounded by S. *Marke*; but I omit his exceptions, entreating my Reader, if he desire to see them both proposed and solved to looke upon *Sibarpius de purgat. pag.* 544.

Verse 33. VERS. 33. *Either make the Tree good, and his fruit good: or else make the Tree corrupt and his fruit corrupt: for the Tree is knowne by his fruit.*

Object. The *Rhemists* object this place for the proofe of free-will thus: It is in a mans owne free-will and election, to be a good Tree, or an evill, to bring forth good fruit or bad: for our Saviour here saith: *either make the Tree, and fruit good or bad.*

Answ. 1. First, from this place they might as well prove that a man hath wings, to fly whether hee will, as free will to doe what good he will: for the plaine meaning of our Saviour is no more then this, to wipe away the blasphemy wherewith the Pharisees went about to charge him; and declareth by this phrase, that his miracles (as the fruits) being even by their own judgment unreprovable, himself (as the tree) ought not to be condemned: And therefore they should either justifie him with his miracles, or else condemn him and them together.

Secondly, this verse doth not onely not confirm free-wil, but doth also confute it; because it affirmeth that by Nature, we are all corrupt and naughty trees: but this followeth more plainly in the next verse. *Answ.* 2.

VERS. 34, 35. *O generation of Vipers, how can ye, being evill, speak good things? For out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things; and an evill man out of the evill treasure of his heart, bringeth forth evill things.* *Verse* 34, 35.

§. 1. *O generation of Vipers.* *Sect.* 1.

What resemblance was there between the *Viper*, and the *Iews*, or *Pharisees*, that our Saviour here calleth them, *A generation of Vipers?*

Chrysostom (*s. Mat.* 3.) answers, that they are fitly termed *Vipers*, in regard of a three-fold property, which is common to them with *Vipers*; namely, *Quest.*

First, when the *Viper* hath bit a man, by and by she runs unto the water: which if she finde not, she dyeth by and by. So the *Iews*, having committed many great & grievous sins, run unto Baptisme, that thereby (after the manner of *Vipers*) they may escape the danger of death. *Answ.*

Secondly, as the nature of the *Viper*, is to break the bowels of his dam, and so to be brought forth: so the *Iews*, persecuting daily the Prophets, did therby kill their Mother, to wit, their Church and Synagogue.

Thirdly, as the *Viper* outwardly seemes faire, and speckled, as though she were painted, but inwardly is full of poyson: So the *Scribes* and *Pharisies* did without counterfeit, and faine a shew of holinesse, but did carry within the poyson of maliciousnesse, and the venome of wickednesse.

§. 2. *How can ye that are evill, speake good things?* *Sect.* 2.

It is questioned betwixt us, and the Papists, *Argum.* whether a man can doe any thing that is good of himselfe, and by the power of Free-will, or whether there be in man Free-will, or not? wee affirme the negative, and confirme it from this verse thus,

If any worke, which proceeds from the meere Free-will of man be good, then it will follow that a man may doe some good thing of himselfe. But the latter is false. Therefore also the former. The necessity and truth of this connexion is manifest; for all grant, that to be done by man, which is done by Free-will, and so oppose Free-will to grace. And therefore it is necessary, that that which doth not proceed from grace, should proceed from Free-will; that is, from man by the power of his will.

The Consequence is easily proved, from these two verses, *Oh generation of Vipers, how can ye speake good things, when ye your selves are evill?* (that is, as *Lyranus* interprets it) yee being filled with malice

malice, and envie against me, cannot speake any good of me:) *The good man out of the good treasure of his heart, bringeth forth good things; and the evill man out of the evill treasure of his heart bringeth forth evill things*; Anselm upon these words hath this Observation, or Exposition: *Quomodo bonus homo non possit proferre mala, nec malus bona; sic non possit Christus mala, nec diabolus bona opera facere*: As the good man cannot bring forth evill things, nor the evill man good things; So Christ can doe no bad workes, nor the Devil any good. Reade further for the proofe hereof, *Mat.* 7.16,17,18,19. *and Luke* 6.43,44. From whence plainely this Argument may be drawne. No corrupt and evill tree can bring forth good fruit. But every man by nature, is a corrupt, and evill tree (being the child of wrath, and infected with sinne) And therefore, no man by nature, or by the onely power of his Free-will, is able to bring forth good fruits.

Sect. 3. §. 3. *A good man out of the good treasure of his heart, bringeth forth good things.*

Quest. 1. What is a good thing, or a good worke?

Answ. Good workes are generally thus described: *They are actions externall or internall, conformable, and agreeable to the will, and to the Law of God:* But from this verse, they may be thus defined: They are workes which flow and proceed from a disposition of vertue: For the good man, out of the good treasure of his heart, bringeth forth good things.

Quest. 2. How many things are required unto a good worke?

Answ. Three things are required, viz.

First, a good beginning, that is, the will well disposed, and working out of true vertue: For goods fruits cannot spring, but from a good tree, *verse* 33.

Secondly, a good matter, or object; that is, something which is commanded by God: for otherwise, it will bee but will-worship, as *Matth.* 15.6. *In vaine doe they worship me, teaching for doctrines, the commandements of men.*

Thirdly, a good end; that is, the glory of God, and those things which tend to his glory, 1 *Corinth.* 10.31. And thus if we desire to approve our selves to bee good men by our good fruits; we must labour that,

I. Our wils may be rectified, and rightly disposed. And,

II. That our workes may be moderated, according to the word of God, in regard of the matter of them. And,

III. That our end in all our good workes may be, that God may be glorified in us, and by us.

Vers. 36. VERS. 36. *But I say unto you, that every idle word that men shall speake, they shall give account thereof, in the day of Judgement.*

Object. *Bunderius* a Papist, from this place would prove Purgatory, thus. Men at the day of Iudgement, shall give an account for every idle word which they have spoken. Now which is this day of Iudgement? certainely, that day which comes presently after death; according to that of the Apostle; *It is appointed unto all men once to die, and after death comes Iudgement.* Therefore, in that day after death, men shall give an account of those things, which have beene culpable, and worthy of reprehension in them, and which must bee expiated by temporall punishments: now in what place can this be but only in Purgatory. His meaning is this: As soone as ever men die, they shall give an account for their veniall, and lesse sinnes, which they have not satisfied, nor suffered for on earth; and those shall be purged by the paines, and penance of Purgatory flames. 129

Answ. 1. First, Sophister-like he concludes, that which hee proves not; or hath that in the conclusion, which is in neither Proposition. For to me hee seemes to argue thus:

Answ. 2. We must give an account for all our small sins at the day of Iudgement: But this day of Iudgement, is the time which followes presently after death. Therefore there is a Purgatorie, perhaps to punish such a Logician (as hee is)

Secondly, wee grant, that by and by, after death, there is a particular judgement of God, wherein every one shall give an account of those things, which he hath done in the body.

Answ. 3. Thirdly, by the day of Iudgement, both *Franciscus Lucas*, and *Gorranus*, and divers others understand the last day, and generall Iudgement; and some leave it doubtfull. *Sa: Iudicij scilicet particularis in morte, vel universalis*; that is, by this Iudgement, is either meant the particular Iudgement presently after death, or the general Iudgement at the last day. Now wee need not greatly care, which of these say true; for if the last day be here understood, then *Bunderius* his Argument (or Sophisme rather) is absurd; for there will bee no Purgatory after the day of Iudgement: But if wee leane unto those, who hold the place doubtfull, then it will prove but an uncertaine Argument; and consequently not an Argument of faith, nor to build an Article of faith upon, as Purgatory is to them.

Quest. A question may hence be demanded, whether every sinne be mortall of its owne nature, or not?

Answ. Although it be true, that all sinnes are not equall, but one greater then another; and although also it be true, that in a good and godly sense, some sinne may be termed mortall, and some veniall; which yet may more fitly be called sins regnant, and not regnant; yet it is most true, that every sinne is mortall of its owne nature, and only veniall, by way of Gods free acceptation, and mercy, for his owne names sake, and merits of his deare Sonne our Lord Iesus; as appeares by these reasons.

First, because our Saviour here saith, that wee must give a straight account of every idle word, in the generall day of Iudgement; and this is certaine, because every idle word is flatly against the Law of God; and yet these idle words

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130 are those sinnes, which they call veniall. And therefore this is a truth, that all sinnes are mortall, that is, against the Law of God.

Secondly, because the *Rhemists* (*Rhem. in 1. Iohn 3. 4.*) confesse in plaine termes, that every sinne is a swarving from the Law of God. For doubtlesse, that which swarveth from the Law, is truely said to be against the Law, but not agreeable to the Law.

Thirdly, because the famous popish Friar, and Romish Bishop *Iosephus Angles* (in 4. *sent. pag.* 215.) teacheth the same doctrine in his booke, dedicated to the Pope himselfe: His words are these; *Omne peccatum veniale est alicujus legis transgressio. Patet, quia omne veniale est contra rectam rationem, & agere contra rectam rationem, est agere contra legem naturalem, præcipientem non esse a regulâ rectæ rationis deviandum.* Every veniall sinne is the transgression of some Law. This is cleare, because every veniall sinne is against right reason, and to doe a thing against right reason, is to doe it against the Law of nature, which commandeth us, not to depart or swarve from the rule of right reason. Thus every veniall sin is against right reason, and against the Law of nature, which is given to every one in his creation, or in his birth and nativity. Of this same opinion is *Durandus*, (in 2. *sent. dist.* 42. *q.* 6.) and many of the Schoolmen, *Iosephus Angles in* 2. *sent. pag.* 275. and *Fisher* the Bishop of *Rochester*, (*Rossensis, Artic.* 32. *adverss. Luth.*) and *Bellarmine* unawares confesseth the same against himselfe. (*Bellar. tom.* 1. *pag.* 84.) If the Reader would see the severall testimonies and words of the fore-quoted Authors, and this Argument cleerly handled, let him reade Master *Bels* Challenge; *pag.* 81, &c. unto 86.

Fourthly, *Gerson* (*de vita spiritual. lect.* 1. *part.* 3. *in* 1. *corol.*) hath these words; No offence of God is veniall of its own nature, but only in respect of Gods mercy, who will not *de facto*, impute every offence to death, though he might do it most justly. And so I conclude, that mortall and veniall sins, as they be such, are not distinguished intrinsecally and essentially, but onely in respect of Gods grace, which assigneth one sin to the pain or torture of death, and not another. This *Gerson* (who thus writeth) was a famous Popish Bishop, and a man of high esteem in the Councell of *Constance*; and if his words be well marked, they are able to confound the Papists, and to confirm the point delivered by us. For

I. He telleth them plainly, that every sin is mortall of its own nature. And

II. That no sin is veniall, save onely in respect of Gods mercie. And

III. That God may (*Iustissimè*) most justly condemn us for the least sin we do. And

IV. That mortall and veniall sins are the same intrinsecally, and essentially, and differ but accidentally, that is to say, they differ in accident, but not in nature; in quantity, but not in quality; in mercie, but not in deformity; in the subject, but not in the object; in imputation, but not in enormity; save onely, that the one is a greater mortall sin, than is the other.

Fifthly, because the least offence that can be imagined, remaining eternally in respect of the stain and guilt of it, though not in act, as do all sins unremitted, must be punished eternally: for else there might some sinfull disorder, and ἄτακτα remain not ordred by divine justice. Now whersoever is eternity of punishment, there is an everlasting expelling, and excluding from eternall life and happinesse: and consequently every offence that eternally remaineth not remitted, excludeth from eternall glory, and happinesse, and is rightly judged a mortall and deadly sin. *Field* of the Church, *lib.* 3. *pag.* 147.

Sixthly, all sins are mortall in them, who are strangers from the life of God, because they have dominion and full command in them, or at least are joyned with such as have; and so leave no place for grace, which might cry unto God for the remission of them. But the elect and chosen servants of God, called according to purpose, do carefully endeavour, that no sin may have dominion over them; and notwithstanding any degree of sin they run into, they recover that grace by repentance, which can, and will procure pardon for all their offences.

VERS. 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* *Vers.* 37.

What is Justification? *Quest.* 1.

First, some say, *Iustificare*, to justifie, signifieth *Iustum facere*, to make just, by a renovation or change of our nature: but this is false, for hereby our Justification, and our Sanctification are confounded, and made one thing; as though to justifie, were the action of God, in regenerating and re-creating us. *Answ.* 1.

Secondly, to justifie, is the work of God in judging us: and therefore *Iustificare*, to justifie, doth signifie *Iustum pronunciare*, that is, to pronounce righteous: and this is manifest by these two reasons; namely, *Answ.* 2.

I. Because in Scripture, Justification is opposed to condemnation; as in this verse, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.*

II. Because in Scripture, Justification is sometimes defined, to consist in the remission of sins, sometimes in the forgiving of wickednesse, sometimes in the covering of sin, and not imputing of iniquity; and sometimes it is described by the imputation of righteousnesse. All which do prove manifestly, that Justification is the action of him, who is the Judge of mankinde, in absolving man from sin, and the punishment thereof.

Who is it that justifieth man? *Quest.* 2.

God alone, as appears by these two particulars; to wit, *Answ.*

First, the Lord is the onely Judge of all: therefore it belongeth onely unto him to justifie. He is called the Judge of all, *Heb.* 12. 23. And, *Act.* 17. 31. it is said, He hath appointed a day, in which he will judge the world in righteousnesse. Of which day also the Apostle speaketh, *Rom.* 2. 5, 16. And the reason hereof is given by the Apo-

Apostle, *Rom.* 14. 7, 8. to wit, because he is our onely Lord, to whom we both live and dye, and to whom every one shall give account of himself. Whereby it is cleer, seeing God is the onely Judge of the world, that to justifie, and to condemn, must onely belong unto him.

Secondly, Justification consisting in the remission of sins, and the not imputing of iniquity, it necessarily followeth, that none save God onely can justifie; because none, except the Lord, can forgive sin, as is cleer, *Mark* 2. 7. *Luke* 5. 21. and *Esa.* 43. 25. and 44. 22. and *Psal* 31. 2. and 2 *Corinth.* 5. 19.

Verse 38, 39, 40. Vers. 38, 39, 40. *Then certain of the Scribes and of the Pharisees, answered, saying, Master, we would see a sign from thee. But he answered, and said to them, An evill, and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas. For as Jonas was three daies and three nights in the Whales belly; so shall the son of man be three daies and three nights in the heart of the earth.*

Sect. 1. §. 1. *There shall no sign be given to it, but the sign of the Prophet Jonas.*

Quest. What, and how many things may we learn from this sign, Christ; that is, from his death and Resurrection?

Answ. 1. First, from hence we may learn, how great, and horrible the pollution and guilt of sin is, and how great the severity of divine justice is: seeing that God would rather give his onely begotten, and most dearly beloved Son to death, than let sin go unpunished.

Answ. 2. Secondly, in this sign we may see more than a fatherly goodnesse and mercie in God: for as a father hath pity upon his children, so hath the Lord upon us, *Psal.* 103. 13. yea he spared not his own, and onely naturall son, but gave him to death for us, (*Rom.* 8. 32.) that we might be freed from eternall destruction by him.

Answ. 3. Thirdly, from hence also we learn, that there is no other way or means for us to obtain salvation by, than the death, suffering, and satisfaction of Christ, *Act.* 4. 12.

Answ. 4. Fourthly, in this sign we may see how worthy they are of eternall death and destruction, who do not place all their trust and confidence in the death and Resurrection of this son of God; *Chemn. harm. pag.* 804. *fine.*

Sect. 2. §. 2. *For as Jonas, so Christ, &c.*

Quest. Wherein was *Jonas* a Type of Christ?

Answ. 1. First, he was a Type of him in his death; and that in these regards,

I. As *Jonas* was sent out of *Judea* unto the Ninevites, who were Gentiles, to preach repentance unto them, that thereby they might be delivered from a dreadfull judgement, which hung over their heads: And as hereby he was a publisher and proclaimer of Gods universall grace, which is extended even to the Gentiles, as well as to the Jews. So Christ ought to be a Preacher of the Grace of God, and that not onely unto the Jews, and Israelites, but also unto the Gentiles; for he was sent to be a light unto the Gentiles, and the salvation of the Lord to the uttermost parts of the earth, *Isa.* 49. 6. *Rom.* 3. 39. *Gen.* 22. 18. 131

II. As *Jonas* (when the sea raged, and the tempest grew impetuous) offered himself to death, that the Mariners, and the rest in the ship, might be preserved from shipwrack; so Christ (when the wrath of God waxed hot against us for our sins) laid down his life for us, lest we should perish for ever, and that by his death we might be saved, *Mat.* 20. 28. *John* 11. 50.

III. As *Jonas* voluntarily, and of his own accord offered himself unto death, when the Mariners would gladly have preserved him: so did Christ lay down his life of himself for us, when no man took it from him, *John* 10. 18.

IV. As the tempestuous sea was calmed and quieted, when *Jonas* was cast therein: so Christ by his death, pacified and appeased his Fathers wrath, tamed the madnesse and rage of the world, and the Prince thereof, yea so took away the horrour, and fear, and sting of death, that unto the godly which beleeve in him, it might no longer be φοβερῶν φοβερώτατον, of all terrible things, the most terrible, but rather as a peaceable and quiet sleep, or as a welcome and desired rest.

Secondly, *Jonas* was a Type of Christ, in regard of his Resurrection. For *Answ.* 2.

I. As *Jonas* perished not in the water, but was swallowed of a great Fish, who carried him three daies in his belly, but at length cast him safe upon the dry shore: so Christ did not perpetually remain in the grave (*for it was impossible that he should be holden by it, Acts* 2. 24.) but death and the devill being overcome, he was restored, and raised up again unto life, *Hos.* 13. 24.

II. As *Jonas* (being delivered from the belly of the Whale) preached Repentance unto the Ninevites, and therby brought salvation unto them: so Christ being risen from the dead, by his Apostles did preach Repentance, not onely to the Jews, but to the Gentiles also, that thereby they might be brought, by grace, unto glory.

III. As *Jonas*, who was cast by the Mariners into the sea, was a means to convert and turn them unto the true God: so Christ by his death, converted many unto his Father, (*Acts* 2. 41.) who were Authors of his death.

§. 3. *As Jonas was in the belly of the Whale.* *Sect.* 3.

Quest. What fort or kinde of Fish was this which swallowed *Jonas*?

Answ. 1. First, *Rondeletius* saith, that it was a certain fish which was both in mouth and belly, and in all her inward parts so capacious and large, (and was therefore called ἀνθρωποδύτης) that she could easily swallow a man alive; and in whose belly often have been found men whole, yea sometimes all armed. *Basilius* saith, that it was a Fish much like to some great hill in bigneſse. And *Augustine* saith, that in *Africa* he saw a fish, whose mouth was like some great cave.

Answ. 2. Secondly, Doctor *Medcalf* (the Hebrew Professor in *Cambridge*) in his Lectures upon *Jonah*, doth affirm, That for certain, this fish which swallowed *Jonas*, was no Whale; he proves it thus, because the Whale hath Lungs, and breaths, and like man hath a wind-pipe, and therefore

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132 the passages through which the meat passeth, are so straight, that by no means she is able to devoure a whole man.

Object. But against this it may be objected, that in this verse it is said, that *Jonas was three daies and three nights in the belly of the Whale*; and the 70 render it, a *Whale*: and *Iosephus* (*Antiquit.*) saith, *A cetο devoratum esse Ionam*, Jonas was devoured of a Whale.

Answ. 1. First, some say that God created a new Whale for this very purpose, to swallow *Ionah*, and therfore created him without Lungs, or wind-pipe, and made all the passages so wide, and vast, that it might devoure a man whole.

Answ. 2. Secondly, others better say, that Christ here follows the interpretation of the 70, which as it was vulgar and familiar, so also it was ordinarily quoted of all, whether it were according to the truth of the originall, or not, that is, the Septuagints translation was so frequent amongst the Jews, and of such esteem with them, that they cited Scripture usually as it was rendred by them, never seriously weighing whether their interpretation were agreeable to the Text.

Answ. 3. Thirdly, others yet better say, that the Whale is generally put for every great Fish: for it was ordinary with the Jews, to apply the name of a known *Species*, to the *Genus*. Because the Canaanites were principall Merchants, and the Arabians most notable Theeves, and the Chaldeans excellent and singular Astrologers: therefore the Jews called every *Merchant*, a *Canaanite*, and every *Thief*, an *Arabian*, and every *Astrologer*, a *Chaldean*; thus attributing the name of an ordinary *Species*, to the *Genus* thereof. And on the contrary, the 70 were wont to give the name of the *Genus*, to a more known or notable *Species*: and thus sometimes instead of *Nilus*, or *Euphrates*, they would say a *Flood*. And thus the Greeks cals every great Fish, κῆτος a Whale, and *Homer* calleth *Phocas*, Sea Calves, *Whales*: and *Virg. Immania cete*, *great Whales*, for *great Fishes*: and hence *Cetarius* signifieth a kinde of Fish-monger, or seller, or taker of great sea-Fish. And from this propriety of speech, our Saviour calleth this *Fish* a *Whale*, because (*dag gadol*) was *a great Fish*.

Sect. 4. §. 4. *So the Son of man shall be three daies, and three nights, &c.*

Quest. How is Christ said to be three daies and three nights in the heart of the earth, when he was but one whole day, and two nights in the grave?

Answ. That this may be the better understood, and more cleerly resolved, we will lay down these three things; namely,

First, that divers nations begun their day at divers times; the Babylonians and the Chaldeans reckoned their day from sun-rising to sun-rising. The Astrologians counted the day from noon to noon; from the time that the sun was at his height, untill he returned thither again. The Romans, Egyptians, and the Occidentals, reckoned their day from midnight to midnight. The Athenians and the Hebrews accounted their day from sun-set to sun-set, from whence it came to passe that the night was the beginning of the following day.

Secondly, it was very ordinary with the Hebrews, to put a part for the whole; and therefore a part either of the day or night, was called in their manner, or form of speaking, a Day, to wit, a naturall day, consisting of four and twenty hours.

Thirdly, when they did denote one day, although that which they called a day, were but the least part of a day, yet they did usually pronounce or declare it by parts, thus, The day and the night; from whence, by their propriety of speech, a day and a night was ordinarily called a Day, and a Day by a Synechdoche, was used for a part (yea sometimes the least part) of a day: And hence the answer to the question is manifest, namely, When Christ was buried, it was between the ninth and twelfth hour of Friday, which hours were part of the first day, and by the forenamed Synechdoche, were called the first day and night. Then from sun-set upon Friday, unto sun-set upon the Sabbath (or Saturday) was the second day and night, which were both entire. Then from sun-set upon the Saturday, to the next dawning of the day, was part of the third day, which part was called a day and a night, according to the vulgar wont of the Jews: whose use and custome onely, is the rule of expounding many things of this nature in holy Scripture. And thus Christ is said to lye three daies and three nights in the heart of the earth; because he was crucified between Evenings, at that time when the Paschall Lamb was killed: where the Evening is reckoned for the first day, and the next four and twenty hours are reckoned for the second day, and he arose upon the third morning, and that was the third day, the morning being taken *Synecdochicè*, for the whole day, and the night following.

§. 5. *In the heart of the earth.* *Sect.* 5.

The meaning of the Text is, as *Ionas* was buried in the belly of the Fish, and reputed dead for three daies, and three nights: so Christ remained in the state of the dead, three daies and three nights.

VERS. 41, 42. *The men of Niniveh shall rise in the judgement with this generation, and shall condemne it, because they repented at the preaching of Ionas; and behold, a greater then Ionas is here. The Queene of the South shall rise up in the Iudgement with this generation, and shall condemne it: for shee came from the uttermost parts of the earth, to heare the wisedome of Solomon; and behold, a greater then Solomon is here.* *Vers.* 41. 42.

§. 1. *The men of Niniveh.* *Sect.* 1.

What dissemblance, ἀνόμοιον, or disparity was betweene the Ninivites, and the Iewes? *Quest.* 1.

First, the Ninivites were strangers from the Common-wealth of Israel, and people of God, neither had received his word before this: But the Iewes had received the Law from the Lord, and did boast therein, and yet would not heare Christ, who interpreted, and explained the Law unto them. *Answ.* 1.

Secondly, the Ninivites had but one Preacher of

of the word; namely *Ionas*, and yet they obeyed him; but although God had spoken unto the Iewes by many Prophets, and by *Iohn Baptist*: yea, by his owne, and only Sonne, (*Hebr.* 1. 2.) yet they shamefully, and reproachfully rejected them all.

Answ. 3. Thirdly, the Ninivites having heard but only one Sermon from *Ionah*, the servant of the Lord, repented, beleeved, and changed their lives: But the Iewes had heard many Sermons from the Prophets in all ages; and at last heard those Sermons repeated, and confirmed by Christ, the Lord and Master of the Prophets: (And this is that which our Saviour means in these words, *but a greater then Ionas is here*:) And yet they would not repent, and amend their lives.

Answ. 4. Fourthly, the Ninivites heard a stranger, and beleeved him, although he came from a Nation, which they hated and envied: But the Iewes despised Christ, who came of the Fathers according to the flesh, & was no stranger, but a child, and free-borne, amongst them.

Answ. 5. Fiftly, the Ninivites beleeved *Ionas* without any signe, content with this, that hee had come unto them, for their disobedience towards God: But the Iewes daily saw many signes; that is, Miracles wrought by Christ, and yet persevered in their obstinacie, as though hee had done nothing worthy of faith, or for which they had reason to beleeve in him.

Answ. 6. Sixthly, none had ever fore-told the Ninivites any thing concerning *Ionas*; and yet when hee came, they beleeved, and obeyed him: But all the Prophets had fore-told the Iewes of Christs comming, and they saw his workes, sute and agree with their predictions; and yet they would not beleeve him, nor amend their lives

Answ. 7. Seventhly, the Ninivites patiently suffered *Ionas*, although he threatned the miserable destruction, both of their Citie and Kingdome: But the Iewes would not endure, or heare, or obey Christ, although he preached grace, and salvation unto them; yea, did not prescribe any hard, or harsh rules of living unto them, but declared remission of sinnes to every one who would repent, beleeve, and obey.

Answ. 8. Eighthly, *Ionas* was not derided, and mocked by the Ninivites, although hee fled when God sent him unto them; But the Iewes scoffed, and taunted Christ, who refused not to undergoe reproach, hatred, persecution, and death for them and their salvation.

Sect. 2. §. 2. *Shall rise up in the Iudgement.*

Quest. What is meant by these words?

Answ. The phrase is an Hebraisme, signifying thus much; that the Ninivites, and the Queene of the South shall stand in judgement, and not fall, compared with the Iewes: Or, shall bee justified before this generation.

Sect. 3. §. 3. *The Queene of the South &c.*

Quest. What *arrithmus*, or comparison is there, betweene the Queene of the South, and the Iewes?

Answ. 1. First, shee was a woman, the weaker vessell, (1 *Pet.* 3. 7.) yea, a person unaccustomed to travell, and yet she came to *Solomon*: But the Iewes were men, and the more worthy sexe, and yet they are more slow, and sluggish to heare, then she was.

Answ. 2. Secondly, she being a Gentile, came to heare an Hebrew. But the Iewes who were Hebrewes, and nourished in the Law, disdained to heare Christ, who was one of themselves, and came of their Father *Abraham*, according to the flesh.

Answ. 3. Thirdly, she came along a tedious journey unto King *Solomon*, although shee her selfe were a Queene: But the King of Kings himselfe comes unto the Iewes, his subjects; and yet they wil not entertaine, or receive him.

Answ. 4. Fourthly, fame and report only moved her to come unto *Solomon*, although oftentimes nothing is more false then fame; according to the old saying:

> *Tam ficti pravique tenax, quam nuntia veri,*
> Not only truth, but also lies,
> Vpon the wings of swift fame flies.

But the Iewes saw, and heard many things, which many and great Princes had desired to see (*Luke* 10. 24.) and yet they contemned both Christ, and them.

Answ. 5. Fifthly, she was at great cost and charges, in comming unto *Solomon*: yea, brought gifts, and presents unto him along with her: But the Iewes would not embrace Christ, or his doctrine, although hee taught them freely, and by his word offered the gift of salvation unto them, even out of meere grace, and would have sold them wine and milke, without money, or money-worth, *Esay* 55. 1.

Answ. 6. Sixthly, shee came unto a meere man, and yet judged her selfe to bee a happy woman, that might enjoy the society, and discourse; of one in whom shee perceived the sparkes of divine wisedome: But the Iewes rejected the Sonne of God, which was the eternall wisedome of the Father.

Answ. 7. Seventhly, *Solomon* only discoursed of plants and trees, from the knowledge whereof, at the most some worldly utility would arise: But Christ declared unto the Iewes, the mysteries of eternall salvation, which were hid from the world, (*Ephes.* 3. 9.) upon the knowledge whereof did depend eternall life, *Iohn* 17. 3. And yet they would not receive, or accept him.

Answ. 8. Eighthly, she thought *Solomons* servants, and attendants happy, who daily heard and saw the wisedome of their Master: But neither the stupendious, and unheard of Miracles of Christ, nor his singular wisedome, grace, and power in preaching, would draw the Iewes unto the love and admiration, of so great and gracious a Lord.

VERS. 43, 44, 45. *When the uncleane Spirit is gone out of a man, hee walketh through dry places, seeking rest, and finding none. Then he saith, I will returne into my house from whence I came out: And when hee is come, hee findeth it empty, swept, and garnished. Then goeth he, and taketh with himselfe seven other spirits, more wicked then himselfe, and they enter in, and dwell there: And the last state of that man is worse then the first*

Vers. 33, 34, &c.

134 *first. Even so shall it be also with this wicked generation.*

By this Parable, our blessed Saviour would shew, that destruction did hang over the heads of the Iewes: And why? because they had received the Law of God; and although they thereby seemed to bee altogether delivered from the power of the Devill, who held all other nations captives, yet they would not observe, nor obey the Law: After this (to adde to the measure of their iniquity, and to make it full) they reject the Gospel, which was brought, and offered unto them by the Sonne of God himselfe, and impugne the knowne truths, delivered by him, and commit blasphemy against the Holy Spirit; as our Saviour had before intimated, *verse* 31,32. Now what was this? no other thing then wholly to renounce Christ, and to dedicate, and consecrate themselves wholly unto the Devill; even as though a man should decke, and trim up a house, that his enemy might willingly, and perpetually dwell there: For thus doe they, who having knowne the truth; and by the knowledge thereof, having been delivered from the hands of the Devill, doe afterwards willingly, wittingly, and of set purpose oppose it, and renounce it for ever; and adhere, and cleave to the lies, & delusions of Sathan. And this is the plaine, and direct meaning of our Saviour in this place. *Melanction*, *f.* 1 *Corinthians*, 10. *folio* 45. understands this place of those, who being tempted by a diabolicall temptation, are overcome thereby, and sinne securely, without any feare of God, and consequently out of contempt; which sinne elsewhere he calleth, a sinne against conscience.

Vers. 46 47. VERS. 46,47. *While hee yet talked to the people, behold, his Mother, and his brethren stood without, desiring to speake with him. Then one said unto him, Behold, thy Mother, and thy brethren stand without, desiring to speake with thee.*

There was a sect, who sprung up in Arabia, and were called *Antidicomarianitæ*; that is, the Adversaries of *Mary*, who to extenuate, and eclipse the glory of the blessed *Virgin*, held, that after the birth of Christ, shee was carnally knowne by *Ioseph* her husband. This heresie is refuted by *Epiphanius*, [a] by divers reasons, taken from this place, & some other probable grounds; as namely,

[a] Contra Antidicomarianitas, hæres. 78.

First, because the Epithete of *Virgin* is given unto her; and therefore she is a *Virgin*.

Secondly, because from the tradition of the Iewes, it is shewed, that she was not given unto *Ioseph*, for carnall copulation, but for the avoiding of the imputation of being dishonest, which shee would have incurred, if shee had brought forth Christ, before she had beene given in marriage unto any.

Thirdly, because *Ioseph* married not *Mary* for any carnall respects (hee being above, or about fourescore yeares old, when he tooke her unto him) but rather that hee might keepe, and preserve her, shee being of his owne family.

Fourthly, because it would scarce stand with the sanctity, and piety of *Ioseph*, to use such a holy vessell, after the dispensation of so deepe, and divine a mysterie.

Fifthly, because none can be named, that *Ioseph* begot of her, neither reade wee of any children he had by her, either before his fleeing into Ægypt, or after his returne, twelve yeares at least, wee reade, that *Ioseph* lived with *Mary*; but after Christ was twelve yeares old, no mention is made of him at all; neither doe the Evangelists say any more: *That his Father and brethren came unto him*; but (as in this verse) *Behold, thy Mother, and thy brethren stand without.*

Sixthly, if *Mary* had had either husband, or children, then Christ (when hee was upon the Crosse) would not have recommended her to *Iohn*: *Tradita est autem Iohanni propter virginitatem.*

Seventhly, Christ is called a Lyon, (and saith *Epiphanius*) in the same sense wee call *Mary* a Lioness: But the Lioness brings forth but one at a birth, and hath but one birth, all her life [*Iteratus partus leænæ non contingit:*] and therefore was never carnally knowne by *Ioseph*.

Eighthly, marriage was forbidden to Prophets, and Propheteses: But the Blessed Virgin was a Propheteſſe: *Ergo*, shee was not carnally knowne of her husband. That *Mary* was a Propheteſſe, is intimated by the Type, *Esay* 8. *A Prophet shall goe in unto a Propheteſſe*; that is, *Gabriel* unto *Mary*. So *Philip had foure daughters, which were Propheteſſes, and Virgins.*

VERS. 48. *But hee answered, and said unto him, that told him: Who is my Mother, or who are my brethren?* *Verse* 48.

Apelles did grant, that Christ had a true body, and true flesh, but maintained that he had it not from the Virgin *Mary*, but from heaven; and thinkes to prove it from this verse, wherein our Saviour saith; *Who is my Mother, or who are my brethren?* To this tradition (*lib.* 1. *de carne Christi. Contra Apellem. Arg.* 2.) answers, that the matter of this speech pronounced, is to be considered: For none would have shewed unto him, that his Mother stood without, who were uncertaine, whether hee had a Mother, or not. Neither can it be said, that this was done to tempt him; for the Scripture expresseth no such thing; and it doth usually, when any such thing is done. The nativity of Christ was never disputed, or questioned; and therefore this could not be said (*Thy Mother is without*) to tempt him: Therefore it is more credible, that by this enunciation they tempted his divinity, to see whether hee could tell, who were without, or not. Now Christ here taxeth the incredulity of his brethren; *Et Mater quoque ejus demonstratur non æquè adhæsisse illi, ut Martha, & Mariæ aliæ.* And therefore he denieth his Parents, and his brethren, as hee teacheth us to doe ours for Gods sake, and worke. *Object.*

VERS. 50. *For whosoever shall doe the will of my Father, which is in heaven, the same is my brother, sister, and mother.* *Vers.* 50.

Who-

Sect. 1. §. 1. *Whosoever shall doe the will of my Father, which is in heaven.*

Quest. 1. Why doth our Saviour adde here, *Qui in cœlis*, which is in heaven?

Answ. To teach us, that those who are the children of God, must labour & endeavour, that their conversation may be holy & heavenly. Or, that we must

Observ. prepare our selves for heaven, by a heavenly life; we must labour that our conversation may be in heaven, *Philip.* 3.20. And while we live on earth, seeke heaven, and heavenly things, *Coloss.* 3. 1, 2. For hee that would be a Citizen of that heavenly *Jerusalem*, which is above, must live like a heavenly Citizen here on earth.

Quest. 2. Why must wee thus earnestly labour for a heavenly life?

Answ. 1. First, because it is the will of God, that those who are called his children, should imitate him their heavenly Father, in a sanctified, and celestiall walking, 1 *Pet.* 1.14.17.

Answ. 2. Secondly, because wee are called hereunto, (1 *Thessal.* 4. 4.8.) or wee are made partakers of a heavenly calling. Reade *Heb.* 3.1. And therefore wee should answer our calling, by a heavenly life.

Answ. 3. Thirdly, because wee are made partakers of the divine nature, 2 *Pet* 1.4. And therefore wee should shew it by a Saint-like life.

Answ. 4. Fourthly, because heaven is the end of our hope, and the aime of our expectation; and therefore wee should be still like those, who despise this world, and seeke, and desire another Citie, which is above, *Hebr.* 11.15. and 2 *Cor.* 5. 2.9. *Hebr.* 12.18.22.

Answ. 5. Fist. because our whole life is a certaine time of ripening unto Harvest; so long as wee live, wee must still strive to grow perfecter, and riper in grace, fitting, and preparing our selves more and more, for the inheritance of the Saints, and that heavenly *Jerusalem*, *Rom.* 8. 17. Now our preparation consists in these things; to wit, 135

I. In a patient bearing of the Crosse, and suffering of afflictions. b 1 Pet. 3. 11.

II. In a true deniall of our selves, and our owne wils and wayes.

III. In a couragious combating against sinne, Sathan, and the world, and our owne corruptions, b.

IV. In a constant course, and practise of religion, and religious actions unto the end.

Sect. 2. §. 2. *Hee is my brother, sister, and Mother.*

In these words our Saviour shewes that we must preferre our spirituall kindred; whence it may be demanded.

Quest. Whether did Christ himselfe, as hee teacheth us to doe? that is, whether did he love them best, who were neerest to him in the Lord, or those who were neerest to him in the flesh, or those who were nearest unto him in the flesh, and in the Lord?

Answ. As man he loved them best, who were neerest to him in the flesh, and in the Lord; but as Mediator, he loved them only best, who were nearest to him in the Lord: when some told him here, that his brethren, and kinsmen stood without, he said, *Who are my brethren, and my kinsmen? Those who doe the will of my Father, which is in heaven, the same is my Brother, and Sister, and Mother*; where wee see he respected those most, who drew neerest to him in the Lord

CHAPTER XIII.

Vers. 3, 4, 5, &c. VERS. 3. &c. *And he spake many things unto them in Parables, saying; Behold, a sower went forth to sow: And when he sowed, some seeds fell by the wayes side, and some fell upon stonie places; and some fell among thornes; and some fell into good ground.*

Sect. 1. §. 1. *He spake unto them in Parables.*

Quest. WHy doth our Saviour speake in Parables?

Answ. 1. First, that the truth may bee hid from those, who are unworthy; according to that, *Matt.* 7.6. *Give not holy things to dogs.*

Answ. 2. Secondly, that thereby occation may be offered to those who are studious, and desirous to know the truth, to exercise their wits, or to inquire the more diligently into the heart, and depth of the thing propounded.

Answ. 3. Thirdly, that we may learne to understand divine, and spirituall things, by corporall, and sensible. *Cartbus. s. fog.* 116 6.

Sect. 2. §. 2. *Some fell by the wayes side, some in stony places, some among the thornes, and some in good ground.*

Our Saviour in this Parable shewes, that both formall, and faithfull Professors heare the word, and that both bring forth some fruits thereof.

Hence a question, or two may be moved, *viz.*

Quest. 1. What things are common to the Hypocrite, and sincere Professors; or what fruits of religion may an Hypocrite doe, and what not?

Answ. 1. First, they may have a certaine understanding of some divine truths, but they cannot know it effectually; for commonly they come without affection, and goe away without care. And therefore i we must take heed, lest we deceive our selves, and our owne soules, in a bare profession, and light knowledge of the word; and that we hear it with zeale, and depart with care and profit.

II. We must beware of the great subtilty of Sathan, who (like a swift, & ravenous bird) stealeth the word out of unprepared hearts, or as theeves use to take away whatsoever they find loose, or carelessly laid up.

Answ. 2. Secondly, hypocrites, and carnall hearers, may have some kind of delight in the hearing of the word, and a glimse of the life to come; but it is like to a blaze of a fire, and is neither lasting, nor firme, *Psal.* 4.7. whereas the joy of the godly is solid and sound, and far above that which the worldly man hath in gold & silver, *Psal.* 119.33, 34. And II. the wickeds delight ariseth from a wrong end and motive; as to satisfie some humorous desire; to know something more then other, &c. whereas the joy of the godly, is to know further, to the end they may practise more.

136 Thirdly, hypocrites may have some care to keepe that they have heard, and yet the thornes
Answ. 3. of covetousnesse, and worldly delights, may overgrow the good seed, and make it unfruitfull: And therefore beware of covetousnesse, and all carnall delights.

Answ. 4. Fourthly, carnall Professors, or wicked men (by meanes of the word) may bee brought to confesse their faults, *Exod.* 9.29.

Answ. 5. Fifthly, they may be pricked, and wounded in their consciences, with a terrour of their sinnes, *Act.* 24.25.

Answ. 6. Sixt. they may be sorry for them, 1 *Sa.* 24.17.

Answ. 7. Seventhly, they may doe many things that are commanded them, as *Herod* did, *Marke* 6.20.

Answ. 8. Eighthly, they may desire to die the death of the righteous; as *Balaam* did, *Numb.* 23.10. And all these onely for feare of judgement. Whereas the godly confesse their sinnes, and are stricken with remorse, and sorrow for them; because thereby they have offended a living God, and gracious Father, 2 *Cor.* 7.10. yea, they endeavour not to doe some things, but all, which they are commanded, (*Psalme* 119.6.) desiring the salvation of their soules for this end, that thereby they may glorifie God, *Philip.* 1.20.

Quest. 2. How, or by what signes may an hypocriticall hearer be discerned, or knowne?

Answ. 1. First, he is quicke-sighted abroad, but blind at home; he will endeavour to pull out another mans mote, and yet sees not his owne beame. Now on the contrary, the sincere hearer thinkes himselfe (with *Paul*) to be the greatest of sinners, and the least of the Apostles.

Answ. 2. Secondly, the hypocrite is full of himselfe, and wants nothing, and trusteth unto himselfe; like *Paul*, who was *alive without the Law*. Now the intire hearer feares himselfe, and doubts the deceit of his owne heart.

Answ. 3. Thirdly, the hypocrite is an unconstant man, (*Omnium horarum homo*) *Iames* 1.8. But the righteous is constant, or if by chance he be drawne unwillingly from his right course, like the *Adamant*, hee never rests untill hee come unto the *North*.

Answ. 4. Fourthly, the hypocrite onely purgeth the out-side of the Platter, *Matth.* 23.15. but the righteous man taketh his heart to taske, and labours to cleanse that, *Ierem.* 4.14. And therefore if wee desire to know, whether we are formall, or faithfull hearers, let us examine,

I. Whether wee see more faults in others, or in our selves.

II. Whether wee are full, and abounding with all things, or whether we be poore, naked, or miserable?

III. Whether we bee constant, or unconstant in the practise of Religion?

IV. Whether we are carefull only to keep the outward man unblameable, or the inward also.

Verse 8, VERS. 8. *But other seed fell into good ground, and brought forth fruit, some an hundred fold, and some sixtie fold, and some thirty fold.*

Confession (*S. pag.* 118.) saith, that they are virgins, who bring forth an hundred fold; widdowes, who bring forth sixtie fold, and married people, who bring forth thirty fold: But hee confesseth, that this is not generally true of persons, but rather of the states of virginity, widdow-hood, and matrimony; and therefore I will not meddle with his exposition; especially, because it is altogether unwarranted by Scripture, and onely the fruit of a humane braine: yea, because if the Scripture doe compare one estate with another, it is not in regard of the estate simply, but of the times and seasons: But principally I passe by the refutation of this exposition, because it is fully answered by *Masculus*, *in fol.* 363. *b. initio, &c.* And by *Amesius, Bellarm. enerv. tom.* 2. *pag.* 161.

Whether shal al the Saints have a like measure, and degree of glory in the kingdome of heaven, or an unequall according to the measure of their fruits? *Quest.*

All shall not have an equall measure, and degree of glory; and that first, because God will crowne his owne workes and gifts in his children, and that as they are in all; but they are unequally in all; as appeares by these places, *Matth.* 5.18, and this *verse*, and 25.4. *Answ.*

Secondly, the Scripture teacheth us, that those who instruct others, shall excell others in glory, *Daniel* 12.3. And therefore all shall not bee glorious, in one and the same measure.

Thirdly, it is said, that the Apostles shal have a singular degree of glory, *Matth.* 19.28. And therefore some shall excell others in glory.

Fourthly, in hell there are divers degrees of punishment, *Matthew* 11.20. according to the quality of sinnes: And therefore in heaven shall be divers degrees of glory, according to the degree, and measure of grace.

Fifthly, it is said, *Revelat.* 14.13. *Blessed are the dead, which die in the Lord; for they rest from their labours, and their workes follow them.* Now, why doe their workes follow them? Because they shall be judged, and rewarded (although not for their workes, yet, according to their workes, *Roman.* 2.2.6. And therefore, as there are degrees of grace, and divers measures of obedience, so shall there be degrees of glory.

Sixthly, in the world to come *we shall be like unto the Angels. Matth.* 22.30. But there are degrees of Angels, as shall be else where shewed: Therefore also degrees of glory in the Saints.

Seventhly, St. *Paul* testifieth his assurance of a peculiar Crowne which he knowes is laid up for him in Heaven. 1 *Thessal.* 2.18. By which is implyed that one degree of glory doth not abide all.

Eightly, these and the like places teach and confirme this truth, that there are degrees of glory in Heaven. *Matth.* 20.27, and 1 *Corinth.* 15.14. and 2 *Corinth.* 9.6. &c.

Ninthly, these degrees of glory shal be given, not for our merits, or the dignity of our persons, or the worthinesse of our workes, but of grace, according to our duties, obedience and sufferings, which God will graciously reward.

Tenthly, the glory of all the Saints in heaven shall be perfect in its degree (for every vessel shall be

be filled to the brimme, although some containe more then others) There shal be no lacke of glory to any of the Saints, but the glory of all shall be full according to their capacity: yea all shall be perfectly contented with their portion and measure.

Vers. 11. VERS. 11. *He answered and said unto them, Because it is given unto you, to know the mysteries of the kingdome of Heaven, but to them it is not given.*

Sect. 1. §. 1. *To you it is given, but not unto them.*

Observ. Our Saviour in these words doth teach us, that he doth not reveale himselfe equally, and alike unto all: and the truth hereof appeares,

First, from these places. *Iohn* 14. 19. *&c. Acts* 10. 41. *Matth.* 10. 5, *Luke* 2. 10. *Matth.* 17. 1. and 26, 37. *Mark* 13. 3.

Secondly, from the divers ends and scopes which Christ hath in revealing of himselfe. For

I. His most generall scope is, that the world might be left without excuse; and that God might be justified in all his judgements, *Rom.* 3. 4. And hence a command is given to preach to all nations. *Matth.* 28. 19. yea to every creature, *Mark.* 16. 15. And this command is obeyed. *Rom.* 10. 18.

II. His more particular scope was, to call the elect unto grace, and salvation. *Iohn* 17, 6. *Acts* 2. 47. and 13. 48. *Ephes.* 1. 18.

III. His most speciall scope was, to fit and prepare for some private and particular work: Thus more especially hee reveales himselfe to his Apostles, in regard of that singular worke which hee cals them unto.

Sect. 2. §. 2. *To know the mysteries of the Kingdome of Heaven.*

Object. 1. The Papists object this place, to prove, that the Laity ought not to reade the Scriptures in a knowne tongue; they argue thus, Christ saith, *it is given to the Apostles to know the Mysteries of the kingdome of Heaven; but to others it is not given.* And therefore those sacred Mysteries which are laid downe in the Scriptures, are to be communicated to Bishops and Priests onely, and not to the common people.

Answ. 1. First, it followes not, the mysteries of the Gospell were revealed to the Apostles; and therefore are not to be communicated to the people: For our Saviour speakes there only of the Scribes and Pharisees who resisted him, as many of the learned Papists themselves interpret the place. And therefore from hence nothing can be concluded against the peoples reading of Scripture, but rather against the Priests and Doctours reading, because the Pharisees were Doctours.

Answ. 2. Secondly, it followes not, the Mysteries of the Kingdome of Heaven are hidden from the people of the Jewes, who for their sinnes, and obstinacie, are justly rejected: Therefore also they are hidden from the elect Christian people. For the Papists will not deny, but many of the Laity feare God, yea and are the servants of God: now he reveales his secrets unto his servants. *Revel.* 1. 1. and unto those that feare him. *Psalm* 25. 14. And therefore the reading of the Scriptures is not to be denied unto them. 137

We see here, that the Mysteries of the Gospell are revealed by Christ, to teach us,

Observ. That Christ is prepared to give the knowledge of God unto all his servants. Reade *Matth.* 11. 27. *Esa.* 11. 9. *Ierem.* 31. 34. and 2 *Cor.* 4. 6. and *Colos.* 1. 25. 26.

Quest. 1. Why doth Christ teach the Mysteries of the Gospell to all his Children?

Answ. 1. First, because otherwise they could not be saved. For

I. None can be saved without this knowledge. *Psalme* 95. 8. *Iohn* 17. 3. *Hos.* 4. 6. *Ephes.* 4. 18. And

II. None can learne this knowledge, except it be taught him by Christ. *Matth.* 11. 25.

Answ. 2. Secondly, because it is his office to teach us. *Iohn* 9. 39. and 17. 6. and 4. 34.

Quest. 2. How are we to be taught the Mysteries of the Gospell, or the knowledge of God?

Answ. There is a double knowledge of God; To wit,

First Naturall. *Rom.* 1. 19. 20. *Psalm* 19. 1. *Acts.* 14. 17. Now this knowledge is sufficient to condemne the contempt of God already knowne (*Ierem.* 5. 24.) but it is insufficient for the embraceing of salvation by Christ. The naturall knowledge of God will condemne men, because they would not obey, feare, serve, and love him, although they knew him: but it is not able to save them.

Secondly, Supernaturall, and this knowledge is twofold, namely,

I. Extraordinary, and miraculous. Thus *Paul* was taught the knowledge of God. *Galath.* 1. 12. And

II. Ordinary; and this knowledge Christ teacheth or worketh by a double meanes. *viz.*

First, Externall; and this is the word, and the preaching thereof. *Rom.* 1. 16. and 1 *Cor.* 1. 18. 21 *Acts* 8. 35. *Ephes.* 4. 11, 12. *Esa.* 11. 9. *Colos.* 1. 27. And therefore the word *is* preached, that thereby men may be converted and turned unto God. *Acts* 14. 15. and 17. 23. and 26. 18.

Secondly, internall; and this is the Spirit. *Ierem.* 31. 34. *Hebr.* 8. 10. Now thus Christ plainly and manifestly teacheth us, to wit, by his Spirit. 1 *Corinth.* 1. 31. *Ephes.* 4. 21. And hence we pray that he would give us his Spirit, that thereby we may be instructed in the Mysteries of the Gospel, and the knowledge of our God. Reade *Psalm* 51. 11. and 143. 10. *Ephes.* 1. 17. *Colos.* 1. 9. And therefore to the Question propounded, How we must be taught the knowledge of God, I answer,

I. Not by nature, this knowlege not being able to save us. Neither

II. Miraculously, as *Paul* was; Miracles are now ceased; and therefore miraculous enthusiasmes, and Revelations are not to be expected. But

138 III. Ordinarily, by the instruments and means ordained by God himselfe for this end, and purpose: Now these meanes, as was said, are.

First, the word of God; For now hee teacheth us thereby. 2 *Corinth.* 4 6. And therefore unto this knowledge, the hearing of the word is necessary.

Quest. 3. What profit may we gaine by hearing?

Answ. 1. First, the word is profitable, for the directing of our obedience (*Psalm* 119 9.105) To worship God of our owne heads, or by the dictates of nature, is sometimes idolatrous and at the best, but will-worship: But the word teacheth us how to obey *God* both in regard of the matter, and manner of our obedience.

Answ. 2. Secondly, the word is profitable for the bending and inclining of our affections, unto faith, and love. *Sermo Dei est fidelibus, ut pisci hamus; capit quando capitur. August. s. Iohn.* As the fish is taken with the hooke, when she takes the hooke; so the faithfull are taken by the word, when they heare and receive it.

Answ. 3. Thirdly, the word is profitable for the enlightning of the understanding, by the knowledge of Christ. *Si Christus est virtus & sapientia Dei; qui nescit sacras Scripturas, nescit Dei virtutem & sapientiam. Hier. s. Esa.* If Christ be the power, and vertue and wisedome, of *God*; then they that know not the Scripture and Gospell of Christ, are ignorant of the vertue, power, and wisedome of God. 1 *Corinth.* 1.24.

Secondly, God workes this knowledge in the hearts of the faithfull, by his holy Spirit. For *Spiritus monet, movet, docet; Monet memoriam, movet voluntatem, docet rationem. Greg. Mor.* That is the Spirit admonisheth, and moveth, and teacheth: he admonisheth the memory, hee moveth the will, and he teacheth the reason.

Quest. 4. How many waies doth the Holy Ghost teach?

Answ. Two manner of wayes, namely,

First, *in Doctoribus*: in the speakers, and Preachers of his word. *Matth.* 10.20. For

I. He makes men Ministers. *Spiritus sanctus implet pastorem armentarium, & facit Prophetam; implet Piscatorem, & facit Apostolum: implet persequutorem & facit doctorem gentium: implet publicanum & facit Evangelistam. Gregor. s. Ezech.* The Holy Ghost can inspire *Amos*, and of an heardman make him a Prophet; he can inspire *Peter*, and of a Fisher make him an Apostle: hee can inspire *Paul*, and of a Persecutor make him the Preacher of the Gentiles; yea he can make *Matthew* of a *Publicane* an Evangelist: For it is he onely that cals men truly unto the worke of the Ministerie.

II. He makes them able to speake: The Booke which God gave *Ezechiel* to eat, was in the mouth of the Prophet as sweet as honey. *Ezech* 3.3. *Dulcis in ore, quia ipsi de omnipotente Deo, sciunt suaviter loqui. Greg. s. Ezech. hom.* 7. The Booke was sweet in his mouth, because he knew, how to speak sweetly of God Almighty. And thus as the Holy Spirit makes them Ministers, so hee also makes them able Ministers.

III. He directs them, and teacheth them to speake unto their hearers those things that are fit, pregnant, and profitable for them. *Sæpe Deus verbum Doctori tribuit, pro gratia Auditoris: aliàs pro Auditoris culpa sermo subtrahitur Doctori. Greg. Past.* oftentimes the Lord out of his love & mercy unto the people, enables the Ministers to speak profitable and seasonable words unto them: And on the other side, the Lord sometimes for the sinnes of the hearers, takes away the Ministers, or the word from them. *Cum verbi auditores esuriunt, pro eis reficiendis majora Doctoribus dona tribuuntur. Greg. Past.* When hearers hunger after the word, then the Lord (for the refreshing, comforting, and satisfying of them) doth give more Talents, and greater gifts unto the Preachers: But when people grow cold in their hearing, or in their desires to heare, or in their love unto the word; then God often lessens the gifts of the Ministers, or else takes away his painfull labourers, sending Loiterers amongst them.

IV. He blesseth their labours, and gives an increase to their indeavours, 1 *Cor.* 3.6. *Pedes quatuor bestiarum (Evangelistarum, Ezek.* 1.7.) *ut scintillans æs; ut candens est Prædicatio, & inde scintillæ prodeunt, quia ardent desyderio, & sonant verbo: & corda quæ scintillæ tetigerunt incendunt. Greg. s. Ezech. hom.* 3. The Ministers of the Word (according to the Commandement of the Lord) preach to their flocks, and the Spirit of the Lord by their preaching, doth oftentimes inflame their hearts, and kindle their affections, and fill their souls with sanctified desires, and turn them truly unto himself. And thus we see, how the holy Ghost works, and teaches in the Preachers of the Word; he both making them Ministers, and also able Ministers, he both directing them what to speak, and also blessing what they speak.

Secondly, *In Auditoribus*, the holy Spirit teacheth in the hearers as well as speakers: for he makes their hearts often burn within them, when they hear, as *Luke* 34.32. *Otiosus est sermo Doctoris, nisi Spiritus sanctus adsit cordi audientis. Greg. s. Evang. hom.* 30. In vain doth the Preacher speak unto the ears of the Auditours, except the Spirit speak unto the heart. *Nisi Spiritus sanctus auditorum corda repleat, vox doctorum ad aures corporis incassum sonat: nam formare vocem exterius possunt, sed interius imprimere non valent. Greg. Mor. lib.* 27. Now although preaching be unprofitable without the Spirit, yet seldome doth the holy Ghost fall upon any, or come unto any, but in the preaching of the word: when *Peter* preached, then many were pricked in their hearts, *Acts* 2.37. yea, then the holy Ghost fell upon many, *Acts* 10.44. And in preaching, *Lydia* had her heart opened, *Acts* 16.14.

Quest. 5. What is here required of Hearers?

Answ. 1. First, they must pray, when they come unto the Word: and that

I. For themselves, that the Lord would be pleased so to assist them by his Spirit, that they may learn Christ in the Ministery of the Word; yea, that he would give his holy Spirit unto them, and fill them with the graces thereof: this was *Davids* prayer for himself, *Psal.* 143.10. and *Pauls* for the Ephesians, chap. 3. v. 18, 19. and for the Colossians, chap. 1. v. 9. *Nulla in discendo mora est,*

est, ubi Spiritus sanctus Doctor adest. Beda. & Luc. ham. 9. If the holy Ghost be our School-master, then we shall not be Trewants, but good proficients, and a t Schollers. And therefore let us beg at Gods hands, the Spirit of *Revelation, Ephes.* 1.17, &c. that so we may go away from the Word alwaies bettered; Pray with *Augustine* (in one of his Epistles) *Sanctum opus semper inspira in me, ut cogitem, compelle ut faciam; suade ut diligam; confirma me, ut te teneam; custodi me, ne te perdam.* Sanctifie thou, O Lord, so my heart, that I may alwaies think that which is good: strengthen thou so my hands, that I may alwaies do that which is good: perswade thou so my affections, that I may above all things love thee the chiefest good: establish thou me so in faith, that I may hold thee fast: and so keepe mee by thy Spirit, that I may never lose thee.

II. Hearers must pray for the Preachers of the Word, that speech, and utterance may be given unto them, *Ephes.* 6. 19. that the door of the Word may be wide open unto them, *Colos.* 4. 3. That they may be permitted & enabled to speak the Word freely, 2 *Thes.* 3. 1. yea that they may so speak, that their Word may become blessed unto their Auditours, *Rom.* 15. 29, 30. And hence came that religious custome still practised by our Church, to have Prayers; and that both

First, before Sermons, that the blessed Spirit would be graciously assistant, and present, both with speakers and hearers. And also

Secondly, after Sermons, that the same good Spirit would confirm what hath been spoken, and establish, and imprint it in the souls of the Hearers.

Answ. 2. Secondly, as Hearers must pray for the divine assistance of the Spirit, in the hearing of the Word, by which God ordinarily teacheth the mysteries of the gospel, so also they must be carefull to hear, what the Spirit saith in the Word, reade *Rev.* 2. 7. *Acts* 10. 33. Certainly here there is a most lamentable neglect, ordinarily amongst Hearers, and little or no fruit can be expected of their hearing, so long as that remains. Hearers are wont

I. To hear, for fashion sake onely: and not for the feeding of their souls. Yea

II. To absent themselves, or keep themselves from the Word, for the least cause, or upon the smallest occasion that may be. Yea

III. To hear with prejudice, or prejudicate opinions, or imprudent censures: for some hearers deride, some tax and reprove the rudeness, or plainness of the speaker: that he neither shews Eloquence nor Learning in his Sermons. When this is amended, either by him, or by some other; that is, if we hear learned, elaborate, and eloquent peeces, then we praise the eloquence, learning, wit, and quickness of the speaker; in all things seeing, and judging man, and not God: And so long as we look onely upon man, in the preaching of the Word, so long we cannot expect the assistance of the blessed Spirit in the Word: yea, the more we look upon man, the lesse we look for the holy Ghost. And therefore in the hearing of the Word, let us withdraw our ears, and eyes, and minds from men, and look wholly up unto the Lord; remembring that they who preach, are his Messengers, and that which they preach, is his message, and the word preached, is made profitable onely by him: that so we may desire assistance in hearing, and expect a blessing upon our hearing, onely from him, and return all glory, honour, and praise unto him alone. 139

Quest. 6. How may we know whether Christ have taught us the knowledge of God, and mysteries of the Gospel, or not?

Answ. 1. First, certainly he that is uncertain of this, may be most certain that he is ignorant of it: he that knows not whether he know God or not, may be sure that he knows not God. No man disputes, whether there be a Sun or not, except it be hid: for if it shine in his face, he will not question the existence of it. A man often times dreams that he is awake, when he is asleep; but none are so sottish or doltish, as not to know when they are awake, that they are awake. And therfore he that cannot tell, whether Christ have taught him the knowledge of God, or the mysteries of the Gospel, may be assured (to his grief) that he is yet ignorant of them.

Answ. 2. Secondly, but because many dream that they are awake, when indeed they are fast asleep: and that they see the Sun at midnight, when there is nothing lesse: I will therefore give some signes, whereby this may be known; and principally such as serve for the convincing of those, who falsly presume that they know God, when indeed they are ignorant of the knowledge of him. Signes of the knowledge of God.

Signe 1. First, if our hearts be inflamed with a desire of God, it is a good signe that we know him, for *Ignoti nulla cupido*, a man cannot fervently desire what he knows not. Here observe that this desire is two-fold; namely,

I. *Inchoate*, and begun; and this is an earnest desire to know God, 1 *John* 5. 20. For God is wont

First, to inflame and kindle the desire. And then

Secondly, to communicate light: we first cry, *Draw me, O Lord, and then I will run after thee, Cant.* 1. 3. And by and by the Lord in mercie reveals himself unto us. Wherefore, we should here examine, whether this desire of the Lord be in us, or not? do we make the knowledge and fruition of God, that one thing, which we desire before all other things? *Psal.* 27. 4. do we long for him, as the Hart doth for water? *Psal.* 42. 1. or the thirsty earth for rain? *Psal.* 63. 1. Certainly then we may be assured, that God hath begun this heavenly knowledge in us, and Christ is now about more fully and cleerly to reveal unto us the mysteries of the kingdom of heaven.

II. There is a permanent, and continuing desire: which lasts untill the desire be accomplished, that is, when we do not hunger after the knowledge of God, or desire to enjoy him, out of some sudden flash, but out of a solide, and serious affection; and therefore cry earnestly for him, and seek diligently after him, and continue therein

140 therein untill he hath been pleased to come, and reveal himself unto us. A loving wife desires alwaies the presence, and society of her husband, and could wish that he were alwaies at home: so must we continually desire to be present with the Lord, and never be at peace, so long as we are absent from him: for this permanent, and continued desire of the Lord, is an excellent sign of some true knowledge of him.

Object. Against this permanent and continued desire, it may be objected, that Christ hath promised his children, that they shall never hunger or thirst any more, *Ioh.* 4. 14, and 6. 35. and *Rev.* 7. 16. And therefore this earnest longing after God cannot stand with these promises, nor become the faithfull.

Answ. 1. First, certainly the faithfull shall not lament, as a widow, who hath lost her husband, irrecoverably, *Esa.* 47. 9. *Thren.* 1. 1. Or like one who is ready to perish through thirst, as *Sampson* was, *Iudg.* 15. 18. For unto the faithfull shall be given grace, which shall be as a living spring, *Ioh.* 4. 14. yea as flowing streams, *Ioh.* 7. 38. and not like a dry well. But yet

Answ. 2. Secondly, they shall thirst through a desire of more; there is such sweetnesse in grace, and in the fruition of God; that the childe of God saith alwaies, It is good for me to draw neer unto God; yea he is my chiefest good, and therefore the neerer I come unto him, the more happy and blessed shall I be. He who knows the sweetnesse of honey, desires it the more; and the faithfull are covetous of God and grace, as the worldling is of gold:

Crescit amor nummi, quantum ipsa pecunia crescit.
Though *Dives* store of money have,
Yet nought but money he doth crave.
For as his wealth doth daily grow,
Even so his love doth thereunto.

The more grace a Saint hath, the more he desires, for nothing is so good for him as that: The more full sight and knowledge a man hath of God, the more greedy he is of a little more. If God be pleased to talk with *Moses*, the servant is then so delighted therewith, that he desires further to see his face. If it be a thing so full of sweetnesse (thinks *Moses*) to hear of the Lord, or to hear the Lord with the ear, then it must needs be a transcendent felicity, to see him with the eye; and therefore, *O Lord, let me see thy face.* They that once have been made partakers of the bread and water of life, cry, *O Lord, give us evermore of this bread, (Ioh. 6. 34.) and this water, Ioh. 4.* He that is delighted with Musick, desires it again and again; and he that is taken with the pleasantnesse of wine, drinketh often unto drunkennesse. Certainly the Apostle had an eye unto this, when he said, *Be not drunken with wine, but be filled with the Holy Ghost. Ephes.* 5. 18. Intimating, that those who have once a true tast of heavenly gifts, will desire a greater measure, and degree of them. The Spouse is sometimes absent, and then the Church mournes. *Cantic.* 3. 2 and 5. 6. Not because she is uncertaine whether she have a husband or not, or because she doubts of his love; but because she is sicke of love, *Cantic.* 5. 8. and therefore would perpetually enjoy his presence. And therefore let us seriously prove and examine our selves by this desire of God, which is the first signe and token of his knowledge.

Secondly, examine whether we can cry truely unto God in faith. *Abba Father, Galath.* 4. 6. For none can be assured that God is their Father, without some measure of true knowledge. *Signe* 2.

Thirdly, try whether we unfainedly contemn and despise the world or not? are wee exalted in spirit, & heightned in affection? are our thoughts upon heaven and heavenly things, not upon earth and earthly? *Colos.* 3. 1, 2. Indeed this is not an easie thing to doe; for many say, they care not for the world, when indeed all their care is for it, all their delight in it; Undoubtedly, he that doth indeed despise the world, and weane his affections from it, doth thereby shew that he looks for another world, wherin dwels righteousnesse, and in which a Crowne of glory is reserved for him: and consequently hath some true knowledge of the everliving Lord, and of the Mysteries of the Kingdome of heaven. *Signe* 3.

Fourthly, we must prove, and see whether wee be humbled or not? 2 *Corinth.* 10. 5. and 1 *Cor.* 14. 25. *Spiritus sanctus in columbâ & igne; quia igne zeli ardentes, & columbæ simplicitate mansuetos effecit. Greg. hom.* The Holy Ghost descended in the likenesse of a Dove, and in fire: because hee makes the faithfull to burne with the Fire of zeale, and to be meeke, and dove-like innocent: For when once Religion, and the knowledge of God enter into the soule, then all our Peacocke-plumes fall, and wee begin to humble our selves before the Lord, as Holy *Iob* did 42. 6. yea the more our knowledge of God is, the more base, and vile are we in our own eyes. *Signe* 4.

Fifthly, examine whether we labour and endeavour that we may be transformed into the same Image with Christ, 2 *Corinth.* 3, 18. And that two manner of wayes, to wit. *Signe* 5.

I, In the practise of holinesse: doe wee labour to keepe his commandements? (1 *Iohn* 2. 3) doe we labour to eschew whatsoever is evill, and to doe whatsoever is good? 1 *Iohn* 3. 6. and 1 *Peter* 2. 9. and 2 *Peter* 1. 3. yea doe wee labour to increase in all heavenly knowledge? *Colos.* 1. 10.

II. In spirituall worship do we labour to worship and serve the Lord in spirit? *Iohn* 4. 24. yea within to be filled with the fulnesse of God? *Ephes.* 3. 19. yea are we through a zeale to Gods glory moved to serve and obey him? Then certainly we may be assured that Christ by his word and Spirit hath begun in part to reveale unto us the Mysteries of the Kingdome of Heaven.

VERS. 13, 14. *Therefore speake I to them in Parables: because they seeing see not: and hearing they heare not, neither doe they understand. And in them is fulfilled the Prophesie of Esaias, which saith, By hearing ye shall heare* *Vers.* 13, 14.

heare, but not understand, and seeing, yee shall see, and not perceive.

Three things are ordinarily objected from these verses, which I will but briefly touch; namely,

Object. 1. First, by these words, God seemes to be made the Author of sinne.

Answ. Hee is not the Author of sinne, but of just punishment, which he inflicts upon the obstinate, sometimes in a hidden and secret, but alwayes in a just judgement; for the judgements of the Lord are sometimes secret, but alwayes most just.

Object. 2. Secondly, Reprobates seeme here to be excused, because they are so blinded from above, that they cannot see.

Answ. Reprobates are not by this excused, because the Lord blinds none, but onely those who doe not see; that is, those who cannot, and will not see, God by a just judgement doth further close their eyes, that they shall never bee able to see: For God blinds their eyes onely

I. By a deniall of light unto them. And,

II. By a forsaking, and leaving of them in their blindnesse. And,

III. By giving them over to the power of Sathan, and their owne desires.

Object. 3. Thirdly, these verses are repugnant to those Scriptures, which tell us, that God would have all men to repent, and all to be saved.

Answ. Those places, and the like shew, what God universally doth approve, and allow of, not what he will doe unto all, or worke in all. These verses specially shew what God will doe to those, who are contumacious, and obstinate. Now extraordinary judgements are not repugnant to the ordinary meanes of salvation, *Pareus, s. fol.* 733.

Verse 19. Vers. 19. *When any one heareth the word of the Kingdome, and understandeth it not, then commeth the wicked one, and catcheth away that, which was sowne in his heart; this is he which received seed by the high way side.*

Quest. That which is called here, *The wicked one*, is called verse 4. *The fowles of the aire*; when it may be demanded, why the *Devils* are called the *fowles of the ayre?*

Answ. 1. First, for the subtilty of their nature: As the aire is a subtle thing, so are spirits.

Answ. 2. Secondly, for their habitation in the ayre.

Answ. 3. Thirdly, for their inordinate desire to ascend upward; which ariseth from their height of pride. *Charibus. s. pag.* 127. *a.*

Verse 20. 21. Vers. 20, 21. *But hee that received the seed into stony places, the same is hee that heareth the word, and anon with joy receiveth it: yet hath he not root in himselfe, but dureth for a while: For when tribulation, or persecution ariseth, because of the word, by and by hee is offended.*

Our Saviour here intimates five properties in the stony ground; namely, 141

First, Ἀκούων δὲ, he is a hearer of the Word of God.

Secondly, Λαμβάνων δὲ, he is a receiver of the Word which is heard.

Thirdly, Εὐθὺς, he receiveth it forthwith, as soon as he hath heard it.

Fourthly, Μετὰ χαρᾶς, he heareth, and receiveth it with joy.

Fifthly, Πρόσκαιρός ἐστι, yet for all this, he is but a server of the time; applying his Religion and Conscience, to the present condition of things.

Vers. 24. 25. *Another Parable put hee forth unto them, saying, The Kingdome of Heaven is likened unto a man, which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.* *Verse* 24. 25.

§. 1. *Which sowed good Seed.* *Sect.* 1.

What is meant by this *Seed*? *Quest.* 1.

The word of God: as is cleare from *verse* 19. and *Mark.* 4. 14. and *Luke* 8. 11. *Answ.*

Against this answer, it will be objected, That the good seed is the faithfull, as is expressely said by our Saviour. *verse* 38. *The good seed are the Children of the Kingdome.* *Object.*

By *Seed*, *verse* 38. is meant not the seed sown (as in this verse) but the Corn or stalk which springs up: So that in this verse by *Seed* is meant the *root*, and in the 38 verse *the fruit*; for the Children of the Kingdome are begotten by the *Seed* of the word. *Answ.*

In this *Section* we have two things to consider of, namely,

I. That the word of God is a *Seed*.

II. That the word is a good *Seed*.

First, the word of God is a *Seed*: and so called because it is small at the beginning, but encreaseth to be great: By which name our Saviour would teach us to use the word as a *Seed*; or wee must so heare the word, that we may fructifie and grow up thereby. *Luke* 13. 19. 21. and 1 *Peter* 2. 2. And the reason hereof is, because God gives his Talents; and word, and Spirit, and all for this end that wee may profit thereby. 2 *Corinth.* 12. 7. *Observ* 1.

How many things are observable in *Seed*? *Quest.* 2.

Seed hath these two properties, viz.

First, to encrease and fructifie, one grain of wheat doth not onely produce one grain; but sometimes Thirty, sometimes Sixty, sometimes an Hundred for one. So by one Sermon oftentimes many are converted, yea by one Sermon some thousands have been converted. *Acts* 2. 41. and 4. 4. Or by this encrease may [and is properly meant,] the divers measure of obedience and degrees of grace in divers hearers of the word of God.

Secondly, to be altered in forme; for from a bare *Seed*, it comes to have a new body, wherein there is, *Answ.*

I. Life, this is illumination and knowledge.

II. A root from whence the fruit springs; this

142

this is conscience or love towards God.

III. An eare, filled full with good Corne: this is the life and conversation, which is repleniſhed with the good workes of righteouſneſſe and holineſſe; now as one Eare hath often more Corne in it then another, ſo one Child of God bringeth forth more Religious fruits frequently then another.

IV. A ſtalke, and this is conſtancy, and ſtrength, and induſtry, in the worke of the Lord.

Queſt. 3. What fruit muſt we ſhew of our hearing this *Seed* the word?

Anſw. 1. Firſt, let us ſhew that we have a roote, within, to wit, conſcience of our wayes, love unto God, and zeale of his glory; and that theſe are the wheeles which ſet us on worke; let the world ſee that we eſchew evill and doe good.

I. Becauſe, we make conſcience of the committing of the one, and the omitting of the other,

II. Becauſe we know that God is honoured by the one, but diſhonoured by the other.

III. Becauſe we know that the Lord loves the one, and hates the other; and therefore becauſe we love him above all things, wee deſire to doe that which is pleaſing and eſchew that which is diſpleaſing unto his Sacred Majeſtie.

Anſw. 2. Secondly, let us labour to hold forth a ſtalke; that is be watchfull, and diligent, and laborious, both in ſtriving againſt the temptations of ſinne, and in avoiding the occaſions thereof, and in beating downe of thoſe ſtrong holds, which Sathan builds in our hearts.

Anſw. 3. Thirdly, let us labour for an Eare filled with good Corne; that is, labour that our lives and converſations may be pure and Holy as becomes the Children of ſo perfect a Father. And thus much for the firſt Obſervation, namely, That the word is a *Seed*.

Obſerv. 2 Secondly, the word of God is not only a *Seed*, but a *good Seed* alſo; ſo& called κατ' ἐξοχὴν to teach us: That there is no true, good, and profitable *Seed*, ſave onely the word of God. Or the onely profitable *Seed* to beget us is the Goſpell *Iam.* 1. 18 and 1. *Peter* 1.23.

Queſt. 4. How doth it appeare that the Goſpell is the onely good *Seed*?

Anſw. 1. Firſt, it is evident hence, becauſe all good things comes from thence, namely,

I. Spirituall life; for we are begotten thereby. *Iam.* 1.18. and 1 *Peter* 1.23.

II. Food; for wee are fed thereby. 1 *Peter* 2. 2.

III. Light: For thereby we are directed in our ſpirituall walking. *Pſalm* 119.105.

IV. Weapons and armour; for therewith doe wee defend our ſelves, and offend our enemies, *Epheſ.* 6.17.

V. Comfort; for by the promiſes of the word, our hearts are cheered under affliction. *Romans* 15. 4.

VI. Life eternall; for that is the meanes to bring us thereunto. *Act.* 28.28. *Rom.* 1. 16. and *Cor.* 1.18.12.

Secondly, becauſe all other things beſides the word and Goſpell, are evill *Seeds*: for they are either *Anſw.* 2,

I. Fruitfull unto evill; and theſe *Seeds* are either,

Firſt, internall; as ſuggeſtions, imaginations, thoughts, affections, and the like, Or

Secondly, externall; as occaſions unto evill, and the perſwaſions, and temptations of others: Or

II. Unfruitfull unto good; as vaine Philoſophy, and carnall wiſedome: for theſe rather lead men into errour then truth. And therefore wee muſt carefully be ware of a double Seed, namely.

Firſt, unprofitable Seeds, for *what hath the chaffe to doe with the Wheat? Ierem.* 23.28. yea the word muſt be ſpoken *as becomes the Oracles of God.* 1. *Peter* 4.11. Indeed, Naturall Philoſophy doth explicate, and makes a thing more lively unto us; Morall Philoſophy doth perſwade us: Hiſtories approve the truth of the word: Examples move us; and the Fathers doth ſhew how they aſſent unto us: Now if the word be the Queen, at whoſe becke all theſe are obedient, and upon whom (as handmaids) they attend; we may then uſe them, and embrace them, but wee muſt never make Miſtreſſes of them.

Secondly, wee muſt take heed of evill Seeds: now theſe are either,

I. Internall, namely the love of ſinne, and our owne wils: for from theſe ſeeds comes no good fruit, but much evill, they being fruitfull ſeeds of impiety. Or,

II. Externall; namely,

Firſt, the erroneous opinions of others; as in Vſury.

Secondly, the cuſtome of the world in that, and in lying.

Thirdly, the perſwaſions, and temptations of our companions and friends.

Fourthly, our owne pleaſure, riches, and honour. All theſe are evill ſeeds, and therefore to be avoided; the word of God is a good ſeed; and therefore to be imbraced.

§. 2. *In the field.* *Sect.* 2.

What is meant by this field? *Queſt.* 1.

The field ſignifies the Church of Chriſt; but our Saviour, verſe 38. ſaith, that the field is the world; becauſe all men in the world, are either tares or corne; gold or droſſe, Lambes or Goats. Or, although the Church of Chriſt bee the field, yet our Saviour ſaith, the world is the field: Becauſe his Church is diſperſed over all the world. Whence wee learne, *Anſw.*

That the Church of Chriſt is generally diſperſed throughout the whole world. *Obſerv.* 1

How doth this clearely appeare? *Queſt.* 2.

Firſt, it is cleare from the teſtimonies of Scripture, *Matth.* 28,29. *Marke* 16.15. *Act.* 10.34. *Anſw.* 1.

Secondly, it is manifeſt from the phraſes attributed, and given unto the Church. For the members of the Church are called, *Anſw.* 2.

I. Παροικοι Πρωσ, Strangers and Pilgrims, *Hebr.* 11.13. and 1 *Pet.* 1. 1. They are called,

II. Διασπορα, Scattered, or diſperſed people,

1 *Pet.*

1 *Pet.* 1. 1. and *Iames* 1. 1. yea, the Church is called,

III. Catholike; for as,

First, the name Militant, doth distinguish it from other universall Churches; to wit,

I. From the Triumphant Church of the Saints in heaven.

II. From the Malignant Church of the wicked on earth. Even so,

Secondly, the name Catholike doth distinguish the Church of Christ, both,

I. From the Iudaicall Church; that being but a Garden, this of ours being a field: the Church of the Iewes being but Particular, this of ours being Vniversall, &c. And also,

(Reade Rom. 10. 11. &c. Gal 3. 27. and 1 Cor. 12. 13.) II. From particular Nationall Churches; these being onely members of the Catholike Church, and are called Churches; (as *Agellus dicitur Ager*) every little close, or enclosure may be called a field.

Quest. 3. Is not the Church of Rome the Catholike Church?

Answ. No; it is but a Particular Church, and therefore not the Universall: it was once a singular member of the Church, but never more, because it is locall; it was never the whole Church, because it was never Catholike, or Vniversall, as the Church of Christ is: *Orbis major urbe* (as *Augustine* said) that is, The whole world is bigger and larger, then the greatest Citie in the world: Faith is of things not seene, *Fides, quod non vides*: And therefore in the Apostles Creed, wee say; that wee beleeve, that there is a Catholike Church, because wee cannot see it: *Opus est oculis Angelicis non carneis*: hee that would see the Vniversall Church, must have the eyes of Angels, not of men. For *Nec Deus videtur, nec Ecclesia*, neither can God bee seene with bodily eyes, nor the Church of God, as *Ruffinus* saith.

Quest. 4. How doe men depart from the Catholike Church of Christ?

Answ. 1. First, not by forsaking any kingdome, or departing from any Nationall Church: A man may goe from *Britannia* to *Virginia*; and yet not depart from the Church of Christ; because that is Catholike, and Vniversall: *Cœlum non animum mutat.*

Answ. 2. Secondly, a man may depart from the obedience of the Church of Rome, or of Constantinople, and yet not depart from the Church of Christ.

Answ. 3. Thirdly, he onely departs from the Church of God, who forsakes the truth of the doctrine of the Church; and leaves this good Seed which is sowen therein: For these God infatuates, 2 *Thess.* 2. 11. And thus the Church of Rome hath fallen from the pure Church of Christ, forsaking the wholesome truth, & sound doctrine of the sacred Scriptures, & taking heed unto fables.

The Husbandman sowes wheat in the field, that is not in the corners, or in some parts onely thereof, but in all the parts of the field: To teach us;

Obser. 2. That the Gospel is to be communicated, and imparted unto all; and not to bee hid under a Bushel, *Col.* 3. 16. But of this wee have to speake elsewher and therefore here I omit it.

§. 3. *While men slept.* 143

Wee see here in generall, that *Tares* are sowne presently after the word, and *good Seed*: To teach us: *Sect.* 3.

That the Gospel being once preached in any Citie, or Land, corruptions, and errours will also by and by creepe in. Our Saviour by his Parable of the divers Seeds in this Chapter; first *Wheat* in the day, and then *Tares* in the night, doth teach us; that truth may challenge prioritie of errour, yeelding principality unto truth, (saith *Tertullian*) and posterioritie unto lying. And so it must needs be, because as there must be, first iron, before there can be rust, which cankereth the iron; so must there be a Virgin-truth, before errour, which is nothing else, but an adulteration thereof. So that *Primum*, and *Verum*; that is, primarie antiquitie, and truth are both inseparable twins, begot and bred in the same instant; yet as the first seduction of mankind, did shortly follow the integritie of his first creation; so sometimes the difference betweene errour and truth, in respect of time, hath been no more, then as wheat in the day, and tares in the same night. BP. *Mort. Appeal. pag.* 511. *lib.* 4. *Cap.* 16. § 4. *Obser.* 1

Quest. 1. Now more particularly wee see, that Tares were sowne, while men slept.

Answ. How many wayes are men said to sleepe?

To this *Vincentius* (*serm. hyem. dominica* 4. *post octa. Epipha. pag.* 289. *fine & pag.* 291. *media, &c.*) answer,

That men are said to sleepe three manner of wayes; to wit,

First, *Per ignorantiam intellectualem*; when men are so stupid, and dull, that they cannot understand, and take up what is spoken, wee say that they are asleepe.

Secondly, *Per negligentiam spiritualem*, when men are negligent, remisse, careless, or luke-warme in that which they doe, wee say they are asleepe; that is, when they goe about spirituall duties, and the exercises of Religion heedlesly, minding some other thing, more then that they are about.

Thirdly, *Per abundantiam criminalem*, when men sleepe in their sinnes, and are so over-whelmed with the deluge of their iniquities, that they are no more sensible of their danger, or dangerous condition, then a man asleepe upon the Mast of a ship is. Now sleepe in this place doth signifie, that they did not perceive, when the Tares first began, or they were not aware of the first sowing of them: VVhence wee learne,

That heresies creepe secretly, obscurely, and unseene into the Church; and are not perceived till afterwards; errours are like rust, not perceived at the beginning: or like some secret maladie; which often appeares not till it bee incurable: And not like *Ionas* his gourd, who growes up suddenly, and at once to his height; but by degrees, and a change scarce sensible. *Obser.* 2.

Quest. 2. Who are here to be blamed?

Answ. The Church of *Rome*, who commands us to shew, when their heresies begun? what yeare, what moneth, what day, or by what particular person? This is their common brag, and over worn-

144 worne clamour, as wee may see in *Campian* (*rat. red. Academicis.*) and after him, the rule of faith. *Kellison*, and divers more. To whom wee answer,

First, that wee know not precisely the time of the first seeding of some errours: onely this wee know, that the husbandmen, not regarding the Seed (because it seemed little, and of no danger) neglected it as men asleepe; neither could it bee discerned, untill it did appeare in a blade.

Secondly, the Apostle likewise hath resembled corrupt, and erroneous speeches unto a creeping Canker, 2 *Tim.* 2.17. which is a disease in mans body, gathering upon a man, by little and little, from joynt to joynt, untill it have corrupted the vitall parts, B^p *Mort. App. pag.* 509.

Thirdly, there is a foure-fold Sleepe: namely,

I. *Conniventiæ*, of connivence; when men winke at things, lest they should disturbe the peace of the Church. *Sic Ecclesia tenet Origenem pium, licet Scripta venenata* (*Hier*) Thus the Church held *Origen* to be a good man, although many of his writings were stained with grosse errours; and *Tertullian*, and *Cyprian*, to be holy, although they were Montanists; and *Iustine*, and *Irenæus*, to be worthy to be placed in the Beadroule of Saints, although they were Chiliastes; and *Augustine* hath the addition of Saint; although hee seemed to grant a Purgatory. Thus for the peace of the Church, winking at the faults of such famous Fathers.

II. *Negligentiæ*, of negligence, and thus through the remissenesse of Governours errours have often crept into the Church.

III. *Ignorantiæ*, of ignorance, when the Priests lips doe not preserve knowledge, *Malach.* 2.7.

IV. *Avaritiæ & superbiæ*, of pride and avarice, when men are so transported with these, that they will neither see nor heare any thing which is opposite unto these. And thus errours have crept into the Church, sometimes through the affection of the people to the broachers of the errours; sometimes through the negligence, sometimes through the ignorance, sometimes through the pride and Avarice of the Prelates and Doctors of the Church.

Fourthly, I could name the beginning of some Popish heresies, and so stop the mouthes of those loud Cryers: And I will but onely name one or two; namely,

I. The primacy of the Pope, was not confirmed, concluded, or proclaimed to the world, before *Phocas* and *Bonifaces* time.

II. The worshipping of Images was condemned in the *Nicene Councell.*

III. The Cup in the Lords Supper was never taken away from the people till the Councell of *Constance.* But because this is amply handled by Bishop *Iewel*, I passe it by.

Quest. 3. What is here required of us?

Answ. 1. First, Ministers must be extraordinary carefull that errours do not grow, spread, and disperse themselves. *Sathan can transforme himselfe into an Angell of light*: and therefore they must watch diligently over their flockes, and be carefull for them. *Galath.* 4.19. And because the word is the good *Seed*, they must therefore preach in season, and out of season, 2 *Tim.* 4.2. *Heb.* 13.17.

Answ. 2. Secondly all must be warie, least corruptions encrease; occasion is a thiefe, and a neglect of watchfulnesse hath been the cause of much evill.

Sect. 4. §. 4. *Sowed tares.*

The enemy came and sowed ζιζάνια, this should not be translated *Tares* or *Fitches*, but evill *Seed*, for ζιζάνιον is that which we call blasted *Corne*, or the deafe *Eares*, which grow up with the good Corne, and cannot be discerned from the good Corne untill the harvest: and then it proveth naught: for *Fitches* and *Tares* may be presently discerned, and pulled up; the one signifieth the *Hypocrites*, and the other the Heretickes. And where it is said, *His enemy came and sowed Tares*, the parable must be understood thus, that the enemy corrupted that *Seed* which seemed to be good Seed. *Weeme se Exercit Divine. lib.* 1. *pag.* 139.

Vers. 27, 28, 29, 30. *So the Servants of the householder came, and said unto him, Sir, didst not thou sow good Seed in thy field? from whence then hath it Tares? He said unto them, an enemy hath done this. The Servants said unto him, Wilt thou then that wee goe and gather them up? But he said, nay: least while yee gather up the Tares, yee root up also the Wheat with them. Let both grow together untill the Harvest, and in the time of Harvest I will say to the reapers, Gather yee together first the Tares, and bind them in bundles to burne them; but gather the Wheat into my Barne.*

Vers. 27, 28, 29, 30.

Sect. 1. §. 1. *From whence then hath it Tares?*

Observ. Our Saviour here shewes the Servants care, to teach us: That Ministers ought to bee watchfull.

Quest. 1. Wherein doth this watchfullnesse consist?

Answ. 1. First, in a daily watchful visiting of their fields and flocks. These Servants went daily into the fields, to see what breaches were made in the hedges, that they might amend them: and how the Wheat grew, and whether any thing hindred it from thriving or not: And thus should Ministers have a watchfull eye over their flockes, labouring to amend what is amisse, to reforme what is abusive, to reclaime wanderers, and to labour to remove whatsoever may hinder the fructifying of the word.

Answ. 2. Secondly, their watchfullnesse consists in a rejoycing when the Wheat thrives, and growes up that is, when they see the Lord to blesse and prosper his owne word, and give an encrease to that which they sow: The plower plowes in hope, and rejoyceth, when by his crop he seeth his expectation answered, Ministers preach because it is Gods owne Ordinance and ordinary meanes to convert sinners, hoping that by their preaching some may be converted: and great is their joy, when their expectation is not frustrated.

Answ. 3. Thirdly, the care of a Minister consists in a sorrow for the springing up of *Tares*. These servants come (and certainely not without griefe) and tell their Master, that there are *Tares* amongst

amongst the Corn: Thus faithfull Ministers when they see errours, heresies, hypocrisie, and formality in Religion, to beginne to spring, and spread it selfe among their flockes, they must seeke unto God, and doe all what lies in their power to redresse it.

Quest. 1. Why must Ministers be thus watchfull and carefull over their people?

Answ. 1. First, because God hath set them over them, and made them watchmen over their soules. And therefore if through their carelesnesse their people perish, their blood will bee required at their hands.

Answ. 2. Secondly, because without this care they never can render an account with joy unto God. This Argument the Apostle useth to perswade the people to be obedient unto the word. *Hebr.* 13. 17.

Answ. 3. Thirdly, because the more sinners they convert, the greater measure of glory shal be conferred upon them at the last day.

Answ. 4. Fourthly, because they are their Fathers, and ought intirely to love them: and therefore their love should be shewed in their care for them, and in their joy for their welfare. 1 *Thes.* 3. 8.

Object. 1. The Papists produce this place, to prove that Hereticks & Apostates are true members of the militant Church of Christ: arguing thus: In the same (which signifies the Church) are three things, namely, Corne, and Chaffe, and Tares, that is good men and bad, Orthodox, and Heterodox, maintainers of truth, and Heretickes. And therefore these are members of the Church as well as those.

Answ. 1. First, I deny the *Antecedent*, because the *field* doth not signifie the *Church*, but the world, *verse* 38.

Answ. 2. Secondly, I deny the consequence, because it is *Captio ab homonymia Ecclesiæ*: there is an ambiguity in this word Church, which may signifie either the outward visible, or inward spirituall, and invisible Church.

Answ. 3. Thirdly, if they be open Heretickes, that apparently hold any opinion that razeth the foundation of Religion, or any Article of our faith, which is necessary to be beleeved and held unto salvation: then such are not members, no not of the visible Church.

Answ. 4. Fourthly, by Tares are not meant Heretickes (or at least not onely Heretickes,) but Hypocrites, and all wicked livers in the Church.

The Papists, with one consent hold that the Church of Christ is a visible society or company which can never faile: or that it is impossible that the Church of Christ in the earth should so faile, that we could not see it: seeing that it hath promises that it shall be alwaies unto the end so palpably visible, that a man may point at it with the finger, and say. The Church of Christ is there, or in such, or such a place. Now they prove it from this place, wherein we see, that both Wheat and Tares are found in one and the same field; & that they must both so remaine untill the time of the Harvest, that is the consummation of the world; And therefore unto the worlds end this field shall be visible.

Now the Protestants they grant 145

First, in the Church there shall bee alwayes both good and bad; that is, whersoever there is a visible Church or company of professours on earth; there shall be some bad commixed with the good.

Secondly, some visible Churches or congregations may endure to the end of the world; but not in the same outward beauty and splendor, but sometimes in the waxe, sometimes in the waine;

Thirdly, the purity of Religion, and the true Church shall alwaies remaine in the foundation of salvation: but not in the whole outward glorious Ministerie, as the Papists would have it.

Fourthly, this place doth not at all prove, that the Church shal be alwaies visible so, as *Bellarmine* would have it, namely, that it shall be alwaies visible in a visible head, the *Pope* of *Rome*, alwaies conspicuous in the Prelates of the Church, and alwaies indued with outward splendor and pompe: For it will be hard for the Iesuite to pick these out of this Parable. *Alsted. de natur. eccles. fol.* 158.

§. 2. *But he said nay: lest while yee gather up the Tares, yee root up also the wheat with them.* *Sect.* 2.

Quest. 1. Why doth the housholder forbid his servants to plucke up the *Tares*, and command them to suffer them to encrease?

Answ. 1. First, lest in gathering up them, they should plucke up some of the wheat with them: where we see, that the wicked shall rather bee spared a while, then the righteous shal be endangered. The wicked Sodomites should rather have been spared, then ten righteous should have perished.

Answ. 2. Secondly, because he himselfe hereafter will plucke up the *Tares* in his due time, and cast them into the Fire, where we see that although wicked men escape mans hand, yet they shall not escape Gods; or although God himselfe spare them for a time, yet he will not spare them alwaies, but punish them at the last.

Answ. 3. Thirdly, because the Tares hinder not the Wheat from being gathered into the Garner at the time of Harvest: that is the hypocrites and wicked in the Church cannot by their society, or commixture with the righteous hinder them from Heaven.

§. 3. *Suffer them to grow untill the Harvest.* *Sect.* 3.

If the understanding Reader desire to see, how this *Section* is truely to be understood; and how also it is abused by some, who labour from hence to overthrow all politicall and Ecclesiasticall Discipline, and how their exceptions are fully answered: let him Reade *Pareus, in fol.* 725. *b. calce &c.* and *Chemnit harm. pag.* 863. 864. and *Scultetus Idea Concionis, pag.* 143. 144. 145. For the English Reader I referre him to Doctor *Mayer in f. f.* 189, 190, 191.

VERS 34. *All these things spake Iesus unto the multitude* *Vers.* 34

146 *in Parables, and without a Parable ſpake hee not unto them.*

Queſt. How is it ſaid that Chriſt ſpake nothing unto them without Parables, when as at ſometime he taught plainly.

Anſw. 1. Firſt, *Auguſtine (qu. Evang.)* anſwereth, that although ſome things were at ſometimes ſpoken plainly, yet at no time did he ſpeak ſo plainly, but ſomthing therein was parabolicall.

Anſw. 2. Secondly, others rather anſwer thus, that at this time of histeaching, hee ſpake nothing without parables. *Chryſoſt. qu. 3.*

Some condemne too much knowledge, and preferre ignorance before it, ſetting up Trophees thereunto: but this is not anſwerable to the precepts and practiſe of Chriſt and his Apoſtles: for S. *Paul* makes the Goſpell knowne unto the Corinthians, 1 *Corinth.* 15. 1. It being a light not to be hid under a Buſhell, but to bee held forth, and declared unto all: yea Chriſt, wee ſee, taught openly in the Temple, never ſecretly. *Iohn* 18. 20. And commands his Apoſtles to goe and preach unto all nations, *Matth.* 28. 19. And hence *Paul* ſaith, that the word of ſalvation is ſent to all that feare God. *Acts* 13. 26. Now againſt this the Papiſts object this place, That Chriſt ſpake unto the common ſort, or peoplein parables and without a Parable ſpake he not unto them.

Obiect.

Anſw. 1. Firſt, with *Auguſtine* above, I might anſwer that in many things which he taught, although ſomething was difficult, yet there was ſomething eaſie.

Anſw. 2. Secondly, this verſe hath reference to the preſent time, or preſent preaching of Chriſt, not to his preaching alwaies: For in this verſe it is ſaid ταῦτα πάντα, *all theſe things ſpake Ieſus unto the multitude in Parables: and without a Parable ſpake he not unto them*; that is, at that particular time: for at other times we ſee, hee teacheth them plainly without Parables, as *Luke* 4. But principally in his Sermon upon the mount. *Matth.* 5, 6, 7.

Anſw. 3. Thirdly, although our Saviour here teacheth in Parables, yet he doth not hereby excuſe ignorance, (much leſſe to commend it) but rather doth accuſe them hereby of obſtinacy and perverſeneſſe: and therefore in judgement teacheth them in Parables and not plainly: for Parables are uſed for the puniſhment of hearers:

Anſw. 4. Fourthly, the principall cauſe why our Savi our ſpake ſo much in Parables, was becauſe hee was not yet glorified: neither had as yet ſuffered. Hence he could not ſend the Comforter to his Apoſtles, untill hee was glorified: but after his glorification he ſent him not onely to his Apoſtles, but alſo by their Miniſterie to others; and taught them, that is, brought to their remembrance what they had heard before, that they might make it knowne unto others. *Matth.* 10. 17. And therefore Chriſts preaching in Parables is no plea for the excuſe of ignorance.

Verſe 35. VERS. 35. *I will utter things which have beene kept ſecret from the foundation of the world.*

Concerning *Secrets* a queſtion or two here may bee made: namely,

What is meant by this word *Secret* in Scripture? *Queſt. 1.*

Firſt, ſometimes it ſignifies the Temple or Sanctuary, as *Ezech.* 7. 22. *Anſw. 1.*

Secondly, ſometimes it ſignifies a Tabernacle, or place of refuge, as *Pſalm* 27. 5. and 31. 20. and 91. 1. *Anſw. 2.*

Thirdly, ſometimes it ſignifies Propheſies, Viſions, or predictions of things to come. *Anſw. 3.*

Fourthly, ſometimes it ſignifies the divine will of God, which hee would have obeyed by his ſervants. *Anſw. 4.*

Fiftly, ſometimes it ſignifies the ſecret will, and hidden decree of God. *Anſw. 5.*

Sixtly, ſometimes it ſignifies humane counſels; or things committed and communicated by one friend or neighbour unto another. *Anſw. 6.*

Who reveales Secrets? *Queſt. 2.*

The Lord, *Iob.* 11. 6. *Eccleſ.* 10. 20. *Daniel* 2. 19. *Anſw.* and Chriſt in this verſe.

To whom doth the Lord reveale his Secrets? *Queſt. 3.*

Firſt to his Prophets in particular. *Amos* 3. 7. *Anſw. 1.*

Secondly, to all his Servants (that is the righteous) in particular. *Pſalm* 25. 14. *Prov.* 3. 32. *Eſa.* 45. 3. *Matth.* 13. 11. *Iohn* 15. 15. Examples whereof we have in theſe places. 18. 17. and 41. 39. *Numb.* 12. 8. *Daniel* 2. 19. and 5. 11. *Anſw. 2.*

What is required of us in regard of humane Secrets? *Queſt. 4.*

Firſt, a man muſt not raſhly communicate or impart a ſecret unto any. *Prov.* 25 9. *Anſw. 1.*

Secondly, he unto whom a *Secret* is diſcovered, or made knowne muſt not reveale it, but conceale and hide it, *Proverb* 11. 13 *Anſw. 2.*

Who reveale *Secrets*? *Queſt. 5.*

Firſt, they are revealed by wicked men. *Proverbs* 11. 13. *Anſw. 1.*

Secondly, *Secrets* are diſcouered by fooles. *Eccl.* 19. 11. *Anſw. 2.*

VERS. 43. *Then ſhall the righteous ſhine forth as the Sunne, in the Kingdome of their Father, who hath Eares to heare, let him heare.* *Verſe 43.*

§. 1. *Then ſhall the righteous ſhine forth, as the Sunne &c.* *Sect. 1.*

Wee affirmed before verſe 8. that there were divers degrees of glory in heaven: now againſt this, this ver. is objected, *then the Righteous ſhall ſhine in Heaven as the Sunne*; but there is no greater light then that of the Sunne. Therefore in Heaven there are not unequall degrees of Glory. *Obiect.*

This is a fallacy *A dicto ſecundum quid, ad dictum ſimpliciter*: becauſe in this place our Saviour only teacheth, that the glory of the faithfull hereafter ſhall be great; therefore ſimply there ſhall bee no degrees of glory, followes not. *Anſw.*

§. 2. *He that hath Eares to heare.* *Sect. 2.*

This ſeems to be a Synonimum, but it is not, for to heare ſignifies ſomething more then Eares, and the

the meaning is: *He that hath Eares prepared to heare, let him heare.* Whence obſerve,

Obſerv. That no man can heare profitably except his Eares be purged and prepared by God. *Acts* 16. 14.

Queſt. 1. How doth this appeare?

Anſw. It appeares clearly thus, namely,

First, becauſe wee doe not care to heare, till wee deſire to know: And therefore the Lord begets this deſire: and that,

I. By diſturbing and rowſing the carnall peace of the heart: as *Acts* 2.37. For when men once feele themſelves to bee ſicke, then they ſeeke to the Phyſitian. And

II. By giving a taſte of the ſweetneſſe of the word. *Ierem.* 15.16.

Secondly, becauſe by nature we are deafe, as was ſhewed before. *Chapt.* 11. 5. § 4. of our ſelves we can underſtand, and take up nothing, and therefore the Lord helpes us; and that

I. By opening the heart, as hee did the heart of *Lydia*. *Acts* 16. 14. And

II. By giving a cleare underſtanding, *Coloſſians* 3. 16. And thus the Lord awakens our hearts by his word; then makes us to feele ſome ſweetneſſe in the word; then opens our hearts, and enables us to receive, and embrace the word; And laſtly, teacheth us ſo to underſtand it, that wee gaine, and reape ſpirituall profit thereby, and are edified and built up therewith more and more, both in faith, and obedience: And therefore without him wee cannot heare profitably.

Quſt. 2. What is here required of us?

Anſw. We muſt labour and endeavour that wee may be prepared to heare the word of God.

Queſt. 3. How muſt we labour to prepare our ſelves to heare?

Anſw. 1. First, in the Morning, we muſt meditate (when wee are to goe to the Lords houſe) heare whether we are a going? namely, to the King, yea the King of Kings, ſpeake unto us, for our everlaſting welfare, and therefore let us prepare our ſelves for ſuch a glorious preſence, and ſuch a gracious audience, as we are invited unto.

Anſw. 2. Secondly, we muſt pray, that the Lord would vouchſafe, both to prepare us, and alſo to corroborate and ſtrengthen us to prepare our ſelves, yea to teach us how to prepare our ſelves, and to direct us in our preparation.

Anſw. 3. Thirdly, we muſt purge the Mind, and empty the ſoule of all thoughts, and imaginations which may hinder us from hearing.

Anſw. 4. Fourthly, wee muſt labour to beget in our ſelves, a deſire of learning theſe two things, *viz.*

I. That wee may perfectly know the ſtate, and condition wherein wee are. And,

II. That wee may learne by certaine ſignes, whether grace live in us, and how grace increaſeth in us.

Whence comes it, that there are ſo many hearers, who are neither changed, nor benefited, nor edified by the word? 147 *Queſt.* 4.

Anſw. Certainely, it proceeds from hence, becauſe they doe not endeavour to prepare their hearts. For,

First, without meditation before wee come unto the houſe of God, wee can have no true reverence; neither conceive of the word, as the word of God, and injunctions, and counſell given unto us from him.

Secondly, without preparation, there can be no endeavour to profit, by that which we heare, nor labour to digeſt it, and imprint it ſtrongly in our memories.

Thirdly, without prayer, there can bee no hope of the co-operation of the Holy Spirit, (without whoſe aſſiſtance wee can doe nothing) becauſe wee doe not awake, and ſtirre him up, 2 *Tim.* 1.6. yea, wee are unworthy of his aid, if wee will not begge it; for by a neglect of praier, we ſeeme to thinke that hee is not worth asking for. And,

Fourth. for ſuch a contempt, and neglect, God is incenſed; and in his juſt anger, hardens ſuch a hearer more and more; making the word a meanes to harden, and not to ſoften him.

§. 3. *Let him heare,*

Sect. 3. *Queſt.* 1. Why doth not our Saviour ſay, *Let him beleeve*, or *let him obey*, or *let him devote himſelfe wholly up unto the Lord*; but onely *let him heare?*

Anſw. Becauſe hearing is the meanes unto theſe, and unto all graces. Hence thence obſerve.

Obſerv. That reverend, and religious hearing, is the way unto true grace, *Deut.* 32.2. *Prov.* 1.5. *Pſal.* 34.11. and 45. 10. Examples hereof wee have in the Samaritanes, *Act.* 8.8. and in the Eunuch, *Act.* 8.38. And in *Cornelius*, and his friends, and family, *Act.* 10.34. and in others, 1 *Cor.* 15.1.

Queſt. 2. How doth it appeare that grace comes by hearing?

Anſw. It appeares moſt evidently by theſe two Particulars; namely,

First, the Goſpel is the meanes of grace, and that is communicated unto us by preaching, or hearing; for it is the Goſpel which wee preach, *Rom.* 10.8. and 1. *Pet.* 1. 25. and *Rom.* 1.16. the Goſpel is called the power of God unto ſalvation; which is expounded of preaching, 1 *Cor.* 1.18.21.

Secondly, it is evident from the end of the preaching of the Goſpel, which is to bring us from Sathan unto God, and from darkeneſſe unto light, *Act.* 26. 18. and 1 *Theſſal.* 1.10. Now this is done by theſe wayes and meanes, *viz.*

I. By teaching us the danger wherein we are: for naturally wee are blind, and drowned in ſleepe; yea, drunke and ſenſeleſſe, *Proverb.* 23. 34. &c. preſuming that all is well with us; but the Goſpel teacheth us, that by nature wee are miſerable, *Rom.* 7. 23,24.

II. By ſhewing the remedy; that is, by preaching ſalvation by the blood of Chriſt.

III. By giving the light of underſtanding, and enabling us to ſee the truth, 2 *Cor.*

148

4.6. By nature wee thinke our selves to be wise, and men of understanding; but when grace comes, then wee see that we know nothing, as we ought to know. *Capnio* thought, the first yeare that he came to Athens, that hee knew something; the second yeare hee doubted of his knowledge; but the third, hee openly confessed his ignorance, and acknowledged himselfe to know nothing. And thus the more knowledge we have, and the clearer our understandings are by grace, the more sensible wee are of our ignorance. As *Simonides* said to *Hierom*, concerning God.

IV. By bringing us unto Christ, 2 *Cor.* 11.3. and by forming Christ in us, *Gal.*4.19. namely, by faith, *Rom.*10.15. And thus we see, that first by the hearing of the word wee are taught. And secondly, we are perswaded: And thirdly, our miserable estate is discovered: And fourthly, the remedies are unfolded: And fiftly, our understandings more enlightned: And sixthly, faith infused, and Christ formed in our hearts, and wee brought neerer and neerer unto him.

Quest. 3. How many sorts of *hearers* are there?

Answ. Many sorts; namely,

First, unwilling, and constrained hearers, who onely are compelled by the Law to heare, and otherwise would not heare at all.

Secondly, treacherous hearers; who heare that they may learne something, whereby they may intrap him, whom they heare. And thus the Herodians heard Christ.

Thirdly, scoffing and taunting hearers; and thus some heard *Paul*, *Act.*17, 18, 32.

Fourthly, malevolent hearers; who pervert all things they heare, wresting them to their owne private senses; yea, are angry when the word reproves them, and taxe the Minister with malice, as though all his reprehensions proceeded from spleene, or envie.

Fifthly, blind hearers, who understand no more then *Davids* Idols, *Who had eyes, but saw not, eares, but heard not, &c. Psalm.* 115. 6. and 1 *Corinthians*, 2.14.

Sixthly, proud hearers; who are puft up
Iohn 7. 4. with their owne wisedome, like the Pharisees,
7.1 who thought they knew so much, that Christ could teach them no more then they knew.

Seventhly, sinfull hearers; who are so hindered, and intangled by their sinnes, that they cannot heare any thing which crosseth, or opposeth their sinnes.

Eighthly, sluggish hearers: who heare, but neither,

I. Remember what they heare, as *Matth.* 13. 52. and 1 *Cor.*15.2. Nor,

II. Practise what they heare: but are inconstant in the duties of Religion, *Iames* 1.5.7.

Quest. 4. How must wee heare aright, and profitably?

Answ. 1. First, before wee heare, wee must prepare our selves, as was shewed in the former Section, *Quest.*3.

Answ. 2. Secondly, in our hearing many things are required of us, *viz.*

I. Wee must begin to heare betimes, in our youth, *Eccles.* 12.1. That is, let us learne to love the preaching of the Word, in our young yeers.

II. Wee must heare it attentively when we doe heare it. *Constantine* being desired to sit downe, when hee stood to heare a Sermon; answered, *Nefas verbum Dei negligenter audire.* It was no small wickednesse, to heare the word of God negligently, *Euseb. in vitâ Constant.*

III. Wee must heare the Word humbly; that is, with feare and trembling, *Esay* 66.2.5.

IV. Wee must heare the Word with a desire to learne thereby, as was shewed in the former Section, *Quest.*3.

V. Wee must heare seriously; that is, so as that wee may gaine by our hearing. The house of God is like to a shop, full of precious drugs, or rich merchandise; or like a costly, sumptuous, and well furnished Banquet: And therefore wee should never come thither, and goe away againe empty; but still gaine some spirituall grace, and profit: *Non convenimus ut unus loquatur, alius plausibus excipiat, & sic digrediamur: sed ut nos utilia-vos lucremini, Chrysost. 5. Genes. hom.*1. We doe not meet together in the house of God to talke, or conferre, or to applaud what is spoken; and so goe away: but Ministers must labour to preach profitable things, and people must labour to heare profitably.

VI. Wee must heare prudently, and wisely; not imprinting all things (without difference) in the memory which are delivered; but by separating the lesse profitable things, from the more profitable, and retaining these the more surely: *Ut apes mel è floribus, sic doctrinas tibi aptas. Chrysost.* As Bees gather honey out of flowers, so must wee apply, and lay hold principally upon those doctrines, and truths which are most fit for us; that so wee may bee bettered thereby; that is, wee must chiefly attend unto, and learne those things, which doe most awaken the conscience, and shake off security, and comfort the heart, and refresh the spirits, and direct the life. And,

VII. These things wee must deeply imprint in our memories, *Mat.*13.52 that they may stand us instead in the time of need: As for example; sometimes wee heare instructions, how to behave our selves in the times of temptation, tribulation, sicknesse, losses, crosses, and the like: Sometimes wee heare consolations for all these severall estates and conditions: Now although wee be (when wee heare these) neither tempted, nor tried, nor afflicted, nor weakned with sicknesse, nor in any imminent danger of death; yet we should carefully lay them up in our hearts and memories; that wee may make use of them, when wee are in such case; for all these doe attend those, who belong unto God, at one time or other.

VIII. Wee must heare for this end, that wee may obey; for to obey what wee heare from the Lord, is to follow the Lord.

Thirdly, after our hearing of the word of God, these things are required of us: namely,

I. In

I. In the Church; and there three duties are enjoyned, *viz.*

First, prayer; and this is not to be neglected; for as before Sermon wee must pray, both for the Minister, and our selves, that the Lord would assist both him in speaking, and us in hearing, and so direct him by his Spirit, that he may speake home to our soules, and consciences; So after Sermon, wee must pray for our selves, and all the faithfull of the Congregation, that the Lord would give a blessing to that which wee have heard, that what we have heard, we may remember, and what wee remember, we may understand; and what wee understand to be good, wee may practise, and be enabled to continue in the practise thereof unto the end. And as wee must thus pray unto God for our selves, so wee must also praise him, for enabling his servant the Minister, to deliver his message unto us.

Thirdly, the blessing is not to bee neglected, as many doe, who goe out of the Church, before the blessing be given.

II. When wee are gone from the Church, we must ruminate, and meditate of what wee have heard. It is not good, as soone as ever wee goe from the Word, to busie, or imploy our selves about something, or other; but to recollect what wee have heard, and to conferre with our families about it, that so it may take the deeper root in our hearts. Blessed are they that thus heare; that is, who,

First, reverence, honour, and esteeme the Word. And,

Secondly, convene quickly, and come betimes to the Lords house, upon the Lords day. And,

Thirdly, labour to heare unto profit, and edification. And,

Fourthly, pray for a blessing, from God upon that which they have heard. And,

Fifthly, doe not neglect, but stay for the blessing of the Minister. And,

Sixthly, meditate, and ruminate after they are gone, of that which they have heard.

Object. The Papists, to prove that justifying faith may bee separated from love, urge this place, where wee have a Parable, of good and bad fish, in one and the same net: Now because they who are in the Church, are faithfull; it will follow, that if they prove wicked, then that faith from whence they are called faithfull, may bee conjoyned with sinne, from whence they are called sinfull, and consequently may be separated from love.

Answ. It is one thing for a man to be in the Church, by an outward profession of faith, and from thence only to be called faithfull: it is another thing for a man to be a true member of Christ; and from thence to bee called just, or a justified man; for that faith which is common, both to the good and bad, doth state a difference betweene Christians, and no Christians; but not betweene those who are justified, and not justified: And therefore that faith is absurdly, and ridiculously called justifying faith; which, while it remaines such, hath neither the act, nor power of justifying. *Bp. Davenant. Determin quæst. 38. pag. 172.*

VERS. 52. *Then said hee unto them; Therefore every Scribe which is instructed unto the Kingdome of heaven, is like unto a man, which is an householder, that bringeth forth out of his treasure, things new and old.* *Verse 52.*

Our Saviour in these words (by a common consent of Interpreters) doth expresse both who are good Preachers, and also who are good hearers; and by an ἀντίθεσις, doth imply, who are bad Preachers, and bad hearers: And therefore I will propound a question, or two of either,

How must wee make true use of that we reade, and remember in the Scriptures? *Quest. 1.*

First, in a right understanding of them. *Answ. 1.*

Secondly, in a right use of them. *Answ. 2.*

How may we come to a right understanding, and use of the Scriptures? *Quest. 2.*

By the use of these meanes; namely: *Answ.*

First, learne to feare God; for that is the way unto true saving knowledge, *Psalme* 25. 14. *Prov.* 9. 10.

Secondly, labour for humbleness of mind, laying aside all conceit of thine owne wit, *Psalme* 119. 130.

Thirdly, pray unto the Lord, that he would be pleased to instruct thee in his word; as *David*, in the *Psalme*, 119. prayes often.

WHo are bad hearers of the word of God? *Quest. 3.*

First, those who heare, but remember not what they heare. *Answ. 1.*

Secondly, those who labour not to understand that which they heare, or remember: For both hearing and remembring are in vaine, without understanding. *Answ. 2.*

Thirdly, those who use not the word which they heare, remember, and understand aright; that is, not unto edification, and obedience; but only for table-talke. *Answ. 3.*

Fourthly, those who are so highly conceited of their owne wit, learning, and parts, that they thinke they can make true use of the word, and understand it aright of themselves, and by their owne strength. *Answ. 4.*

Fifthly, those who in the studying, reading and hearing of the word, neglect praying unto God, for a blessing upon it unto them. *Answ. 5.*

Sixthly, and lastly, those who are feareless to offend God, and careless to please him: For the end of preaching, is to make us eschew evill, and doe good; and therefore hee is an ill hearer, who doth not learne these out of the word. *Answ. 6.*

Who is a faithfull, and good Preacher of the Word? or how many things are required in such an one? *Quest. 4.*

First, the Minister of the Word must be learned; for he that is ignorant cannot teach others, neither can any instruct another, in that which hee knowes not himselfe. And therefore *Paul* requires in a Bishop, that hee be διδακτικὸς, one that is able to teach, 1 *Tim.* 3 2. Now if it should be doubted, what learning is required in a Minister? Our Saviour here shewes, that he must be *Doctus ad regnum cœlorum*, instructed unto the kingdome of heaven; that is, he must not preach *Answ. 1.*

150 for gaining of popular applause, or for the satisfying of the curiosity of others, or for his owne proper humane profit, but he must preach for this end, that men may be taught the path of true piety which leads unto life.

Answ. 2. Secondly, the Minister of the Gospell ought to abound in the knowledge and Doctrine of piety; yea his breast should be like a full fraught Treasury abounding with all Theologicall notions, insomuch as, from thence, he might draw upon any occasion offred a solid knowledge of the Scriptures, and a true and Orthodoxe interpretation of the same, and be able to reconcile places which we seeme to be repugnant, and to confute errours and to answer fitly, and sufficiently all unprofitable questions which might be proposed, And this our Saviour calls things *New, and Old.*

Answ. 3. Thirdly, in a good Divine there is required a sound judgement, that so he may be able according to the circumstances of time, place, and hearers, to propound those things which are necessary and profitable, and sutable to the time, place, and persons, and which may serve for their edification. For all things are not fit either for all times, or places, or persons. Some hearers stand in need of comfort, some of reproofe, some of admonition, some of instruction, some of Milke, and some of strong meate. And although the substance of a Ministers office be to preach, yet these Circumstances of time, place, and hearers, are not to be disregarded; according to those verses which were given by the Ancients unto the Preachers of the word.

Omnibus tenemini vestris prædicare:
Sed quid, quibus, qualiter, ubi, quando quare;
Debitis sollicitè præconsiderare;
Ne quis in officio dicat vos errare.

Verse. 55 VERS. 55. *Is not this the Carpenters Sonne? Is not his Mother called Mary, and his brethren Iames, and Ioses, and Simon, and Iudas?*

Christs Countrymen speake here contemptuously of him, and his blessed Mother, and the Evangelist from the Holy Ghost sets it down for their perpetuall disgrace. Whence it may be demanded, Whether is the Virgin *Mary* to be adored and worshipped, by us or not? *Quest.*

Epiphanius (*Contra Collyridianos, hæres.* 79.) answers, *Maria non est adoranda*: Although all *Nations shall call her blessed*, yet none must worship her: his reasons are these, *Answ.*

First, because he is more like a Devill then a man, that will edifie a humane or mortall creature, and set up Images thereof to bee worshipped.

Secondly, because the mind commits spirituall fornication, while she departs from the worship of the only true God, to adore those who by nature are no Gods.

Thirdly, because the B. Virgin worshipped Christ her selfe; and therefore herein is to be imitated by us; but she her selfe is not propounded unto us to be worshipped.

Fourthly, because Christ saith to her, *woman what have I to doe with thee? Iohn* 2. Where he calls her woman, that none might thinke her to bee more.

Fifthly, because no Prophet hath given any command to worship either any meere man, or woman.

Sixthly, because *Iohn Baptist*, and *Elias*, were Virgins, and *Thecla* was chaste; and yet none of these were worshipped; and therefore neither ought *Mary*.

Seventhly, because if God will not suffer the Angels to be worshipped, then neither *Mary* who was borne of humane seed.

Eightly, because Christ did not take flesh of the Virgin *Mary*, that hee might make her a Goddesse, or that we might offer up our prayers unto her; Because this is due onely unto God; and therfore Christ will not rob his Father of this glory, to give it to his Mother.

CHAPTER XIV.

Verse. 1. VERS. 1. *At that time Herod the Tetrach heard of the fame of Iesus.*

WEe Reade of three *Herods*, namely.

First, hee who slew the Infants.

Secondly, hee who slew *Iohn Baptist*, and was made friends with *Pilate*; whom *Tyberius Cæsar* after wards banished to Lyons in *France*: and this *Herod* was the first *Herods* Sonne.

Thirdly, he whom *Tyberius Cæsar* made the former *Herods* successour in the Kingdome, after hee was banished; and this *Herod* was the Brother to the former, (as some say) or rather the Sonne of *Aristobulus*, who was the first *Herods* Sonne. Now the first of these *Herods* was called *Ascalonites*; the second *Antipas*, and the third *Agrippa*: And for the distinguishing of them by their severall bloody Acts one made this distich.

Ascalonita necat pueros, Antipa Iohannem;
Agrippa Iacobum, claudit que in carcere Petrum.

VERS. 2.

Vers. 2. VERS. 2. *And said unto his Servants, This is Iohn the Baptist, hee is risen from the dead, and therefore mighty workes doe shew forth themselves in him.*

Sect. 1. §. 1. *This is Iohn the Baptist.*

Quest. 1. What is the sense and meaning of these words?

Answ. *This is Iohn Baptist*; that is, this Christ which teacheth so powerfully, and worketh such great Miracles, seems to me to be no other then *Iohn the Baptist*. Now this may be two manner of waies understood, namely,

First, thus, *this is Iohn Baptist*, that is, in both of them, there is the like pietie, the like Doctrine, the like freedome & liberty in reproving of vices, and their manner of life is not much unlike; and therefore in Christ *Iohn* may bee lively seene. But

Secondly, it seemes rather that *Herod* by these words was of *Pythagoras* his opinion, who held the transmigration of the soule, or that the soules of the dead did passe into new bodies. This Doctrine is ascribed to *Pythagoras*, but *Volaterranus* shewes that it had other authors before him, from whom *Plato* learned it; as hee chanced to Travell along with them. Now it is evident *Plato* held this μετεμψύχωσις from many places of his workes. For (*Ad finem lib.* 10. τῶν πολιτειῶν, hee tels us, That through the hatred of a woman the soule of *Orpheus* went into a Swan, and the soule of *Thamyrus* went into a Nightingall, and the soul of *Ajax* into a Lyon, and the soule of *Agamemnon* into an Eagle; with divers other examples. So againe (*In fine Timæi Dialogi*) he tels us that the soules of unjust men passe into women; and the soule of those who contemne Philosophy, into Cattell; and the souls of men who are wholly given to the world and worldly things, into Fishes. Many examples more hee hath in *Phædro*, which I omit.

Quest. 2. Whether is this opinion to be embraced & received or not? And if not, then why not?

Answ. 1. First, it is to be exploded because to the production of any creature, whether man, or beast, there is necessarily required a Conjunction or copulation of the Male and Female, of the same kind or *Species*, that, that is of which is produced according to the old principle. *Omne simile gignit sunum simile*. Every creature begets his like: And therfore how can the soule of a man goe out of a man, into the body of a Beast?

Answ. 2. Secondly, this Doctrine is to be rejected because they themselves cannot tell, what, or whose soule passeth into the body of a Monster, seeing by reason of the uncouth deformitie thereof no certaine *Species* can be defined. No living creature (say they) can live without a soule, nor no soule can animate any Body, but the soule of an *Individuum*, which hath a *Species*. And therfore seeing there are many monstrous births, unlike to all the severall *Species*, of living creatures in the world, this must needs be an errour, and as grosly false, forsaken and avoided.

Answ. 3. Thirdly, this opinion is not to bee received for the absurdity of it: For if a soule passe from one body to another; then I demand whether it enter into a body already perfect and absolute, or into some little Particle from which the body begins to be formed and fashioned? The first the *Pythagoreans* dare not avouch, because they know that 151

I. A body cannot come unto maturity and perfection without a soule; neither

II. That two soules can live in one body. Nor

III. Can they tell how that soule which first is in the body, doth depart out of it when the body is perfect, that so a strange soule may come in: because when the soule departs from any body, the body dies.

Now if they say the second, that the soule passeth into the body, when the body is but small, and newly begun to be fashioned; then I would know, how the soule which was even now most ample, in an ample and large body, can be contracted in so small a roome?

Answ. 4. Fourthly, it were a most absurd thing to embrace such an absurd opinion as this is, or to say that of one body are begot many bodies of divers *Species*: and that one and the same soule can passe into many bodies of divers *species*.

Answ. 5. Fifthly, if the soule of a wise man, and great learned Scholler passe into another man, it neither reveales to him into whom it is entred, nor remembers any thing it self of those things which it knew so well before: which is most strange that the soule should be so forgetfull; and therefore as a *Tenet* false and absurd is utterly to be rejected.

Object. Now against this it will be objected, that Christ himself. (*Matth.* 11. 14.) saith of *Iohn Baptist*, *This is Elias*, the same soule which of old was in *Elias*, is now in *Iohn Baptist*.

Answ. 1. First, *Iohn* being asked whether he were *Elias* or not, answers, no he is not. And therefore from the Scripture this exposition is false.

Answ. 2. Secondly, the meaning of our Saviours words may be gathered from the Angels speech to *Zacharie*: *Hee shall* (saith he) *convert many of the Children of Israel to the Lord their God, and he shall goe before the Messiah in the Spirit and power of Elias, that he may turne the hearts of the Fathers to the Children. Luke* 1. 16. 17. Now it is one thing *to have the soul of Elias*, and another, *to come into the Spirit and power of Elias*. Yea it is worth observing that the Angell doth not onely say, that he shall come in the Spirit of *Elias*, lest some by Spirit had understood the soul, but also in the Spirit and power. *Famphylus martyr ex Orig. lib.* 7. *in Evang. Matth.*

Answ. 3. Thirdly, our Saviour in the place objected saith, *that Iohn was the Elias which was to come*. And therefore there was one *Elias* who of old preached in *Achabs* time, & another which was to come in the time of Christ, and which was foretold by the Prophet *Malachi*.

Answ. 4. Fourthly, how can the soule of *Elias* be imagined to passe into the body of *Iohn Baptist*, when the Scripture witnesseth that he laid not aside his soule at all, neither died, but was translated both with his body and soule into heaven: that so to succeeding ages he might be an example or proof of the immortality of the soule, and of a better, yea an Eternall life.

VERS. 3. 4. *For Herod had laid hold on Iohn and* *Vers.* 3. *bound*

152 *bound him, and put him in priſon, for Herodias ſake, his brother Philips wife. For Iohn ſaid unto him, It is not lawfull for thee to have her.*

Many great cauſes the Baptiſt had to reprove *Herod*, becauſe many ſins did concur in this one fact of his, in taking his Brothers wife; namely,

Firſt, Adultery, in lying with another mans wife.

Secondly, Injuſtice, in rejecting and caſting off an innocent wife; for he was married when he fell in love with his brother *Philips* wife, and then caſt his own off, and took the other unto him.

Thirdly, Rape, injuſtice, oppreſſion, and tyranny, in ſnatching by force, another mans wife from him.

Fourthly, an inceſtuous habitation with the wife of his brother, who was now alive, and had had children by his wife *Herodias*. And therefore it was a moſt unlawfull marriage.

Verſ. 7. VERS. 7. *Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.*

Queſt. 1. What is an *Oath?*

Anſw. It is a lawfull calling of God, to witneſſe the truth of ſomething affirmed, which is in controverſie. Or, it is a confirmation of ſome truth in queſtion, by a lawfull calling of God to witneſſe. This definition is partly taken from *Hebr.* 6.16. and partly from the third Commandement, *Thou ſhalt not take the name of the Lord thy God in vain.*

Wherein obſerve theſe four things, to wit,

Firſt, the end of an oath; and that is βεβαιωσις & αληθειας, *for confirmation of the truth.*

Secondly, the matter moving an oath; and this is ἀντιλογία, ſome difference, or controverſie; that is, when ſome doubts ariſe, which it is neceſſary for us to cleer.

Thirdly, the effect of an oath; and that is πέρας εἶναι πάσης ἀντιλογίας: the putting an end to all ſtrife. For an oath being interpoſed, puts an end to all controverſies amongſt men.

Fourthly, the form of an oath; and that is a lawfull calling God to witneſſe the truth of that which is affirmed, and a deſire that he would puniſh it, if it be falſe. And thus we ſee the principall cauſes of an oath.

Queſt. 2. How doth it appear that it is lawfull to take an oath?

Anſw. 1. Firſt, it is evident, from the end thereof: I argue thus;

Hebr. 6. 16, &c. Exod. 22. 8 To confirm the truth, and to put an end to all controverſies, are things in themſelves both good and honeſt.

But the end of an oath, is to confirme the truth, and to put an end to all controverſies: Therefore in it ſelfe, it is a good, and honeſt thing.

Anſw 2. Secondly, it appeares from the Author, and Inſtitutor thereof: I argue thus.

That which God is the Author, and Inſtitutor of, muſt needs be good and lawfull.

But hee is the Author, and Inſtitutor of an oath; as appeares *Deut.* 6.13. *Thou ſhalt feare the Lord and ſerve him, and ſhalt ſweare by his name.*

Therefore, there is an oath, which is good and lawfull.

Thirdly, it is cleare from the nature thereof: *Anſw.* 3. I argue thus.

That which is a part of Gods worſhip, is lawfull and good.

But an oath is a part of Gods worſhip; for when men ſweare by God, they acknowledge him to be the ſearcher of the heart, and the revenger of perjury, and thereby worſhip God.

Therefore, there is an oath lawfull and good.

Fourthly, it is evident, *a ſigno:* I argue thus; *Anſw.* 4. that which is a note of the true people of God, is honeſt and good.

But to ſweare by the true God, is a note of the true people of God, *Eſay* 65.15. *Ier.* 4.2.

Therefore, there is an oath, which is honeſt and good.

Fiftly, it appeares plainely, *Ab exemplis:* The *Anſw.* 5. Argument is this.

That which hath beene uſed by God, by Chriſt, and by the Apoſtles, is lawfull and good. But an oath hath beene taken by God, Chriſt and the Apoſtles.

Therefore, there is an oath, which is lawfull and good

The Minor is evident from theſe places. God the Father ſweares, *Geneſ.* 22.16. God the Sonne often uſed the forme of an oath, when he ſaid, *Amen, Amen; dico vobis, verely, verely I ſay unto you*; as thinkes *Aretius. exam. theolog. pag.* 74. S. *Paul* ſweares, 2 *Corinth.* 1.23. and 1 *Corinth.* 15.31.

Wherein did *Herod* offend in ſwearing? *Queſt.* 3.

There are two things required in an oath, *viz.* *Anſw.*

Firſt, *Vt ritè fiat*, that it be lawfully taken.

Secondly, *Vt ritè ſervetur*, that it be lawfully obſerved, and kept. Now *Herod* offended againſt both theſe. For,

I. Hee ſinned againſt the firſt, becauſe hee tooke an oath, in a vaine, and fooliſh thing, without any neceſſitie; when as he ſhould have feared an oath; yea, feared leſt the Maiden ſhould aske ſomething, which was contrary to the will of God.

II. He ſinned againſt the ſecond thing, required in an oath; for hee was not content to ſweare fooliſhly; but which was worſe, hee did wickedly performe, and grant what was wickedly deſired: namely, the head of the *Baptiſt.*

VERS. 8. *And ſhee being before inſtructed of her Mother; ſaid, Give me here Iohn Baptiſts head in a Charger.*

What was there in this Damoſel, worthy of our imitation?

Firſt, as ſhe beleeved the Kings oath, and promiſe, and upon the confidence ſhee had therein, framed her petition: So ſhould we beleeve the promiſes, and oathes of the Lord, and boldly aske, and confidently hope to receive what hee hath promiſed, to give.

Secondly, as ſhee did not petition the King of her

her owne head, but first advised with her Mother what to aske: So before we pray, we should consult, and deliberate with the word of God, that wee may aske only those things, which are agreeable unto his will.

Verse 9. 10. Vers. 9, 10. *And the King was sorry; nevertheless, for the oathes sake, and them which sate with him at meat, he commanded it to be given her: And he sent, and beheaded Iohn in the prison.*

Quest. Whether was *Herod* originally accessary to the death of *Iohn Baptist*, or not?

Answ. 1. First, *Hierome*, and some others, thinke that *Herod*, and *Herodias* agreed together, that hee should make a Feast, and her Daughter should dance thereat; with which hee seeming to bee extraordinarily pleased, should make this promise, to give her whatsoever she should aske, and then shee should aske *Iohns* head; at which request (although in heart he rejoyced; yet) outwardly hee should seeme to be sorry; that so those who were with him might excuse him, as being unwilling to have done this bloody fact: Now the reasons which are given for the confirming of this opinion, are these; to wit,

I. Because, except hee had wished *Iohns* death, hee would not have beheaded him for his oathes sake; for in such oathes and promises, it is alwayes understood, that the thing be honest, and lawfull which is desired: And therefore her request not being such, hee need not have granted it, if hee would.

II. Because it is not probable, that hee could be so strangely overtaken, and delighted with a Dance, that in recompense thereof, hee should make such a large promise; as to give her whatsoever shee should aske, *verse 7.*

III. Because, if hee had not beene consenting hereunto, he could easily have corrected the request of the Maid; and have directed her to aske some other thing, which was more profitable for her, then was *Iohns* head.

IV. Because there was no need, to feare the offending of those, who sate at meat with him, if hee had not beheaded *Iohn*: for wee doe not reade of any hatred they bare him, or desire, or delight they had in his death.

V. Because the text saith plainely, *When hee would have put him to death, hee feared the multitude; because they counted him as a Prophet, verse 5.*

Answ. 2. Secondly, *Augustine* thinkes that *Herod* did truely feare *Iohn*, and willingly heard *Iohn*, and heartily grieved at the Maids request.

Answ. 3. Thirdly, *Carthusian. &c.* thinkes that those words in the 5. *verse* of this *Chapter*, are to bee understood of an unwilling will; when *Herod* would have put him to death; that is, with a will mixed with an unwillingnesse, and some reluctancie. And indeed the latter of the History, both here, and in *Marke* 6. doth seeme to side with *Augustine*, that the plot was not laid by *Herod*, but by *Herodias*, thus to bring *Iohn* to death.

Vers. 12. *And his Disciples came, and tooke up the body, and buried it; and then went, and told Iesus.* 152 *Ver*

It is evident by many passages in the Gospel, that the Disciples of *Iohn* did envie Christ, and emulate his glory; but now *Iohn* being dead, they goe unto Christ, and shew him what had hapned; which argues, that their former emulation was abated at least, if not altogether vanished. Whence it may be demanded,

What was the cause, that now they doe not envie Christ, as before?

Answ. First, because they saw, and perceived that Christ and *Iohn*, was led by one, and the same Spirit; and neither of them did envie, or labour to suppresse the glory one of another, but did rather labour, and study to exalt the honour, and fame of each other.

Answ. 2. Secondly, because *Iohn* being in prison, had sent his Disciples to Christ, that by his gracious words, and miraculous workes, they might learne, that hee was the true promised, and expected Messias, whose Fore-runner he was.

Vers. 13. *When Iesus heard of it, hee departed thence by ship, into a desart place apart; and when the people had heard thereof, they followed him on foot, out of the Cities.* *Vers. 13.*

Quest. 1. Whether did Iesus depart?

Answ. Saint *Luke* saith, into a desart, named *Bethsaida*, (*Luke* 9. 10.) that is, the house of hunting; because it was full of wild beasts; and was therefore so called, for the much hunting, which was there used.

Quest. 2. What was the cause of our Saviours departure unto that desart?

Answ. The cause was two-fold; namely,

First, that hee might escape danger: *Herod* had now beheaded *Iohn*; and therefore when Iesus heard of it, hee departed, that hee might not fall into the Tyrants hand; the time of his suffering being not yet come. And this cause is here expressed by Saint *Matthew*.

Secondly, that his Disciples might rest themselves; and this cause is plainely laid downe by Saint *Marke*. Chap. 6. verse 30, 31, 32.

Vers. 14. *Iesus went forth, and saw a great multitude, and was moved with compassion towards them, and hee healed their sicke.* *Vers. 14.*

From verse 13. to 22. is shewed our Saviours care for the multitude: whence it may be asked,

Quest. 1. What is the office of a good and faithfull Minister of Christ?

Answ. 1. First, to reduce from errour, those that goe astray.

Answ. 2. Secondly, to cure the soules of those, who are spiritually sicke.

Answ. 3. Thirdly, to feed those who are hungry, or hunger starved. And all these wee see here in Christ.

Quest. 2. What are the signes of false shepherds?

Answ. 3. First, to seduce, and mislead their flocks into errours. And, Secondly,

154 Secondly, to sleight and neglect those, who are sicke. And,

Answ. 2. *Answ. 3.* Thirdly, to devoure, and prey upon those, who are well and sound. For all these are diametrally opposite unto Christ.

Quest. 3. Who is the true, and faithfull Shepherd of the soule?

Christ. For,

Answ. First, it is hee who teacheth all, and reduceth those who wander into the right way, *Iohn 6.*

Secondly, it is hee who cureth, and healeth all, *Psalme 36.* and 103.3. and 107.20.

Thirdly, it is hee that feedeth all, *Psalme 104.* and 145. And therefore, those who teach, and instruct in the truth, and reduce stray sheep into the way of truth, and feed the hungry, and cure the sicke soules, doe it by vertue of that power, which is derived unto them by Christ.

Vers. 19.

VERS. 19. *And hee tooke the five loaves, and the two fishes; and looking up to heaven, hee blessed them.*

Quest. Why did Christ lift up his eyes unto heaven?

Answ. 1. First, to signifie that his power, and efficacie in working Miracles, was from his Father (according to that (*Iohn 6.*) which hee saith, *I can doe nothing of my selfe, &c.*

Answ. 2. Secondly, to teach us, that we must expect and desire, that the use of the creatures may be blessed unto us, by God: we cannot hope that our meat will turn to the nourishment of our bodies, except the Lord blesse it, and give it this power; neither can we expect a blessing from God, except wee desire, and pray for it. And hence according to the present practise of our blessed Saviour, wee use to give thankes before meat.

Vers 24.

VERS. 24. *But the ship was now in the midst of the sea, tossed with waves, for the wind was contrarye*

Quest. 1. What is here Allegorically meant by the ship, and the sea?

Answ. By the *Sea* is meant the *World*; and by the *Ship* is meant the *Church*

Quest. 2. Why is the *Church* meant by the *Ship*?

Answ. 1. First, because, as the Marriners and Passengers are saved in the ship from drowning; so are the faithfull saved in the Church: For as none were saved, but those who were in the Arke; so none can be saved, but such as are within the Church; for *Extra Ecclesiam nulla salus.*

Answ. 2. Secondly, because as the ship never abides long in any one certaine place: so the Church is not tied to any one Citie, or nation perpetually: but as the Ship is carried by the wind, so the Church is gathered by the Holy Spirit, whether hee please; for the wind blowes where it lists, *Iohn 3.*

Quest. 3. What resemblance, or Analogie is there, betweene the *Church*, and a *Ship*?

Answ. For answer hereunto observe; that in a Ship there are many things: namely,

First, there is *Nauclerus*, the Master and Pilot of the Ship; and this is Christ, who is,

1. *Potens*, an able Pilot; and can defend the Church against all Pirats whatsoever.

II. *Bonus*, a good Pilot; and doth graciously gather up, or let loose the saile, as hee sees most fit: sometimes his Church sailes with ful sailes, and is in a prosperous, and peaceable estate; sometimes it is (as it were) becalmed, and stands at a stay: yea, sometimes tossed to and fro with the waves: But the good Pilots care is such; that although it seeme for a while, to make but a smal progresse; yet he doth preserve it even then from danger.

III *Sapiens*, Christ is so a wise Pilot; and doth so direct this *Ship*, his Church, through quicke sands, and rocks; that at length it arrives to the haven of happinesse, and eternal rest.

Secondly, there are in a Ship, *Remiges*, the Mariners; and these are the Ministers of the Church, who helpe to manage this Ship, and to carry, or transport it, from haven to haven; and from one Kingdome to another.

Thirdly, in a Ship there are *Vela*, sayles; and *Clavus*, a Rudder; and this is the word of God, whereby the Church is governed.

Fourthly, there is *Ventus*, wind: now this is two-fold, namely:

I. A faire wind, which carries the Ship to his wished Port: and this is the Holy Spirit, who agitates, and animates the sayles of the word.

II. A crosse, contrary, and tempestuous wind, which endangers the Ship: Now the hurtfull, and troublesome winds, are either,

I. Heretikes, who deceive the simple, and cause them to make shipwracke of faith; as did *Ebion*, *Arius*, *Cerinthus*, and divers others of old, and many in our ages. Or,

II. Tyrants, who persecute the Church, as did *Maximinus*, *Decius*, *Diocletianus*, *Iulianus*; and many moe besides. Or,

Secondly, *Intranei*, within us; and this is the Devill; who raiseth sometimes the wind of pride, promising honour (as he did unto Christ) sometimes the wind of pleasure (as he did unto *David*) sometimes the wind of covetousnesse, as hee did unto *Nabal*: yea, sometimes hee blowes one blast, sometimes another, according to the nature and disposition of him hee tempts.

Fifthly, there are *Conscensus*, the steps, or ladder by which a man climbes up to the Ship. This is Baptisme, which is the ordinary admission, and entrance into the Church. For as *Noah* numbred the creatures, which entred into the Arke, by steps made for that purpose. So by Baptisme, the faithfull are publikely admitted into a covenant with God.

Sixthly, there is *Naulum*, the fraught, or fare which is paid for passage over the sea in a Ship; this is, the Covenant which wee make with our Christ in Baptisme: hee promiseth to carry us safe over the troublesome, and dangerous sea of this world; and bring us to our wished haven; and wee promise him, that wee will faithfully, without fraud, or coven pay our fraught. He promiseth to bring us to our eternall country, and immortall kingdome; and wee promise him, to render due, and faithfull obedience, throughout

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our whole passage, and space of life.

Seventhly, there is *Commeatus*, provision of victuals, and diet; which the Master of the Ship must provide for the Passengers: So Christ gives bread to all the faithfull in the Church, and invites those who are thirsty, to drinke: that is, hee gives himselfe, who is the bread, which came downe from heaven, *Iohn* 6. and his blood, which is drinke indeed. And these hee gives freely, *Esay* 55.1.

Eighthly, there is *Terminus ad quem*, the haven unto which the Ship is bound; and this is the Ierusalem, which is above, which all the faithfull Patriarkes, Prophets, Apostles, and blessed Saints have desired, and longed for, when they were on the sea of this world.

Verse 25 26. VERS. 25, 26. *And in the fourth watch of the night, Iesus went unto them walking on the sea. And when his Disciples saw him walking on the sea, they were troubled, saying, it is a spirit; and they cryed out for feare.*

Sect. 1. §. 1. *In the fourth watch of the night.*

Wee may here observe; that the Iewes divided their night into foure quarters, or greater houres, termed foure Watches, each Watch containing three lesser houres.

The first, they called *Caput vigiliarum*, the beginning of the Watches; *Lament.* 2.19.

The second was the middle Watch, *Iudg.* 7.19. not so termed, because there were only three Watches (as *Drusius* would have it, *f. Iudg.* 7.19.) but because it dured till midnight.

h *Luke* 12.38. The third Watch began at midnight, and held till three of the clocke in the morning, h.

The fourth, and last Watch, was called the morning Watch, *Exod.* 14.24. And began at three of the clocke, and ended at six in the morning. And this is the Watch here spoken of. Now these Watches were called also by other names, according to that part of the night, which closed each Watch.

The first was termed ὀψὲ: *The Even.*

The second was called, μεσονύκτιον: *Midnight.*

The third was named, ἀλεκτοροφωνία: *Cock-crowing.* And,

i *Marke* 13.35. The fourth, πρωΐ: *The Dawning. Yee know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning,* i.

Sect. 2. *Object.* §. 2. *Walking on the sea.*

It is questioned betweene us, and the Church of *Rome* concerning the corporall presence of Christ; whether a true body can be in a place, and yet not occupy a place? And *Bellarm. lib.* 3. *de Eucha. Cap.* 5. proves it thus from this verse. It doth no more agree to a corporall substance, or true reall body, to fill, and occupy a place, then it doth to a heavie body to descend, and sink downward; or to a lucide, and bright body to shine, or to a coloured body to be seene; or to a hot body, to warme, &c. But God can make, that a heavie body shall not sinke, &c. as is plaine from this verse, where Christ walkes on the water, and sinkes not (and so also *Luke* 4.30. *and* 24.31. and *Iohn* 8.59.) Therefore a body may bee in a place, and yet not occupy, or take up the place. 155

Answ. 1. First, the proposition is false because all the other things may bee done supernaturally, but they are not contrary to nature. But for a Body not to be in a place is directly contrary to nature: And therefore these are wrong conjoyned.

Answ. 2. Secondly, it is evident from Scripture, that God hath made a heavie body not to sinke (as hee did Iron to swim) and the rest; but wee have no Scriptures to confirme this, that a body may bee in a place, and yet not fill it, and therefore these are unequally ranked.

Answ. 3. Thirdly, it is false which the Iesuite avoucheth namely, that in Scripture wee reade of heavy things which weighed not, &c, for the bodies of Christ and *Peter* were no lesse ponderous, when they walked upon the water then they were before: but onely when they so walked, they were sustained by a divine power; and therefore when *Peters* faith failed, he began to sinke: whence it is cleare that he was as ponderous then as ever, but that hee was upheld by an Almighty arme.

Answ. 4. Fourthly although the bodies of Christ & *Peter* when they walked upon the water, were made light, yet even then their bodies remained in a place circumscribed, and filled the place wherein they were. And therefore there are not the like reasons of these instances.

Answ. 5. Fifthly, that which *Bellarmine* saith of the invisibilitie of Christs body is false; because it alwaies remained in it selfe visible: but it is said to be invisible in regard of the multitude, from whom suddenly hee withdrew himselfe; or whose sight miraculously he hindred from seeing him: and therfore *Luke* 24.31. αὐτῶν, *from them*, is added, *Scharp. curs. Theol. pag.* 1474.

Sect. 2. §. 3. *And they cryed out for feare.*

The Disciples seeing one in the form of a man walking towards them upon the surface of the water, thought certainly that it had been some *Spectre*; and therfore were frighted with the sight, whence it may be demanded:

Quest. Why men naturally so much abhorre and fear such sights and apparitions of Spirits?

Answ. 1. First, the reason herof is because of that diversity of nature which is in corporall and spiritual bodies: or, because of that strangenesse which is betwixt them. For spirituall creatures, whether good or bad are alienated from all commerce and society with men; and hence from the unwontednesse, or strangenesse of the sight, *Spectres* trouble men, which would trouble them lesse if they were more acquainted with them, or accustomed to such sights.

Answ. 2. Secondly, spirituall creatures are more *agile*, quicke, strong, and powerfull, then are corporall; and therefore men are troubled with the sight of them, and affrighted with them; as naturally the weaker things are afraid of the stronger.

VERS. 31. *And immediately Iesus stretched forth his* *Verse* 31

156 *his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt.*

Concerning a small true faith divers things have been spoken heretofore: I will therefore here onely propound a Question or two of faith in generall.

Quest. 1. Wherein doth the faith of beleevers now differ from that faith which was in *Adam* in his innocency.

Answ. For answer hereunto observe, that the Object of that faith which is in beleevers is twofold, *viz.*

First, the whole will of God revealed unto us in his word, containing all Histories, Commands, Doctrines, Threatnings, Promises, of what kind soever. And this is called *Legall faith.*

Secondly, the particular promise of remission of Sins and everlasting life by the death of Christ: and this is called *Evangelicall* faith. Now in this distinction between Legall and Evangelicall faith, we must not conceive of two distinct habits of faith; for it is but one gracious quality of the soule disposing it to the belief of all divine truth, which for the substance of it was the same in innocent *Adam*, with that which is in regenerate men. The difference standing onely in these three things, to wit,

First, in the degrees; *Adams* faith was perfect, because his understanding was fully enlightned, and his affections absolutely conformable to all holinesse. We know but little, and by reason of our internal weakenesse, wee beleeve but weakly what we do know.

Secondly, in the Originall; in *Adam*, faith was naturall by Creation; in us it is supernaturall by the Holy Ghosts infusion.

Thirdly, in the particular Object; *Adam* beleeved God without reference to Christ the Mediatour; we beleeve chiefly the promise of grace in Christ, and all other things with some Relation to him. And thus we see wherein our faith differs from *Adams*.

Quest. 2. Whether is *fiducia* trust, and *assurance*, of the essence of justifying faith, ? because our Saviour here blames *Peters* doubting.

Answ. It is: and I make it good by these three grounds, namely,

First, from the Phrase of Scripture used in this businesse. Those phrases πιστεύειν εἰς, (*Iohn* 1.12. and *Rom.* 10,14) ἐπί, (*Romans* 4.5. *Acts*. 16,31) and ἐν, (*Ephes.* 1. 12) To beleeve in, or upon, or into God, Christ, the Holy Ghost, are not used as the learned know by prophane writers, but onely by Ecclesiastical: implying that in divine matters πιστεύω, signifies besides the naked acknowledgement of the Head, the confidence and affiance of the heart.

Secondly, it is cleare, from that opposition, which is made between faith and distrust or doubting; as in this verse; and *Iames* 1. 6. and *Rom.* 4. 20.

Thirdly, from that excellent place. 2 *Timoth.* 1. 12. where it is apparent that to beleeve, is as much as to commit our selves to Christs trust and keeping. *I know,* (saith the Apostle) *in whom I have beleeved,* or whom I have trusted; *and I am perswaded, that he is able to keep that thing wherewith I have entrusted him*, or delivered up to his keeping. What was that? his soule unto everlasting salvation. Wherefore to beleeve the Promise, is with confidence and Trust to rely upon it, resting our selves upon the performance of it.

Verse 33. *Then they that were in the Ship, came and worshipped him saying, of a truth thou art the Sonne of God.* *Verse 33.*

Quest. How many waies are men, or any other creatures, called the Sonnes of God? and how is Christ his Sonne?

Answ. *Thomas* (1 *p. q.* 33. *ar.* 3) saith that *The Sonne of God* is five wayes used in Scripture, *viz.*

First, some are called *the Sonnes of God, Propter similitudinem vestigij tantum:* and thus the unreasonable creatures are called the Sonnes of God, and God is called their Father. *Iob.* 38. 28.

Secondly, some are called *the Sons of God, Propter similitudinem Imaginis*: and thus the reasonable creatures are called the Sonnes of God as *Deuter.* 32. *Is not he thy Father who hath created and made thee.*

Thirdly, some are called *the Sonnes of God, Secundum similitudinem gratiæ*: and these are called *Adopted Sonnes.*

Fourthly, some are called *the Sonnes of God, Secundum similitudinem gloriæ*, according to that of the Apostle. *Rom.* 5. *We rejoyce in the hope* of the glory of the Sonnes of God.

Fifthly, some are called *the Sonnes of God, Secundum perfectam rationem naturalis*: and thus onely Christ is the *Sonne of God.*

CHAP.

CHAPTER XV.

Verse 1.2 VERS. 1. 2. *Then came to Iesus the Scribes, and Pharisees, which were of Hierusalem, saying, Why doe thy Disciples transgresse the Tradition of the Elders? for they wash not their hands when they Eate Bread.*

Quest. WHat is meant by this word *Tradition*?

Answ. This voice *Traditum* is equivocall, and hath divers significations, namely,

First, sometimes it is taken for all Doctrine, whether written or not written, 2 *Thessal.* 2. 15. *Hold fast the Traditions which ye have been taught whether by word or our Epistle.*

Secondly, sometimes it is taken for that Doctrine which is delivered only *Vivâ Voce* by word of mouth; as in this verse, *Why doe thy Disciples transgresse the Tradition of the Elders*; *which Traditions* were never written, but delivered with a living voice from one to another.

Thirdly, sometimes it is taken for the written word of God. As *Acts* 6. 14. and 1 *Corinth.* 15. 3.

Fourthly, by the Papists this word *Tradition* is taken for that Doctrine which is written, but not in the holy Scriptures.

Fiftly, the Fathers by this voyce, did understand sometimes those Doctrines which were contained in the Apostolicall writings; and *unwritten Traditions*, they called that which was not *Totidem verbis*, expressly commanded, or laid down in the Scripture; but yet the thing it self was extant in the Scripture, and might be proved from thence. And sometimes by *Tradition* they did understand, not Doctrines, but Ecclesiasticall order, and Rites. *Scharp. de sacris Script. pag.* 125.

Verse 3. Vers. 3. *But he answered, and said unto them, Why do you also transgresse the Commandments of God, by your Tradition?*

Argument. Against the Popish Traditions we produce this Argument from this place. All Traditions among the Jews, besides the Law, were condemned in this verse. Therfore all unwritten Traditions must now be abolished. To this, *Bellarmine* answers two things; namely,

Answ. 1. First, Christ condemneth not the ancient Traditions of *Moses*, but those which were newly and lately invented.

Answ. 2. Secondly, Christ taxeth, and findeth fault onely with wicked and impious Traditions.

To his first answer, we answer two things, *viz.*

Replie 1. First, the Scripture maketh no mention of any such Traditions of *Moses*; Christ biddeth them search the Scriptures, and not run unto Traditions.

Secondly, these which our Saviour here speaks of, seemed to be ancient Traditions, bearing the name of *Elders Traditions*, and they were in great authority among the Iewes: most like, because of some long continuance. *Replie 2.*

To his second Answer we answer likewise two things, to wit,

First, their Traditions were not openly and plainly evill and pernicious, but had some shew of holinesse, as the washing of pots, and Tables, and beds; yea the Traditions of the Papists come nearer to open impietie, and blasphemie, then the Jewish Traditions did. *Replie 3.*

Secondly, Christ in opposing the Scripture against Traditions, therein condemneth all Traditions not written, which were urged as necessary besides the Scripture. *Replie 4.*

Quest. 1. What may wee safely hold concerning the Traditions of the Church?

Answ. 1. First, that besides the written word of God, there are, profitable and necessary constitutions and Ecclesiasticall Traditions, to wit, of those things which respect the outward decencie and comelinesse of the Church, and service of God.

Answ. 2. Secondly, the efficient cause of all true Traditions, is the Holy Spirit, which directs the Bishops and Ministers assembled together in Councell or Convocation, for the determining of such orders and Constitutions, according to the word of God: and doth also direct the Churches, in the approving and receiving of such Traditions.

Answ. 3. Thirdly, no Tradition of the Church, can constitute or ratifie, a Doctrine contrary to the written word of God, neither any rite or ceremony: for both Constitutions and Doctrines ought to be agreeable (at least not contrary) to the written word. And as all Civill Lawes ought to have their beginning from the Law of nature, so all Ecclesiasticall Traditions from the word of God. *Rom.* 14. 23. and 1. *Corinth.* 14. 26, 40.

Answ. 4. Fourthly, although Ecclesiasticall Traditions may be derived from the word, yet they are not of equall authority with the word.

Quest. 2. How may the true Traditions of the Church be known or discerned, from humane, and superstitious Ordinances?

Answ. By these foure notes and marks, to wit,

First, true Traditions are founded upon the word, and consentaneous unto the word, and deduced, derived and taken from the word.

Secondly, true Traditions are profitable for the conserving and promoting both of piety and externall and internall worship.

Thirdly, true Traditions make for the order *decorum*, and edification of the Church. And

Fourthly, are not grevous and intollerable, as the Traditions of the Pharisees were, and the Papists are. *Matth.* 23. 4.

158 VERS. 4, 5, 6. *For God commanded, ſaying, Honour thy Father and Mother: and he that curſeth Father or Mother let him die the death. But ye ſay, whoſoever ſhall ſay to his Father or his Mother, It is a gift by whatſoever thou mighteſt be profited by me. And honour not his Father or his Mother, he ſhall be free. Thus have yee made the Commandement of God of none effect by your Tradition.*

Verſe. 4. 5. 6.

Sect. 1. §. 1. *Honour thy Father and thy Mother.*

Queſt. 1. Whether, is the Father or Mother more to be honoured and loved?

Anſw. 1. Firſt, Children can never honour and love parents, (that is, either Father, or Mother) enough, becauſe we are imperfect in our Obedience to every precept.

Anſw. 2. Secondly, I conceive that a vertous Father is more to be honoured and loved, then a vitious Mother, and contrarily, a vertuous Mother more then a vitious Father: becauſe there is *Tantundem & aliquid amplius*, a naturall Relation to both, but a ſpirituall Relation onely to the vertuous and godly. We are commanded principally to love our heavenly Father beſt, and *cæteris paribus*, to love thoſe beſt next him, that are neereſt unto him in love, and moſt like unto him in purity.

Anſw. 3. Thirdly, if we ſpeake properly, poſitively, and without any Relation to any thing, underſtanding the Queſtion thus. Whether the Father *In quantum eſt pater*, as hee is the Father, or the Mother, as ſhe is the Mother, be more to be honoured and loved? then with the Schoolemen I anſwer, that the Father is more to be loved and honoured then the Mother: And the reaſon hereof is this, becauſe when we love our Father and Mother, *Qua tales*, as they are our *Father* and *Mother*, then wee love them as certaine principles of our naturall beginning and being. Now the Father hath the more excellent cauſe of beginning then the Mother: becauſe the Father is *Principium per modum Agentis, Mater autem magis per modum Patientis & materiæ*. And thus if wee looke upon Father and Mother, *Secundum rationem generationis*, then we muſt confeſſe that the Father is the more Noble cauſe of the Child then the Mother is. If the learned Reader would ſee this proſecuted, let him read *Thomas* 2. 2. q. 26. *Art.* 10. And *Ariſt. ethic. lib.* 8. And *Anton.* part 4. *tit.* 6. *Cap.* 4. §. 8. And *Aureum opus fol.* 60 *b.*

Anſw. 4. Fourthly, if we ſpeake of that love and honour which is due unto parents, according to their love towards Children; then we anſwer that the Mother is more to be beloved then the Father, and that for theſe reaſons, *viz.*

I. The Philoſopher ſaith, becauſe the Mother is more certaine that the Child is hers, then the Father is that is his: he beleeves it is his Child, but ſhe is ſure that it is hers.

II. Becauſe hence the Mother loves the Child better then the Father doth (*Ariſt. lib* 9. *ethic.*)

III. Becauſe the Mother hath the greater part in the body of the Child, it having the body and matter from her, and but only the quickning vertue from the Father h.

h Ariſt. de gen. animal. lib. 1.

IV. Becauſe the Mother is more afflicted for the death of the childe, than the Father is, and doth more lament the adverſity thereof, than his Father doth. *Solomon* ſaith, *Prov.* 10. *A wiſe Son rejoyceth his Father, but a fooliſh Son is a heavineſſe to his Mother.* From whence ſome ſay, that Fathers in regard of their naturall conſtitution of body, which naturally is hot and dry, do more rejoyce when their children are promoted unto honour, than the Mothers do; but Mothers, in regard of their naturall conſtitution, which naturally is cold and moiſt, do more mourn and lament for the loſſes and croſſes of their children, than the Father doth. But I will neither trouble my ſelf to prove this, nor perſwade my Reader to beleeve it, but leave it to the Philoſophers and Schoolmen to be decided and diſcuſſed.

V. Becauſe the mothers part is more laborious, toilſome, and painfull, than the Fathers is: and that in theſe three regards; to wit,

Firſt, *Portando*, it is painfull to the Mother to breed her childe, and to bear it ſo many moneths in her womb.

Secondly, *Pariendo*, the pain is moſt extreme when ſhe brings it forth into the world.

Thirdly, *Educando*, her care, pains, and trouble is great, in the nouriſhing nurſing, and bringing of it up: And thus the Mothers part is painfull, and heavie, even from the very conception of the childe. And therefore in theſe regards ſhe is more to be loved and honoured than the Father is.

Queſt. 2. Whether are parents or children more to be beloved? that is, whether ought a man to love his Father better than his childe, or his childe better than his Father?

Anſw. 1. Firſt, *Ex parte objecti*, the Father is to be beloved more than the childe: for that which hath the greater ſhew of good, is more to be beloved, becauſe it moſt reſembles God, the chiefeſt good: now children love their parents *ſub ratione principii*, becauſe they took their beginning and being from them, which hath the ſhew of a more eminent good, and like unto God. And therefore in this regard, Parents are more to be loved i.

i Thom. 2. 2. qu. 26. art. 9.

Anſw. 2. Secondly, there is another degree of Love, that is, *Ex parte ipſius diligentis*, in regard of the party loving, and thus that is moſt to be loved, which is moſt neer; and in this reſpect children are more to be beloved than parents, as appears by a fourfold reaſon given by *Thom.* 2. 2. *qu.* 26. *Art.* 9. and *Egidius Romanus. lib.* 2. *de regimine principum. part.* 2. *cap.* 4. And both of them have theſe reaſons from *Ariſtotle, lib.* 8. *Ethic.*

I. Becauſe parents love their children, as being parts of themſelves, but parents are no parts of their children: that is, a childe is a part of the father (becauſe he iſſued out of his loyns) but the father hath no part from the childe; and therfore a man hath a neer relation to his childe, than to his father. And therfore that love wherewith a father loves his childe, reſembles that love wherewith a man loves himſelf.

II. Becauſe parents are more certain of their children, than of their parents: a childe cannot know its parents, but by hear-ſay, and ſome certain ſigns of affection, education, and the like; but parents by and by have knowledge of their children: And therefore by how much the more cer-

certain parents are of their children, by so much the more strongly do they love them.

III. Because a mans childe is neerer unto him than his father is: now love imports a certain union, it being nothing else but a certain uniting and conjoyning power of the person loving, with the party beloved. And therfore a mans children being more neer, and closer knit and united unto him, than his parents are, are more beloved of and by him.

IV. Because men love their children longer than their parents; for a father begins to love his childe by and by, as soon as he is born; but children love their parents after a certain time: now by how much the longer love is, by so much the stronger it is. *Anton. part. 4. tit. 6. cap. 4. §. 7, & Aureum opus. pag. 61. a. b.*

Quest. 3. How are parents to be honoured?

Answ. 1. First, by obeying out of hand what they enjoyn.

Answ. 2. Secondly, by speaking reverently unto them.

Answ. 3. Thirdly, by rising, or standing up, when they come by, or into the room.

Answ. 4. Fourthly, by accompanying them when they travell.

Answ. 5. Fifthly, by bowing, and inclining our selves unto them, when we come before them, or uncovering our heads.

Answ. 6. Sixthly, by a willing performance of any service unto them, though it seem base and homely.

Answ. 7. Seventhly, by honouring, promoting, and preferring them, if it lye in our power.

Answ. 8. Eightly, by giving them the upper hand, whether we walk, or sit. *Umbertus in expositione regulæ, ex Anton. part. 4. tit. 5. cap. 10. §. 11.*

Answ. 9. Ninthly, by supplying their wants, and relieving their necessities, if it be in our power.

Quest. 4. Why must we be thus carefull to love, honour, reverence, relieve, and obey our parents?

Answ. 1. First, because the very light of nature doth teach it, and the brute creatures have a care of their Sires, and progenitors in their age. When the yong Cranes perceive that the old ones moult, and are featherlesse, they take care to feed them, and to keep them warm, untill either they recover their feathers, or lose their lives. Now it is a shame for men in naturall affection to come behinde birds or beasts.

Answ. 2. Secondly, children must love, honour, releeve, and obey their parents, because they have both the precept and president of Christ for it. For here in this verse he commands children to honour their parents, and in his life he did so himself; for he was obedient to his parents, he took care of his Mother after the death of *Ioseph* her husband, and recommended her to *Iohns* care, when he himself was corporally to depart from her. And therefore who dare disobey such a Precept? who will not follow such a President?

Answ. 3. Thirdly, children must honour their parents, because it is profitable for them For

I. Such shall have a long life, *Exod. 20. Honour thy parents, that thy life may be prolonged.*

II. Such shall have loving, obedient, and tender children. Yea

III. They shall be blessed both with temporall, spirituall, and eternall blessings, if together with their earthly parents, they love, honour, and obey their father which is in heaven.

Sect. 2. §. 2. *Whosoever shall say to his father or his mother, Corban, It is a gift, by whatsoever thou mightest be profited by me, &c.*

Quest. 1. What is the sense and meaning of these words?

Answ. For the understanding of this verse, it is to be observed, that although Gods Law enjoyned honour and relief towards parents, yet if they had bound themselves by this oath *Corban*, that they would not help nor relieve their parents, the Pharisees then taught, that the children were discharged from that duty of providing, relieving, and taking care for them. Hence their Talmud saith, [k] *Every one ought to honour his father, and mother, except he have vowed the contrary.* And it is evident, that the Jews did often, by solemn vows and oathes binde themselves, that they would never do good to such, or such a man, (*Philo Iud. de special. leg. p. 595*) Now this helpeth the exposition of this difficult place. *By the gift that is offered by me, thou maist have profit:* which words being considered according to the form of the oath *Corban*, will be thus rendred, *By Corban, if thou receive any profit by me*; to which words must be annexed the execration implied (which was usuall in the Jewish oathes, as *Genesis* 14. 22.) *Then let God do thus, and much more to me.* And so the sense will be thus; *By Corban thou shalt receive no profit by me.* This exposition is as agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the Pharisees, by their Traditions, transgressed the Commandment of God. For God commanded, saying, *Honour thy father and thy mother.* But the Scribes and Pharisees said, *Whosoever shall say to father or mother*, seeking relief, *By Corban, thou shalt receive no profit from me*, he was discharged. *Vide Drusium de tribus sect. lib. 2. cap. 17.*

[k] Talmud. Hierosol. tract. de votis. c. 10.

Quest. 2. *Cui bono?* To what end did the Scribes and Pharisees teach this unjust and wicked Doctrine?

Answ. For the understanding hereof, we must know, that the Priests, Scribes, and Pharisees, being given to covetousnesse, that their oblations might be the greater, and better, they covered over their impiety with a curtain, and vail of Religion, saying, That it was better to offer unto God those things which were to be given to parents, than to confer them upon their parents: and they gave this double reason for it, *viz.*

First, because God is the chief and principall Father, according to that of *Esaias, O Lord, thou art our Father.* But we must here remember, that this is to be understood, when parents do enjoyn that which is contrary to God; that is, if our earthly Father bid us do any thing which our heavenly Father forbids us to do, then we must obey the Lord, because he is our chief and principall Father: but in those things which God commands, we must say (or think we hear the Lord say) *That Obedience is better than Sacrifice.* And therefore when the Lord commands us to releeve our parents, we must do so, because therein we obey our God; and not say, O but it is a better deed to spend that (which I should expend upon my Father) in sacrifice and oblations unto

160 God, for in so doing we disobey him: yea we honour and please the Lord better in honouring and releeving our indigent and aged parents, than in offering up any outward sacrifices.

Secondly, the Priests confirmed this their Tenet by this reason, because it would more profit and benefit their parents, to offer that unto God, which they should give unto them, than if they should really receive it. The Pharisees held, that if children should say to their poor parents, *The gift which I have promised, and will offer up unto God, will benefit you more, than if I should give it unto you*; that then they were not bound to feed them, or supply their necessities[1]. But we must not neglect an ordinary duty, in hope of a miraculous or extraordinary successe; we must not offer that up that in sacrifice, which should feed our parents, in expectation that they shall be fed from heaven, or miraculously be sustained without meat: for they stand in need of relief, but not the Lord of oblations. And therefore those things which ought to be administred to the necessity of poor parents, should not be offered up unto God, who in this case would say, *I require not your Sacrifices*; that is, I never commanded, that a man should take necessary food, and provision from his parents, to give it unto me.

[1] Carthus. f. p. 130. b. medio.

Concerning the adorning and beautifying of Churches (a question betwixt us and the Papists) we affirm, That the Churches of Christians, and places of Prayer, ought decently to be kept; yea and with convenient cost and seemly beauty to be built and repaired, and Church vessels, with other necessary furniture, to be of the best, not of the worst: but yet it followeth not, that such immoderate and excessive cost should be bestowed upon Idols, to garnish and beautifie Idolatry, and poor people in the mean time to want: And this we prove by this Argument from this place.

Argum. Our Saviour Christ here reproveth the Scribes and Pharisees, because they drew the people to be good unto the Altar, and to bestow largely upon them, and so leave their parents helplesse. And he often doth inculcate that golden saying, *I will have mercie, and not sacrifice*, it being better to succour the living Temples of God, which are the bodies of his poor children, than to bestow superfluous cost upon dead Temples of stone. *Willet, Synops. f. 485.*

Sect. 3. §. 3. *Thus have ye made the Commandment of God of none effect by your Traditions.*

Quest. 1. What did our Saviour here tax in the Scribes and Pharisees?

Answ. Two things; namely,

I. That they honoured and observed their Traditions, more than the Commandements of God. And

II. That many of their Traditions were directly contrary to the Commandements of God.

Quest. 2. Who are in both these particulars, like unto the Pharisees?

Answ. The Church of *Rome*. For

First, the Commandements of that Church are much more honoured and observed, than the Commandments of God: for it is there taught that the Romane Church authorizeth the Holy Scriptures; that is to say, that the ordinances of men authorise the Commandements of God.

Secondly, in the Romane Church they teach things absolutely contrary to the word of God: For,

I. God saith, *Exod* 20. *Thou shalt not make the likenesse of things which are in the heavens, or in the earth, thou shalt not bow downe before them, &c.* But in the Church of Rome, they paint the Trinity, and kneele before the Images of Saints.

II. God saith by his Apostle, 1 *Tim.* 3. 2, 4. *That a Bishop should be a husband of one wife only, and that his children should be subject to him in all reverence.* But the Romane Church willeth, that a Bishop have neither wife nor children.

III. God saith by his Apostle, 1 *Cor.* 14. That it is better to speake five words in the Church, in a tongue understood of the people, then ten thousand in an unknowne tongue: But the Papists are commanded to serve God in an unknowne tongue, and to pray in latine.

VERS. 9. *But in vaine doe they worship mee, Vers. 9. teaching for doctrines the commandements of men.*

Wee produce this place against the Monasticall life now used in Popery; and hence prove it to be but a humane invention.

There is neither Precept, nor President; either in Old, or New Testament, of the Monasticall life of the recent Monkes.

But it is only proper unto the Lord, to institute, and ordaine all religions, and religious kind of lives by his word: Therefore that religion, or religious kind of life, which hath neither Precept, nor President in the word, is but hypocriticall, and humane. *In vaine* (saith our Saviour) *doe they worship me, teaching for doctrines, the commandements of men.* Whence I frame this plaine, and direct Argument.

Those who worship God, by a kind of life, religion, and worship, which was never commanded by God, worship him in vaine; that is, worship him not at all, or worship him hypocritically. But the Monkes worship God by a kind of life, and religious worship, which was never commanded by God.

Therefore therein they worship him in vaine, and not at all truely, but altogether hypocritically.

Quest. Wherein did the Monkes of old differ from the recent, and present Popish Monkes?

Answ. 1. First, the ancient Monkes lived solitarily, out of meere necessitie, that thereby they might be the safer, and more secure from the rage of Persecutors: But Popish Monkes live cloistered up, not in woods and caves, but in faire, and rich Abbies, not for feare of persecution, but of paines, not out of necessitie, but out of sloath, and idlenesse.

Answ. 2. Secondly, the ancient Monkes were not compelled to give all they had to the poore; but the Popish Monkes must vow poverty, although their

their Abbies be rich, and well furnished, both with riches, revenues, and provision.

Answ. 3. Thirdly, the ancient Monkes were not tied to any certaine rule, nor to a Monasticall life, by any solemne, and perpetuall vow, but might have changed that sort of life, if they could conveniently, and commodiously have lived otherwise. But the Popish Monkes are tied to certaine orders, and rules, taking an oath for the observing of them, and making divers solemne, and perpetuall Monasticall vowes.

Answ. 4. Fourthly, the encient Monkes were Laicks, but the present Popish Monkes, are of the Clergie; if without abuse of the word, I may terme them so.

Answ. 5. Fifthly, the ancient Monkes did ascribe no merits to their manner of living; but to the Popish Monasticall life, they attribute the merit of condignity.

Answ. 6. Sixthly the Monasteries of the ancient Monks, for the most part were publike Schooles that is, common places for learning, and teaching: But the Popish Monasteries for the most part, are places of Gluttony, Drunkennesse Idlenesse, and all manner of filthinesse, If the studious Reader would see the lives, and manners of the present Monkes; and how they differ from those of old time, let him reade *Alsted. fol.* 344. 345.

Verse 10, 11. VERS. 10, 11. *And hee called the multitude, and said unto them; Heare, and understand: Not that which goeth into the mouth defileth the man: but that which commeth out of the mouth, that defileth the man.*

Quest. 1. What was the occasion of Christs speaking these words unto the multitude?

Argum. The occasion was this; The Pharisees blame the Apostles, because they eate with unwashen hands, contrary to the Tradition of the Elders, verse 2. Christ hereunto gives a double answer, *viz.*

First, he answers to the Scribes and Pharisees, that by their Traditions, they have violated the Commandements of God, verse 3.

Secondly, he answers to the multitude in this verse; that it is not that which goeth into the mouth, which defiles the man, but that which commeth out, &c.

Quest. 2. How many things are considerable, and observable in these words?

Answ. Two things: to wit,

First, *Invitatio Turbæ*, Christs inviting of the multitude; wherein are two particulars, *viz.*

I. *Quos vocat*, whom hee calleth: the multitude.

II. *Ad quid vocat*; why hee doth call them; namely,

First, *Ut audiant*; that they may heare.

Secondly, *Ut intelligant*, that they may understand.

Secondly, *Concio*, his Sermon; wherein are these two parts: namely,

I. *Pars negativa*, the negative part, in these words; those things which goe into the mouth defile not the man. 161

II. *Pars affirmativa*, the affirmative part; in these words: those things which come out of the mouth, defile the man.

First, *Quos vocat?* whom doth Christ here call? *The multitude.*

What may be observed from these words, *Tum vocavit turbam*; then hee called the multitude? *Quest.* 3.

First, From *Tum*, then, wee might observe two things; namely, *Answ.* 1.

I. That Christ doth not teach them, untill first hee had confuted the adversaries of the truth. And,

II. They being once confuted, then by and by hee teacheth, and instructeth them.

Secondly, from *vocavit*, hee called; we might learne two things: to wit, *Answ.* 2.

I. That hee doth not answer, being asked by them; but hee calleth them, who desired no such thing, that they might learne the truth; that is, the multitude did not first come unto Christ, desiring to be informed by him, and then hee taught them; but without their suing unto him, hee invites them to come, that they might learne.

II. That hee calleth the multitude; that is, all, that so the truth may be made manifest unto all, and his Apostles freed, and quit by all, from that aspersion which was cast upon them, by the Scribes and Pharisees.

Thirdly, from *Turbam*, the multitude, wee may note, that Christ sleighting, or passing by the proud conceited Pharisees, taught the common people. Or, that Christ rather chose to teach them, who were contemned, and despised in the world. Reade *Matt.* 11.25. and 1 *Cor.* 1.26. *Answ.* 3.

Secondly, *Ad quid vocat?* why doth Christ call the multitude? that they may heare; where wee see that something is required on their part; namely, to heare, to teach us:

That if wee desire to know, and understand our Masters will, wee must use the meanes of hearing, *Deut.* 4.1. and 5.1. and 6.3. For, *Observ.* 1

First, preaching is the meanes to reconcile people unto God, and to bring them by grace unto glory; as appeares from 2 *Cor.* 5.19, 20. and 1 *Cor.* 1.18.21. *Rom.* 11.6. And therefore this worke is strictly required at the Ministers hands.

Secondly, on peoples behalfe; hearing is the meanes to bring them unto knowledge, grace, faith, and Christ, *Rom.* 10.14.17. And therefore as Pastors are commanded to preach, so are people to heare; and as the one doth not performe his Masters will, except hee be diligent, and carefull in preaching; so neither the other, except hee be attentive, and industrious in hearing.

Who are here blame-worthy, and faulty? *Quest.* 4.

First those who neglect hearing for every trifle, and triviall occasion. *Answ.* 1.

Secondly, those who are wearie with hearing, wishing still that the Sermon were done. Certainly, both these are faulty, and no wonder, if such profit not by that which they doe heare. *Answ.* 2.

Thirdly, those are here guilty, who forbid people to heare.

162 Our blessed Saviour saith, *My sheepe heare my voice, Iohn* 10. But the Popish Priests, will neither preach the truth themselves unto their people, nor permit those to come; who would heare us, (*Matth.* 23, 13.) but directly prohibite them to come to our Church, and preaching. Here it is worth observing: That the Popish Priests doe not forbid their people to keepe our holy daies, or to observe our Faires, or to come to our Playes, Pastimes, and Recreations; yea, they doe not forbid them to marry with us: What then? only they are forbidden to bee present with us in holy duties, and the exercises of Religion; namely,

I. They must not come to our Prayers.

II. They must not come to our Sermons.

III. They must not come to our Sacraments. And why not? Is it because wee herein are erronious: No, that is not the reason; for they themselves say, that our Common-prayers are drawne from their Missale; and they will confesse, that wee often preach the truth; and yet they must neither associate us in these prayers, nor this preaching. What is the cause then, that they may bee familiar, and associate themselves with us, and yet must not joyne with us in holy duties? Certainely, the reason is, because the devill knowes, that this Sunne of the Gospel burnes, and that the preaching of the word workes strongly, both upon the affections, and judgement; and therefore hee prohibits all his servants to approach thereunto, and perswades them to avoid our prayers, and flie our preaching.

Thirdly, Christ calleth the multitude, *Vt intelligant*, that they may understand, they must not heare for a forme; but they must so heare, as that they may know, and understand what they hear.

Observ 2. Whence wee learne:

That wee must prepare our understanding in the hearing of the word of God. Or, when wee heare, wee must labour to understand what wee heare, *Colos.* 1. 9. and 2. 2. *Deut.* 4 6. Ignorance is the cause, both of errours, and disobedience; whence it is said, *They rebelled, because they knew not my Lawes, Psalme* 95. and *yee erre, not knowing the Scriptures.*

Quest. 5. Who are here worthy of reproofe, and blame?

Answ. The Papists, and that for a three-fold cause; namely.

First, beeause they praise Ignorance; saying, *To know nothing, is to know all things. Hosius, & Rhemist. f. 1 Corinth.* 14. And therefore no wonder if they erre.

Secondly, because they teach an implicite faith; that is, to beleeve whatsoever the Church beleeves: yea, if they did not teach this, then none would beleeve, nor obey their religion: who would beleeve them, if it were not for this implicite faith? who would adore a peece of bread; or a stocke, or their foolish, and ridiculous relikes? who would pray to *Thomas Becket?* who would feare Purgatory? who would buy their Indulgences at so deare a rate? if it were not for this doctrine. They say, Ignorance is the mother of devotion, or rather of rebellion, and superstition: And hence it is that the Turkes Alcoran forbids all disputations, concerning Religion; that so the errours thereof, may not be knowne, and discerned. But,

Thirdly, the Papists in some kind, are worse then the Turkes: for the Alcoran doth forbid disputations, concerning Religion; but it doth not forbid any to reade it, or the lawes contained therein: But the Papists forbid men to reade the Scriptures, and Law of God, although they confesse, that they are the true rules of right living, and the divine word of God. Doctor *Standish* bad, take away the damnable Bibles. *Molanus* saith, *Salubriter arcentur a lectione Scripturarum:* It is for their good (meaning the Laitie) to be debarred, and hindred from reading the Scripture in a knowne tongue: An Italian Bishop said to *Espencæus*, *Nostri deterrentur à studio Scripturarum, ne fiant hæretici.* Wee forbid, and fright our people from reading the Scripture, lest thereby they should become Hereticks. *Vide Reynold. pag.* 41. Thus they. But the Apostles contrarily exhort us, *To let the word dwell plenteously in us, Col.* 3. 16. because it is the best weapon against Sathan (*Ephes.* 6. 12.) yea, the fountaine of life, and the food of the soule: yea, the holy Fathers were of this mind also. *Cognitio non sufficienter, sed abundanter, Hier. f. Colos.* 3. 16. ἐκ ἁπλῶς ἀλλὰ μετὰ πολλῆς σπουδῆς, *Chrys. f. Col.* 3. 16. Yea, the same Father exhorts men to prepare Bibles; at least the New Testament, and to invite their neighbours also to reade the Scriptures, *Chrys. hom.* 9. *f. Colos.* And therefore, as *Exungue kinem*; so by this one particular wee may see, how these children resemble these Fathers; and how unlike they are to them; notwithstanding all their bold brags, and audacious boasts.

Quest. 6. What is here required of us?

Answ. 1. First, in generall wee must so reade, and hear, that wee may understand what wee reade and heare.

Answ. 2. Secondly, more particularly these things are required of us: to wit,

I. Wee must listen unto all that from God is spoken unto us; wee must ruminate, and ponder all wee heare, in our hearts: yea, wee must apply it unto our hearts, and measure our consciences by it.

II. Wee must lay up carefully what we heare, and never suffer it to slip out of our memories.

III. Wee must labour daily for a more ample measure of knowledge; that our understanding may be such, that wee may have the body of divinity within us, and be able to render a reason of our faith, to every one that shall demand it.

Fourthly, the negatiae part of our Saviours Sermon to the multitude, is this; that those things which goe into the mouth, defile not the man.

Answ. 3. What things goe into the mouth?

Answ. 1. First, poisoned, and infected aire.

Answ. 2. Secondly, Pestiferous, and obnoxious meat. And,

Answ. 3. Thirdly, many impure things, which doe both pollute, and destroy the body. And therefore wee must observe, that our Saviour speakes not

not here *de Corpore*, but *de homine*, not of the body but of the *Man*, that is, the mind and Spirit; Wherefore wee must distinguish of pollution, which is either,

I. Corporall, and this is the pollution of the Body, Or

II. Spirituall; which is of the heart and conscience: and this is the pollution of the Man.

Answ. 4. Fourthly, the meaning therefore of these words, [*That which goeth into the mouth, defileth not the man*] is this, That meat is nothing at all unto holinesse. Hence then we may learne.

Observ. 3. That in the moderate use of Meate their is neineither religion nor irreligion: neither purity nor impurity. Reade these remarkable places 14.17. and 1 *Corinth.* 8.8. and 10.27. and *Colos.* 2. 16. 20. and 1 *Timoth.* 4 2. Where the Apostle calleth it a Doctrine of Devills to forbid some meats as unholy: because as no meat can make us the holier, so none can make us more unholy; *to the pure all things being pure.* *Titus* 1. 15. And therefore wee are exhorted to labour that *our hearts may be established with grace, and not with meats, which profit nothing.* *Hebr.* 13.9.

Quest. 8. Who are here faultie?

Answ. The Papists who make a difference of meats, eating some upon their fasting dayes, as Pure, and abstaining from some as polluted: that is when they fast, they Eate some sorts of meat, and think themselves not polluted by them, and abstaine from some other sorts as unholy, or of that nature that they should be polluted if they let them enter into their mouthes. This *Tenet* being so diametrally opposite to this *Truth* of *Christs*. I will treat something amply of their Fasts.

Quest. 9. How many things are to bee considered in a Fast?

Answ. I answer, that in a Fast many things are to bee considered, and observed; namely.

First the law or Precept; which is either.

I. Generall, to wit, as it was commanded and enjoyned by God; both

First, in the Old Testament; as in divers places of *Leviticus*, and *Numbers*, and *Ioell* 1. and 2.

Secondly, in the New Testament, as *Matth.* 11. 18. and 17.19. and 1 *Cor.* 7. 5. and 9. 27. and 2 *Cor.* 11.27. *Acts* 13.2.3 and 14.23. O

II. The Law of fasting is more particular: wherin these foure circumstances are included *viz.* Quantity, quality, Dayes, and houres, which Circumstances are not determined either.

First, by the law of God which ordaines nothing herein. *Præcepto Domini, non invenio definitum* (*August. epist.* 86. *ad Casulan.*) *Communis est sententia Scholasticorum, non esse* (*Quadragesimam*) *juris divini Azorius instit. mor* 1. 7. 12. Yea in all the Scripture we never find flesh forbidden upon Fasting dayes.

Secondly, as the word of God is silent in these circumstances of Fasting, so is also the Church of Christ: who hath not by any diuine and immutable Law, given Rules for the direction of these Circumstances: for the better understanding, and confirming hereof observe, that the Papists, shew us two sorts of Traditions; namely,

I. Those, which they have received from Christs owne mouth, and which the Church cannot change, as the Sacraments. And

II. Those, which they (without any command from Christ) have injoyned, and commanded of themselves and their owne Heads: which kind of Traditions may be disanulled, and abrogated either by a dispensacion from the Pope, or by, some contrary custome of some place, or people. *Melch. Canus. loc. theol* 3.5. 163.

Now hee confesseth himselfe, that the Injunctions and Lawes of the Church, concerning fasting is not of the first sort of Traditions, but of the second (and so doth also *Bellarm. De bon. Oper.* 2.2 §. *Deinde.*) And therefore by their owne confession they are not divine and immutable, but Subject to variation and change.

Thirdly, certain it is, that these Circumstances of Quantity, quality, Dayes, and Houres of fasting, were at first *Free*, and not enjoyned by any Precept: *Augustine* in the place above mentioned (*Epist.* 86. *and Casulan*) saith, That hee cannot finde it determined by the Law of God, upon what daies he should fast, nor how many houres he must abstaine from meat. Now to this *Bellarmine* answers. That *Augustine* speaks *De scriptis, non de non scriptis*, of written Traditions, not of unwritten: And this is true, for *Augustine* acknowledged no such unwritten Traditions. *Non est lex posita, sed quomodo unusquisque potest vel vult.* *Primos. S. Rom.* 14. & *Socrat. hist.* 5.21.

Who are here worthy of blame? *Quest.* 10

Answ. 1. First, those who thinke (*Opus operatum*) fasting in it selfe a good worke: that is, if they doe abstaine from meat, although they performe no religious duty at all, they doe well: This *Bellarmin* himselfe will not avouch: and yet there are many who thus thinke, yea, make more conscience of eating flesh upon a fasting day, then of swearing, lying, or Adultery.

Answ. 2. Secondly those are much to blame, who beeing no Papists, make conscience of some meates (as unholy) upon some dayes. Certainly wee have received no command from the Lord for this; yea most certain it is, that all difference of meats came first from the Church of *Rome*, and therefore we should not halt betweene two opinions, but if the Lord be God, then follow him, and if *Baal* be God, follow him: And if we would not be esteemed or judged Papists, let us avoid all Popish Errours.

Answ. 3. Thirdly, they are faultie also, who counsell and advice others to make a difference of meats, as though Religion consisted therein.

Quest. 11 How? or how farre are we obliged to the law of Fasting?

Answ. 1. First, in generall we are obliged: that is, the Law requires sometimes we should fast: And indeed here is a grrat fault, Fasting (for the most part, or with the most) beeing altogether neglected: from which neglect proceeds evills within & scandals without. For fasting doth conduce unto many things; namely

I. Unto prayer, 1 *Cor.* 7. but of this before, *Matth.* 4.

II. Unto examination: and that both of our sinnes (that so we might be induced the better unto Repentance,) and also of our estates and conditions: which Examinations are profitable at all

164 all times, but principally before wee come to the Sacrament of the Lords Supper: And therefore I wish that it were more practised then it is, to Fast the day before we come unto the Lords Table, that thereby wee might send up the more strong cries unto God, and be the more strict and exact in the Examination of our selves.

Answ. 2. Secondly, more particularly, wee are not obliged to fast upon such and such dayes, and to abstain from such and such meats, except only by a command of man, or humane injunction: which command is twofold: to wit, either

I. Politicke and civill: which is lawfull and warrantable: and is used for a fourfold end, *viz.*

First that the young creatures which are brought forth about such or such times may bee preserved.

Secondly, that flesh meate thereby may be the cheaper.

Answ. 3. Thirdly, that Fish might be sought for and made use of. And

Fourthly, that the poore might be fed: that is releeved by that which wee spare from our selves.

II. Religious, *viz.* lest fasting should bee wholy neglected: and therefore they ordaine and appoint some set and certaine times. But

First, this Injunction doth not command a difference of meats, but an abstinence from meats; yea

Secondly, it doth not onely forbid the eating of meats, but injoyn the performance of holy duties also.

Thirdly, I conclude therefore this Question with *Cyril*, in these particulars; *viz.*

I. We ought to humble our souls continually.

II. A true Fast is internall.

III. An externall Fast doth not consist in a difference, or distinction of meats, but in an abstinence from meat.

IV. The end of Fasting is not to make us more holy thereby, but more prompt, and ready, or better disposed unto holy duties.

V. There is no particular necessity of Fasting.

VI. The ordinary times appointed for Fasting, are not to be used out of any superstitious obligation, but out of Christian liberty, lest others should be offended [m]. Hence then observe three things; namely,

[m] Chem. part. 4. pa. 154. a. & 155.

First, that the externall or outward Fast is free.

Secondly, the end of the outward Fast, is not holinesse: and therefore if holinesse, piety, and the worship of God be placed in the outward Fast, *Cyril* reproves it from 1 *Co.* 10. 27.

Thirdly, that the externall Fast doth not consist in a difference, and distinction of meats; and this is the Question betwixt Us and *Rome*, of which by and by.

Secondly, the next thing observable in a Fast, is the practise thereof. Now here we must note that a Fast is either

I. Absolute; wherein two rules are to be laid down: namely,

First, upon an absolute Fast day, there must be taken but onely one refreshing. And

Secondly, that one refreshing must be at Supper time, and not at Dinner. Now here the Papists do manifestly erre: for

I. The truth of these two rules is proved from all Antiquity; but I spare the pains, *Bellarmine* having fully proved it to my hands: and that

First, from the Scriptures, gathering from thence, that it was the custome of those in the Old Testament to observe these two rules.

Secondly, from *Tertullian*, *Athanasius*, *Basill*, *Epiphanius*, *Ambrose*, *Hierome*, *Prudentius*, *Paulinus*, *Chrysostome*, and *Augustine*. Yea

Thirdly, from *Cassianus*, *Benedictus*, *Gregorius*, *Bernardus*, *Aquinas*, *Bell. de bonis operib.* 2 2. §. *mam.*

II. Yet he confesseth that these two rules are not now observed by them, they having upon their Fasting daies, both a Dinner, and a little Supper: and this their Church tollerates and permits, and not without cause: because of old they did not eat usually untill the sixt hour, that is, Noon; but they eat now ordinarily at the third hour, that is, at nine of the clock; and therefore (which is enough) they fast three hours. *Bellarm. de bon. oper.* 2. 2, §. *sed opus*, & §. *addimus.*

II. There is a Respective Fast; and that is, when the purpose of Fasting is of so long continuance, that it is requisite that some refreshing be taken. And here we allow of a difference of meats, but it differs from the Popish distinction in three things; namely,

First, in the end: for

I. The generall end of fasting, with them, is Merit; and because they place holinesse in meats, therefore in abstaining from some, as impure upon some times, they think they do well, and for their well doing deserve something at Gods hands.

II. The end of Fasting and of forbearing some meats, when wee fast, with us, is to tame our concupiscence, and to subdue our carnall affections, (*August. contra Faust.* 30. 5.) So *Chrysostome* speaking of the Ninevites, (*in Mat* 7) saith, *Iram non solvebat Jejunium, sed vitæ mutatio, &c.* It was not their fasting that turned away the wrath of God from them, but it was their turning away from their sins, and the amendment of their lives: *Non dicimus ut contemnamus, &c.* yet we speak not this, that Fasting may be slighted, or neglected, but rather that it may be honoured. *Honor enim jejunii est vitæ emendatio*, for the honour of Fasting, is the amendment of life.

Secondly, we and the Papists in abstaining from some meats in the time of a Fast, rather than other differ in the *Adjuncts*: for the confirming hereof, we lay down the positions given by the ancients in this particular; namely,

I. Those who Fast, must eat but once upon that day, and that must be either at the ninth hour, or at the twelfth, not at the sixt.

II. Those who Fast, must not eat much, nor unto satiety, at that one refreshing which they take upon the day they Fast. Neither

III. Must they upon that day eat delicate, and sumptuous, or costly meat. Nor

IV. Must they celebrate their Fast with joy and

and delight, as at other times; because it is a day of humiliation: That is, in our Fasts we must abstain from joy, mirth, and naturall delights. Nor,

V. Must wee follow the labours of our vocations, that day which wee fast; but set it apart for meditation, supplication, examination of our conscience, and other holy duties.

VI. That day whereon wee fast, must be a day of refreshing unto the poore, and a day of bounty and liberality. *Illud jejunium Deus approbat, cum quod tibi subtrahis, alteri largiaris: ut unde tua caro affligitur, inde proximi egentis reparetur. Greg. past.* God approves of this Fast, when that which a man with-drawes, and with-holds from himselfe, he bestowes upon another; and from whence his body is afflicted, thence the body of his poore brother is refreshed.

VII. We must in our fasting, to the abstinence from meate, conjoyne internall, and spirituall workes, as examination, and prayer; and the like. Now the Papists adhere most to the difference of meats, which is the very meanest part of a true Fast.

Thirdly, wee and the Papists differ in the very difference, and distinction of meats; and that

I. In regard of the Quantity. For,

First, the Ancients did much, and very strictly observe this, eating that day whereon they fasted, but very little. *Vide Isidor. de sum. bon.* 2. 43.

Secondly, this the Papists reject, and sleight in their Fasts, abstaining, *a quali non quanto*; but of this wee spake before, *Matth.* 4. Reade also *Chem. p.* 4. *pag.* 117. 6. *& Bellarm. de bon. op.* 2. 4. 5. *Quare.*

II. In regard of the Quality; here observe, that the Fathers have distinguished of Fasts, but not of flesh: That is,

First, that alwayes flesh was not forbidden; for *Elias*, and the *Baptist* ate flesh: yea, of old, some upon fasting dayes ate birds; and some after the ninth houre, ate of all sorts of meats, 1. Now here the Papists object many things; namely,

Socrati, hist. 5. 21. & Aug. de mor. eccles. 2. 13. & Sozomen. 1. 11.

Objects. I. The Rechabites abstained from wine, and are commended by God for it; therefore upon fasting dayes wee must abstaine from flesh.

Answ. 1. First, in the History of the Rechabites, there is no one word of any abstinence from flesh; and therefore this place will not beare their distinction.

Answ. 2. Secondly, the fact of the Rechabites was altogether civill, and politicke, and not for Religions sake at all; and therefore no ground for their difference of meats for Religions sake.

Answ. 3. Third. we doe not condemn an abstinence from flesh, when wee fast, but the distinction of meats, as though some as pure might bee eaten; and some as polluted, might not be touched.

Objects. II. But the Apostle saith, *That it is good not to eat flesh, Rom.* 14. 21. and therefore commands us not to eate flesh, 1 *Cor.* 10. 28. And for his owne part saith, hee will eate non, 1 *Cor.* 8. 13.

Answ. 1. First, Saint *Paul* saith in the last place, that hee will eate no flesh, as long as hee lives, but the Papists will not say thus.

Secondly, by flesh may bee understood fish: *There is one manner of flesh of fishes*, 1 *Cor.* 15. Now they will not abstaine from fish. 165 *Answ. 2.*

Answ. 3. Thirdly, by the Apostles owne rule, the weak are onely to abstaine from flesh, and the strong may eate, *Rom.* 14. 2. and 1 *Cor.* 8. 8. Now they will not (for shame) say that all Papists are weak.

Answ. 4. Fourthly, the Apostle only forbids the eating of flesh, not for conscience sake, but for our brothers sake, if hee be offended. And therefore, this hath no relation to their abstinence.

Answ. 5. Fifthly, these things were of old objected by the Manichees, and the Montanists; (and therefore the Papists may remember, from whence this opinion of theirs first came) and sufficiently thus answered by *Augustine, viz.*

I. That nothing is unlawfull of it selfe, but that a man may eate flesh, or abstaine from it lawfully.

II. That the places objected, respect no more then the scandall, and offence of our brethren; and therefore where no such offence is taken, no such difference of meat should be made.

III. That we abstaine from flesh when we fast, for three reasons, *viz.*

First, to refraine, and bridle, and subdue our gluttonous appetite. *Aug. de mor. Manich.* 2. 14.

Secondly, because wee would not offend our brethren.

Thirdly, lest those who are weake, should communicate with Idols.

Object. III. They object against the example of *Daniel*, and *John Baptist*, who made a distinction of meats in their practise.

Answ. They did not onely abstaine from flesh, when they fasted; but *Daniel* abstained also from all delightfull, and pleasant bread.

Object. IV. Flesh, and those things which come of flesh, doe more delight our appetite, & doe more inflame the lust of concupiscence: and therefore are to be avoided, and forborne when wee fast.

Answ. 1. First, if the Papists did only prohibite (when they fast) those things which please our appetites, and kindle the fire of lust, then wee would never blame them, nor contend with them.

Answ 2. Secondly, why doe they not forbid wine, which doth more inflame lust, and which of old they did principally shun, when they fasted? Hence the Nazarites were forbidden wine, but not flesh. But this they will not abstaine from, but rather stand to justifie it: *Vinum necesse cum piscibus*, wine is necessarily to be drunke, when we eate fish, said *Hallensis, Chem. part.* 4. *p.* 11. *b.*

Answ. 3. Thirdly, they eate those things when they fast, which doe more kindle lust, and are more delectable to the carnall, and naturall appetite, as curious, and daintie fish; and conserves, and preserves, and junkets, and all manner of banquetting stuffes, and *Anchoves*, and *Caveare*, and *Iringus*: And thus we see, that by the Fathers and Ancients, flesh was not forbidden alwayes, when they fasted.

Secondly, only flesh was not forbidden, when they fasted; but the Fathers equally abstained from all things, which might hinder their humiliation: And wee may see a double plane

diffe-

166 difference betweene them, and the Papists.

I. Wine was of old forborne; yea, forbidden when they fasted. *Abstines a vino, non ab injuria. Basil. Abstines a vino, sed mulsa bibis, vinum specie imitantia, suavitate vincentia. August. de mor. eccles.* 2.13. I need not enlarge this, because the Papists acknowledge it; to wit, both *Bellarmine*, and *Acosta* the Iesuite, *part.* 1.7.10. But yet now they use it. (*Vide Chem. p* 4. *pag.* 117. 6. & *Bellar. de bon. op.* 2.5.5. *ad illum.*) And therefore it cannot be denied, but that herein the Papists differ from the Fathers.

II. The Fathers, and Ancients in their Fasts, abstained from all dainties; but of this wee spake before, *Matth.* 6. Now the Papists have both daintie, sumptuous, and gluttonous Fasts; for they have (except flesh) whatsoever delicates can be got (and therefore no wonder, if the Child said, Mother when shall wee fast againe:) As though flesh would defile them, but nothing else; whereas our Saviour saith here expresly, not that which enters into the mouth defiles the man; from whence for a conclusion I draw this Argument.

If a man sinne by eating, hee is polluted also by eating; and if a man be not polluted by eating, then neither doth hee sinne by eating.

But a man is not polluted by eating; for that which goeth into the mouth, defileth not the man: Therefore a man doth not sinne by eating; and consequently, they sinne, that put holinesse in meats, and prohibite flesh as unholy.

Vers. 13. VERS. 13. *But hee answered, and said: Every plant, which my heavenly Father hath not planted, shall be rooted out.*

Argument. *John Fortune Martyr* alleaged this place of Scripture against Popish Ceremonies: *All things*, (saith our Saviour) *which my heavenly Father hath not planted, shall be plucked up by the roots*; But Popish Ceremonies are things not planted by God. Therefore they shall be rooted up.

Object. If it be objected, that they are good and godly, and necessary to be used.

Answ. I answer, Saint *Paul* thought not so, when he called them weake, and beggerly; and said, that they were bewitched, who sought to be in bondage unto them. *Fox, fol.* 1918. *col.* 2.

Quest. 1. Why doth our Saviour here call God, *heavenly Father?*

Answ. That all the children of God might be carefull on earth, to prepare themselves for heaven, where their Father dwels.

Quest. 2. How must wee prepare our selves?

Answ. 1. First, in generall wee must prepare our selves, by a holy, and heavenly life.

Answ. 2. Secondly, more particularly, wee must prepare our selves for heaven, by walking, and framing our lives on earth, according to these ensuing rules, *viz.*

Rules of a holy, and heavenly life.

Rule 1. First, let us frequently meditate, and ruminate upon this; what if the Lord should call us hence by death, before wee be regenerate? what will become of us, if wee be taken away, before wee bee engrafted into Christ; wee know that wee cannot be saved by any, but by Christ, *Act.* 4. 12. And therefore we should be carefull to examine our selves, whether wee be in Christ, or not (2 *Cor.* 13.5.) because no other thing will availe us unto salvation.

Rule 2. Secondly, let the glory of God be our maine end, and chiefe scope, in all our actions, 1 *Cor.* 10.31. And let us be carefull of this, so long as we live.

Rule 3. Thirdly, let us be carefull of the salvation of our soules, and next unto Gods Glory regard that, preferring it before all other things. *Philip.* 2. 12. and 2 *Peter* 1. 10.

Rule 4. Fourthly, let us labour to mortifie, kill, and subdue all our corruptions and lusts. *Rom.* 6. 2. & 1 *Peter* 2. 11. That is, both

I. All our vitious lusts, and affections; as anger, concupiscence, pride, drunkennesse, prophannesse and the like. And also,

II. All our vain lusts, and affections, as riches, honour, pleasure, and all vaine joy and delight.

Rule 5. Fifthly, let us spend our lives in spirituall things; that is,

I. In the workes of the Lords day; that is

First, in a Reverend, and carefull hearing of the word, upon the Lords day.

Secondly, in a repetition of those things with our families which we heare.

Thirdly in a private examination of our selves, and our own consciences, by that which we have heard.

Fourthly, in a faithfull and fervent praying unto God both privately with our families, and secretly with our selves, and publiquely with the congregation.

Fiftly, in singing of Psalmes of praise, and thanksgiving unto God. Now these duties are required of us upon the Lords day.

II. We must study how wee may so direct and lead our lives, that God may bee pleased with us. *Psalm* 119.9. And

III. We must sometimes fast, for the better confirming, and establishing of us in these, and all other good duties.

Rule 6. Sixthly, let us watch in these; lest either negligence, or occasions should hinder us from the practise and performance thereof.

Rule 7. Seventhly, let us remember continually, what a shame it will be for us, not to grow up, and encrease daily unto perfection: yea if we be Dwarfs how miserable we are, because if fruits doe not grow & ripen the tree withers: The remembrance hereof will make us to strive unto perfection, and to be Holy, as our heavenly Father is holy.

Verse 14 VERS. 14. *Let them alone: they be blind leaders of the blind. And if the blind leads the blind, both shall fall into the Ditch.*

In this verse our Saviour shewes the misery of blind Teachers, and of those also who are led by blind Teachers.

First, our Saviour here speakes of the Scribes and

and Pharisees who were offended with him, verse 12. And saith of them in this verse. *That they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch. In foveam peccati & inferni:* Into the ditch of sinne and Hell; saith *Hugo Cardinalis* on the place. *Cum Pastor per abrupta graditur, necesse est ut grex in præcipitium ducatur.* When the Shepherd goes by craggie clifts, the flocke must needs fall Headlong, and break their necks; saith *Gregory. Duces, præceptores foved, infernus.* The guids are the Teachers, and the ditch is hell, saith *Faber Stapulensis* on this place.

Observ. Secondly, our Saviour in this place doth plainly point out this proposition unto us; namely, That it is a miserable thing for men to have blind guids unto Christ. Reade for the proof hereof these places, *Romans* 1. 28. *Corinth.* 12. 2. *Ephes.* 4. 14. and 2 *Thessal* 2. 11. and 2 *Timoth.* 3. 13.

Quest. 1. Why are they miserable who have blind guides?

Answ. 1 First, because we cannot walk without a guid *How can I* (said the Eunuch) *understand without a Teacher? Acts* 8.

Answ. 2. Secondly, because if we be led by a blind guid we are then misled, and seduced, and consequently miserable and wretched. 2 *Peter* 2. 2. And hence the Lord threatens to make drunke their guids, if they will not obey, *Ierem.* 51. 57. and to send them *seeing Seers* if they will but repent, and obey, *Ierem.* 3. 13. 14.

Quest. 2. Who are miserable by reason of their guids?

Answ. 1. First, he is miserable who is led by his owne naturall affections, and perturbations, and not by reason, or Religion, that is, is transported by hatred, selfe-love, pride, vaine glory, and opinion of wisedome, and knowledge, drunkennesse, gluttony, and the like.

Answ. 2. Secondly, he is miserable who is ignorant of the grounds of Religion, and is not enlightned from above, but led by nature, reason, judgment, opinion, and the like blind guids.

Answ. 3. Thirdly, that common wealth is miserable, who either.

I. Is without a head or guid, or King. Or

II. Which hath blind, and ignorant Magistrates and Governours.

Answ. 4. Fourthly, that Church is miserable; which either,

I. Hath blind guids, and ignorant Teachers. Or which hath wicked Teachers; that is, without the light of a pure life, though not without the light of sound Doctrine and knowledge. Here observe three things. *viz.*

First, that ordinarily, a Teacher, who is found in judgment, and profound in knowlege, doth more harme by a wicked example, then good by all his preaching: because we live now more by examples then precepts. And therefore in regard of this scandall, and stumbling stone which wicked Teachers put before the face and feet of their flockes. I say they are miserable who have such wicked guids, although they be sound, and seeing Pastours (in regard of their knowledge)

Secondly, I conceive those people are equally and alike miserable, who have no guid at all, and those who have blind & ignorant Teachers; that are not able to lead the flocke of Christ in the waies of God, their own lips not preserving knowledge, *Malach.* 2. 7.

Thirdly, it is better for a people to have a Pastour who is endued with the light of knowledge (though not with the light of a pure and immaculate life) then one who is ignorant and unable to teach, although his life be not so scandalous, as the life of the other.

VERS. 17. *Do not yee yet understand, that whatsoever entreth into the mouth, goeth into the belly, and is cast into the Draught.* *Verse* 17.

Argu. 1. The Scriptures every where refell the errour and false opinion of those, who thinke men to be made more holy by an abstinence from some sorts of meats, and more unholy by an indifferent use of some certain meats: yea our Saviour himself taxeth the Pharisees, verse 11. for this errour, and verse 12. admonisheth his Apostles, lest they also should fall into the same. *Not that* (saith he) *which goeth into the mouth, defileth the man, but that which commeth out of the mouth defileth the man.* Now the Pharisees being offended with this speech, our Saviour confirmes it by the very condition and corruptible nature of all meat, in this verse *Doe not ye* (saith he) *yet understand, that whatsoever entreth into the mouth, goeth into the belly, and is cast out into the draught.* As if he would say, it is a foolish thing to seek holinesse, or righteousnesse, in such Terrene, corruptible and frail things, as are meat and drink: or to think a man to be contaminated and defiled by the moderate use of any sort of meat or drink: For all these things are neither good nor evill in themselues, but are made evill by the mind or abuse, of him that misuseth or useth them not aright.

Argu. 2. We produce this place as against the Popish distinction of meats (in the former words) so also against their Transubstantiation, and corporall presence, and we argue thus.

If the body of Christ were carnally eaten, then it should goe into the belly, and from thence into the Draught: but this is absurd; therefore also the other. If the Reader desire to see how this Argument is canvased to and fro; and how it is answered by *Bellarmine*, and his answers answered, let him Reade *Chamier tom.* 4. *de euchar lib.* 11. *Cap.* 16. *fol.* 686. 687. I onely adde a word or two.

Answ. 1. First, *Bellarmine* hereto answers, that Christ speaketh only of such meat, as is received to nourish the body.

Replie 1. First, to this we answer, that the truth of this speech of our Saviours doth not depend upon the intention of him that receives meat, but upon the very nature of the thing: that is, whether men eat for pleasure, or wantonnesse, or a greedy satisfying of their appetites, or for the nourishing of their bodies it matters not; for what end soever a man hath in eating, yet this is true, that what is eaten, or *which entreth into the mouth, that goeth into the belly and is cast out into the Draught.*

Replie 2. Secondly, we answer, that *Bellarmine* himselfe in

168 in his answer doth grant, that all those things wch nourish the body, goe into the belly, and are cast out into the draught. Now we assume, but that which is received with the corporall mouth in the Eucharist, doth nourish the body: And therfore by his own confession, that which wee eate with the mouth of the body goeth into the belly and is cast out into the draught. Our Assumption is proved by that Analogy which this Sacrament hath with our Spirituall nourishment; yea from the Schoolmen themselves, who maintaine, that those things (which they call *Species Sacramentales*) which remaine in the Sacrament *after* Consecration, *Reficere, nutrire &, virtutem vini, tanta quantitate posse sumi, ut hominem naturaliter inebriaret. Alex. Al. 3. 4. q. 10. m 7. a. 2. Bonavent. & alij in 4. d. 12.*

Answ. 2. Secondly, *Bellarmine* answers, that after the Resurrection Christ did verily eat, and yet that was not cast into the Draught which he did eat.

Replie. 1. First, hereunto we answer, that Christ did not so eat or drinke that he might be nourished therby, or out of any necessity of meat or drink, but only for the cause of familiar conversation, or for the proofe of his Resurrection.

Replie 2. Secondly, this example is unfitly alleaged, because Christ speaketh here of mortall men, that eate; but he then was immortall, and therefore the reason, or instance, is not alike.

Answ. 3. Thirdly, *Bellarmine* answers that Christ speaketh here of mortall and corruptible meat, not of immortall and incorruptible, such as his body is. *Bellarm. de euchar lib. 1. Cap. 14. resp. ad Arg. 2.*

Replie 1. First, the words of our Saviour are generall: *Whatsoever entreth in at the mouth*; and therefore nothing that goeth that way can be excepted.

Replie 2. Secondly, the way for immortall and incorruptible food is not to goe in by the mouth, into the belly; for that which is corruptible, is not capable of that which is incorruptible and immortall, as S. *Peter* sheweth: *you are borne a new not of mortall Seed but immortall; even the word of God.* 1 *Peter* 1.23. Then it followeth verse 24. *All flesh is grasse &c. but the word of the Lord endureth for ever.* Flesh which is grasse and corruptible is not capable of the immortall Seed of the word, no more is it of the immortall food of Christs body, for they may as well say, that mortall food may goe into the soule, as immortall into the belly.

Replie 3. Thirdly, the same thing that is cast into the Draught, first commeth in by the mouth: Now we demand of them, what it is that goeth out into the Draught? Not the accidents of bread (that were absurd) nor yet Christs body, (for it were impious once to think it,) Therefore the substance of Bread goeth forth and came in by the mouth before.

Vers. 19. Vers. 19. *For out of the heart proceeds evill thoughts, murthers, adulteries, &c.*

Quest. How many sorts of thoughts are there?

Answ. Two namely,

First, evill; as *Genes.* 6. 5. and 8. 21. and *Esa.* 59 7. *Psalm* 94 11. *Rom.* 1. 21. and 1 *Corinth.* 3. 20. Now in these evill thoughts we may observe these things, *viz.*

I. That both they and good thoughts are known unto God. *Deuter* 31. 21. and 1 *Sam.* 16. 7. and 1 *Chron.* 28. 9. *Iob.* 42. 2. *Psalm.* 7. 9. and 94. 11. and 139. 2. and *Ierem.* 11. 20. and 17. 10. and 20. 12. *Ezech.* 11. 5. *Esa.* 29. 15. *Matth* 9. 4. and 12. 25. *Luke* 5. 22. and 6. 8. and 9. 47. and 11, 17. and 1 *Corinth.* 3. 20. and *Hebr.* 4. 12. And

II. That evill thoughts are odious unto God, and condemned by him, *Proverb.* 6. 18. and 12. 5. and 15. 26. and 24. 9. *Esa.* 32. 7. and 65. 2. And

III. That evill thoughts pollute and defile. *Ierem.* 4. 14. *Matth.* 15. 19. *Iam.* 2. 4. *Psalm* 56. 5. And

IV. That evill thoughts, and the wicked devices of the heart shall bee frustrated, and disappointed. *Iob*, 5. 12. *Psalm* 5. 10. and 33. 10. and 76. 10. *Prov.* 12. 2. and 19. 21. and 15. 22. *Ezech.* 20. 32. and 38, 10. And

V. That evill thoughts by wicked men are sometimes magnified, and obeyed. *Ierem.* 18. 12. And.

VI. That evill thoughts are sinnes, *Proverb.* 24 9. *Acts* 8 22. And

VII. That evill thoughts shall be punished, *Proverb* 12. 2. *Eccles.* 10 20. *Esa.* 66. 18. *Ierem.* 4. 4. 18. and 6. 19. *Mich.* 7. 13. *Acts* 8. 22. And

VIII. That evill thoughts are therefore to be washed of, *Ierem.* 4. 14. and left, *Esa.* 55. 7 and *Iere.* 23. 22 and 25. 5. *Esa.* 1. 16.

Secondly, there are good thoughts; wherein we may observe these three things; namely,

I. That good thoughts are praised, and commended by God, *Prov.* 12. 5. and 21. 5. And

II. That good thoughts are directed by God. *Prov.* 16. 3. And.

III. That good Thoughts come from God. 2 *Corinth.* 3. 5.

VERS. 22. 23. 24. 25. 26. 27. 28. *And behold a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me O Lord, thou Sonne of David, my Daughter is greevously vexed with a Devill. But he answered her not a word. And his Disciples came, and besought him saying, Send her away, for shee cryeth after us. But he answered and said, I am not sent but unto the lost Sheep of the house of Israel. Then came she and worshipped him saying, Lord, help me. But he answered, and said, It is not meet to take the Childrens bread, and to cast it to Dogs. And she said truth Lord, yet the Dogs eat of the crummes, which fall from their Masters Table. Then Iesus answered, and said unto her, O Woman, great is thy faith: be it unto thee, even as thou wilt. And her Daughter was made whole from that very houre.* Verse 22 23. 24, 25, 26, 27, 28.

§. 1. *And cryed unto him; Have mercy on me O Lord: my Daughter is greevously vexed of a Devill.* Sect. 1.

In this *Canaanitish* woman, who came unto Christ in the behalfe of her Daughter, wee may observe these things, namely,

First, she cryeth unto him: Now crying is a signe of sorrow, and griefe.

Secondly, she cryeth, *Miserere mei. Have mercy on*

on mee: shee doth not say, *Have mercy on my daughter*, but *on mee*: as if shee would say, it is I which am tormented, and depressed with this evill.

Thirdly, she cryeth, *Lord helpe mee*, verse 25. She doth not say, *Lord helpe my Daughter*; but me, thereby shewing the true nature of true love, which is to make our brothers misery ours.

Fourthly, that shee may gaine good will the better of Christ, shee calleth him *Lord*.

Fifthly, she insinuates her tribulation, & misery, when she saith, *My Daughter is sore vexed of a Devill*.

Quest. Wee never reade that Sathan did more rage amongst men, or was more cruel unto them, then in Christs time upon earth. Now what was the reason thereof?

Answ. 1. First, because the Devill did then principally endeavour to establish his kingdome against Christ; hee knew that Christ came to destroy the workes of the Devill; and therefore hee laboured the more earnestly to withstand him, and to keepe his subjects obedient unto him

Answ. 2. Secondly, the Lord permitted Sathan now to rage more, then formerly, that so the glory of Christ might be made the more illustrious, and apparent, by conquering, and casting him out.

Sect. 2. §. 2. *I was not sent, but to the lost sheepe, of the house of Israel.*

Quest. 1. To whom was Christ sent?

Answ. To sheepe; from whence wee learne.

Observ. 1. That the godly are like sheepe, *Iohn* 10. Or those who desire to approve themselves, to belong unto God, must labour to be like sheepe?

Quest. 2. Why must the children of God strive to be like sheepe?

Answ. 1. First, because the Lord will admit no dogs, or swine, or vultures, or the like, into his fold: but only sheepe: And therefore if wee desire to belong unto God, wee must bee sheepe.

Answ. 2. Secondly, because when wee are like sheepe, then wee are like unto our Lord Christ, and never till then. Hee was called a Lambe without spot, *Iohn* 1. Yea, *Hee was as a Sheepe before the Shearer*, *Esay* 53.

Quest. 3. What analogie, or resemblance is there, betweene the faithfull, and sheepe?

Answ. 1. First, a sheepe is a simple creature: so wee naturally are foolish, and easily deceived.

Answ. 2. Secondly, a sheepe naturally strayes, and wanders; and is very earnest, and desirous to breake through, and passe over the hedge, which should keepe her at home: So wee naturally are prone, and ready to wander, and stray from the Lord, and his wayes.

Answ. 3. Thirdly, as sheepe are prone to stray abroad, so they are easily reduced, and brought backe by the shepherd: Thus as wee are ready to goe astray from the Lord, so we ought to be willingly, and easily reduced, and brought home againe unto him.

Answ. 4. Fourthly, sheepe conceive according to the rods they see; and if they be spotted, then they bring forth spotted Lambes: So we naturally are prone to be like the places, and persons among whom wee live: like *Ioseph*, who learned among the Egyptians to sweare by the life of *Pharaoh*. And therefore, because we are prone to be stained by those amongst whom we converse, wee must be so much the more carefull of our selves, and watchfull over our wayes.

Fifthly, sheepe easily follow the Wether, their Leader: so wee should follow our Leaders, and Guids, as they follow Christ. *Answ.* 5.

Sixthly, sheepe heare the voice of the Shepherd, *Iohn* 10. So wee should be ready to heare Christ, speaking unto us in his word, and follow him, in obeying those things which in his word he teacheth unto us. *Answ.* 6.

Seventhly, sheepe are simple, and not crafty: so wee should be without guile, *Iohn* 1. 41. *Answ.* 7.

Eighthly, sheepe are innocent; that is, they harme none, and if they be harmed, and injured, they beare it patiently, not repaying evill with evill, or revenging themselves. So we should be without gall and bitternesse; injuring none, nor avenging our selves upon those, which injure us, but patiently bearing, and brooking all injuries, and wrongs. *Answ.* 8.

Ninthly, the Lambes which were offered up in sacrifice, must be immaculate, and without spot: otherwise the sacrifice was not accepted: So if wee desire to be acceptable unto the Lord, wee must labour to be pure, and holy, from all pollutions, both of the flesh, and spirit, 2 *Cor.* 7. 1. *Answ.* 9.

Quest. 4. To what sheepe was Christ sent?

Answ. *To lost sheepe. Ovibus perditis.* Here observe, that there is a double *perdition*, or *losse*.

First, Eternall. And thus *Iudas* is called, *The sonne of perdition*; because hee perished everlastingly.

Secondly, Temporall; and thus Christ gathers those which were lost.

Wee see here then, that Christ was sent *to lost sheepe*; that is, to such as confesse themselves to be miserable, sicke, and wanderers, from the wayes of God: Whence wee learne,

Observ. 2. That wee ought to acknowledge our selves to be lost sheepe, untill wee are received, and reduced by Christ. For,

First, the Physician was sent to none, but to the sicke: Christ was sent only *To lost sheepe*

Secondly, there is no need of a Physician, except a man want health.

Thirdly, there is no seeking unto the Physician, nor hope in him, except men be sensible of their sicknesses, and sores. And therefore,

I. Mad men. And
II. Dead members

} Are incurable: Wherefore wee must first labour to be sensible of our sins, sicknesses, and miseries; and then hasten unto Christ.

Quest. 3. To what lost sheepe was Christ sent?

Answ. *To the lost sheepe of the house of Israel.* Whence we learne,

Observ. 3. That the Church of God is a *House*; God separates the faithfull in Christ, unto Christ; and as a loafe of bread consists of many graines, and a house of stones, wood, glasse, and the like; so wee being many, are but one bread, and one body; and subject to one Head, and Lord, and Master, Iesus Christ.

170

What is here required of us?

Quest. 6. First, wee must hunger, and thirst, desire and
Answ. 1. endeavour, to be admitted into this house: wee must not hold it sufficient, that wee are in the externall, and visible Church, but wee must labour principally, that wee may be of the internall, and invisible, *Psalme* 27. 4. and 84. 4.

Answ. 2. Secondly, being admitted into the house, wee must labour then to beare our selves, as becomes the domesticks, and household servants of the Lord: that is, I. We must be subject, and obedient unto the Lord in all things, serving him, both in soules, bodies, and spirits, 1 *Cor.* 6. 19. 20. II. In a great house, there are divers offices, and officers, but yet but one Law: so in the Church of Christ, there are divers degrees, and men of all callings; but yet but one truth, (which all must hold) and one Law, which all must be regulated by. III. Fellow-Servants are separated from others, but united amongst themselves: So the children of God are separated from the world, but united together amongst themselves, in and with their Head Christ, *Ephes.* 4. 4. and 5. 25, 29. *&c. Titus* 2. 14. IV. Fellow servants must mutually helpe one another: so we must beare one anothers burdens, and performe all offices of love unto each other.

Answ. 3. Thirdly, we must labour to approve our selves to be vessels of honour, not of dishonour: for in a great house are both, 2 *Tim.* 2. 19. That is, wee must labour to be pure, and undefiled, and bring forth much pure, and holy fruit.

Answ. 4. Fourthly, we must then expect provision: for as a Master takes care to provide for all his servants, so doth the Lord for all his.

Sect. 3. §. 3. *It is not good to take the childrens bread, and give it to dogs.*

In these words our Saviour teacheth this point of doctrine unto us:

Observ. That holy things are not rashly to be communicated unto any, *Matth.* 7. 6. and 2 *Timoth.* 2. 2. and *Matth.* 10. 11.

Quest. 1. Why may not holy things indifferently, and indefinitely be administred unto any?

Answ. 1. First, from *Matth.* 7. 6. [*Give not holy things to*
Mat. 7, 6. *dogs, nor cast your pearles before swine, lest trampling them under their feet, they turne againe, and rent you.*] wee may gather these five reasons; namely,

I. Because they are *holy things.*

II. Because they are *Pearles.*

III. Because they are *your pearles*; that is, the Iewels which are proper unto the faithfull.

IV. Because he that doth it, will but lose his labour; for dogs and swine *will trample pearles under their feet.* And,

V. Because it is perillous, and full of danger to him that doth it; for *they will turne upon you, and rent you.*

Answ. 2. *Ab indignis.* Secondly, holy things must not bee given to those, who are unworthy of them, or wicked; because, I. They being impure, and polluted, contaminate, and defile all things: for a pure thing became impure (under the Law) by the very touch of a man polluted. II. Because it cannot be expected, or hoped, but that the holiest things being given to those, who are wicked, will be abused by them, and unworthily handled.

Thirdly, holy things must not indifferently, *Answ.* 3. and indefinitely be given to all; because I. Some *Ab alijs.* hunger after them, but others despise them: and therefore some choise should be made in the distributing of them. Yea, II. It would make others to sleight, and despise holy things, if they saw them given to dogs, and hogs, and all sorts of wicked men.

Fourthly, Ministers are dispensers, distributers, and stewards of the mysteries of God, *Answ.* 4 *A nobis.* (1 *Cor.* 4. 1.) ordained by the Lord to give meat in due season to his servants, (*Matth.* 24. 45.) And therefore they must not take the childrens bread, and give it to dogs, or the servants money, and give it to loyterers, or rebels.

What holy things are not indefinitely, and *Quest.* 2. without difference to be communicated?

First, the word; for wee see that the Lord *Answ.* 1. warnes the Apostles to goe to Macedonia, but not unto Bithynia, *Act.* 16. Against this it will be objected,

Christ commands his Apostles to preach upon *Object.* the house tops (*Matth.* 10. 27.) what hee spake unto them: Therefore the word is indifferently to be preached unto all.

First, wee distinguish here, betwixt the preach- *Answ.* 1. ing I. Of anger, and judgement; which may be proclaimed, and published to the wicked. And II. Of Mercy; which is preached, either

I. *Exhortatoriè*, by way of exhortation; and thus mercy is to be preached, *Conditionaliter*, upon condition, that men will doe as they are exhorted. And thus Mercy, I. Is, and may bee preached in the beginning to all indifferently. But II. After grace is once offered in the word, and despised, it is not then to be preached to the contemners, as followes more plainely in the last distinction, °. ° Act. 13. 51. & 18. 6. and 19 9. Ier. 51. 9.

II. Mercy is preached *Consolatoriè*, by way of consolation; and thus it is preached *Absolutè*, positively, to the obedient, and beleevers.

Secondly, wee distinguish betwixt All, and *Answ.* 2. Some: that is, betwixt the whole multitude, and some of them; for often the generality of men seeme bad, and yet there are many good amongst them, although (like those seven thousand) they cannot be discerned. Now the word must rather be preached to many wicked, then kept backe from a few righteous, who love it, prize it, and desire to be obedient unto it.

Thirdly, wee distinguish betweene those, who *Answ.* 3. are, I. Openly wicked, and malicious contemners of the word: as *Act* 18. 6. and 19. 9. and 13. 51. and 2 *Tim.* 4. 14. And II. Those who are doubtfull: for they which for the present are enemies, may be in Gods election of grace, *Rom.* 11. 6. *Esay* 11. 6. *Ephes* 2. 12, 13. and 2 *Tim.* 2. 25. Now although the word be to bee taken away from the former, yet not from these.

Secondly, the profession of the word is not *Answ.* 2. to be communicated unto all; that is, wee are not to make a publike profession of our faith, and religion, in all places, or before all sorts of persons.

persons. It is not necessary, that men should accuse themselves; and consequently, not required to lay our selves open to those, who persecute the truth, either by fire, sword, or derision. Here I lay downe these particulars, *viz.* I. That if we be called thereunto, wee must confesse Christ, and his truth, and that even unto death: for wee must rather dye, then deny either our God, or religion.

II. Wee must not so hide, or conceale our selves in the times, and places of danger, that we seeme unto others, either to deny, or to be ashamed to confesse Christ, or his truth; as *Nicodemus* at first did, *John* 3. For our lives must bee as pure, and our love unto religion as sincere, and our hatred to all manner of superstition, and iniquitie as great, in the times and places of persecution, as of peace.

III. This only is lawfull for us, to remove our selves from the company, and society of those who are wicked in themselves, or maliciously, and despightfully bent against us.

Answ. 3. Thirdly, reproofe is not indefinitely to be given unto all, *Titus* 3.10. Here observe,

I. That charity beleeves all things, and hopes all things, (1 *Cor.* 13.) and therefore often (through hope) admonisheth those, who are no better then dogs, and swine.

II. That charity (at the least) makes a Christian doe for the wicked; as *Samuel* did for *Saul*; that is, although he came not at him (1 *Sam.* 15. 35.) yet hee ceased not to pray, and mourne for him, 1 *Sam.* 16.1. So the children of God, sometimes forbeare to reprove those who are wicked, and remove themselves from their society, and acquaintance, but never cease to pray, and mourn in secret for them.

III. Observe how miserable, men make themselves by the contempt, and disobedience of the word of God: for the Lord will not suffer such to be reproved; and without reproofe, they must needs run on head-long unto destruction.

Answ. 4. Fourthly, all without difference are not to bee admitted to the Lords Supper: I passe this by here, because it is proved, and handled sufficiently afterwards, *Matth.* 26.26.

Answ. 5. Fifthly, *Musculus* observes a great abuse in conferring of holy orders; sometimes upon ignorant men, and sometimes upon wicked. But I enlarge not this.

Sect. 4. §. 4. *Then Iesus answered, and said unto her.*

Wee see here this poore woman to stand in need of mercy, to desire mercy, to cry for mercy: yea, to follow Christ, the fountaine of mercy, and yet seemes a great while to be sleighted by Christ, and neglected, but at length hee heares her: To teach us.

Observ. That Christ often defers a long time to hear his servants, and to helpe them, and to grant their requests: *Ioseph* was afflicted, hated of his brethren, and sold, falsely accused, and laid in prison, as though God had forgotten him. *David* all his life time (in a manner) was under one affliction, or other; and Israel was forty yeares in the desart. Thus the Lord seemes often not to regard his children, nor to take notice of their wants.

When doth the Lord seeme not to regard his servants? 171

Quest. 1. First, when they pray; for the children of *Answ.* 1. God often call upon him, when hee answereth them not, *Psalme* 22.2.3. And that either,

I. In temporall affliction; for sometimes the godly are oppressed, and the ungodly insult over them; yea, although in their misery they call upon the Lord, yet hee holds his peace, *Psalme* 69.17. Or,

II. When they pray for spirituall grace, or strength, 2 *Cor.* 12.8.

Why doth the Lord so often refuse to answer the prayers of his children?

First, because they aske a stone instead of bread; and pray for those things, which may be hurtfull unto them.

Secondly, because some sinne, or corruption hinders the Lord, from performing that which hee hath promised.

Thirdly, because our wants, and afflictions may make more for Gods glory, and the confusion of Sathan; and thus *Iob* was afflicted a while.

Fourthly, because God hath appointed times for the conferring of all his graces, and favours. And therefore if wee begge any thing at Gods hands, and receive it not, then let us thinke, that either, I. God seeth it not to be commodious, and profitable for us. Or, II. That our sinnes hinder good things from us. Or, III. That our present estate makes more for Gods glory, then another condition of life would doe. Or, IV. That the Lords appointed time, is not yet come. And therefore in this case wee must bee subject, and patient, and awaite the Lords leisure, with perseverance in prayer.

Answ. 2. Secondly, the Lord often seemes not to regard his servants, when they seeke for Christ. Reade *Psalme* 104. 229. *Cantic.* 3. 1. and 2 *Corinth.* 3.18.

Quest. 2. Why doth God seeme herein, not to regard his servants?

Answ. 1. First, because they are not as yet purged from the pollution of sinne, but are captivated, and contaminated by the reliques of rebellious lusts, Or,

Answ. 2. Secondly, because they are not as yet truely humbled, but selfe-conceited, as the two sonnes of *Zebedee* were. Or,

Answ. 3. Thirdly, because they are not as yet weaned from the world, nor the world crucified unto them. The Apostles wee see forsooke all for Christs sake, and yet they strive, who shall be the greatest: so hard a matter is it for us to be weaned from the world. Or,

Answ. 4. Fourthly, because they seeke not Christ fervently, but coldly, in their best, as the Church did, *Cantic* 3.1. Or,

Answ. 5. Fifthly, perhaps because they have omitted, or lost, or let slip some occasion, or meanes which hath beene offered unto them; as the Church did, *Cantic* 5.2. &c. Or at least:

Answ. 6. Sixthly, because the Lord would have them, (being at first but probationers) to be exercised, that so grace may take the deeper impression in their hearts: for that which is with much la-

172 bour and difficulty acquired is the most charily kept, and more highly prized. And therefore if any have begun to set their faces towards Sion, and to seek the Lord and after some long search have not found him, Let them then confesse that the reason is either,

I. Because some sinne yet gets the upper hand over them. Or

II. Because they are yet proud, and selfe-conceited. Or

III. Because they are not yet weaned from the world. Or

IV. Because they seek not Christ fervently and industriously. Or

V. Because they have not been so carefull as they ought to nourish, and obey the motions of of the Spirit, and to lay hold upon the offers of mercy, and to use those means which God hath prescribed in his word. Or else

VI. Because God would inure them to labour at the first, that so by exercise they may grow the stronger. Wherefore if we desire to find Christ, and to bring him home to our souls, let us labour to remove these impediments, and learn,

First, to subdue, and bring under all our corruptions, and take heed, that we be not subdued, or brought under by any. And

Secondly, to be humble, and poore in Spirit, and low in our own eyes. And

Thirdly, to use the world as though we used it not, and not to love it, or set our hearts upon it. And

Fourthly, to seek Christ with all our hearts, and with all our soules. And

Fifthly, To be carefull to attend to the motions of the Spirit, and the calls of the word. And.

Sixthly, to be constant, and couragious in the use of all Holy meanes, untill the Lord have fully revealed himselfe unto us: for although hee come not within a little time, yet he will certainly come at the last. And therefore

I. Be not discouraged, neither faint.

II. Pray unto him to reveale himselfe, and to be found by us, *Psal.* 31, 16. and 80. 3, 7, 19. and 119. 135.

III. Doe not delay; or slack this search of Christ. And

IIII. Labour to remove all impediments out of our way: and then hee that shall come, will come and not tarry.

Sect. 5. §. 5. *O Woman, great is thy Faith.*

Many profitable *Quæres* will here bee made, namely,

Quest. 1. Whence had this Woman this great Faith?

Answ. St. *Marke* saith, that she heard of Christ, and so (according to St. *Paul*, *Rom.* 10. 14) her faith came by her Hearing.

Quest. 2. How did the Woman approve her Faith to bee great?

Answ. By her works; as true faith ought to be confirmed. *Iames* 2.

Quest. 3. What workes were remarkable or observable in this Woman?

Answ. 1. First, her comming unto Christ, she flyes not to Witches, or Inchanters, or Idols, or the intercession of the Saints, or the mediation of the Apostles, but onely unto Christ the Saviour of the world.

Answ. 2. Secondly, this woman by her comming unto Christ doth shew her love unto her Neighbour: For the Law enjoynes the love of our Neighbour, and the Gospell commends it as a good worke, and this woman doth shew by her petition (*Lord be mercifull unto me, and help me,*) that she was as sensible of her daughters miseries, as if they had been her own, and besought Christ as earnestly in her behalfe, as she could have done for her self, observing herein the Apostles lesson, *Weep with those that weep, Rom.* 12. 15.

Answ. 3. Thirdly, this Woman prayes unto Christ, which is an acceptable worke unto God, when it is performed by his Children: yea she invocates and implores his mercy in whom she only beleeves: She doth not call upon; or cry after the Apostles, but onely prayes unto Christ: And yet the Papists do alleadge this place to prove the intercession of the Saints: But

I. We doe not reade that she cryed after the Apostles, but only unto Christ. And

II. The Apostles as yet were living: and we deny not, but the living may pray for the living: though neither for the dead, nor unto them.

III. The Apostles (though not sought unto) sue unto Christ (as it seemes) to help her, because Christ answers, *I am not sent but to the lost sheep of Israel, verse* 24. but yet they prevail not; and herein the Popish invocation of Saints is like unto this.

But *Pareus ſ. pag.* 755 thinkes that the Apostles did not entreat Christ in her behalfe, but disdained her, & desired that Christ would stint her lowd clamour, and cause her to depart, because with her cryes she troubled them. *Dimitte eam vel abige, Drive her away Lord, because she troubles us.* And therefore let us not with Papists forsake Christ, and flee unto the Saints; but with this faithfull Female, let us

First, pray our selves unto our God & his Christ. And

Secondly, let us continue praying (as she did) untill we be heard. And

Thirdly, let not our baseneſſe or unworthineſſe hinder either us from praying, or our faith in praying, but let it be rather an Argument unto us, that we shall be heard: because the Lord never sends such empty away, as are truly sensible of their unworthinesse.

Answ. 4. Fourthly, another good worke observable in this woman, is Patience; for shee patiently suffered her selfe to be called Dog, and to bee sleighted (as it were) by Christ.

Answ. 5. Fifthly, in this woman we see a singular humility, as well as perfect patience: For our Saviour saith, *It is not good to take the Childrens bread, and to cast it to Dogs*: And what saith this woman unto it?

I. She doth not deny that the Jewes are the Children of God, although she might justly have objected, and taxed their great incredulity, and ungratitude. Neither

II. Doth she deny that she is a Dog, but confesseth

fesseth it, yea confirmeth it, for these words *Etiam Domine, yea Lord*, do import a confirmation of what he had said. Although she might justly have compared her fidelity and confidence, with the infidelity, and diffidence of the Jews: and from thence have concluded; *That shee was more like a Child then they, and they more like Dogs then shee.* But she silenceth this, acknowledging that she is every way as vile and unworthy, as Christ saith she is. From whence we may note by the way, that true humility hath in it these two properties: to wit,

First, not to contemne or condemne others, as worse: therfore this woman will not meddle at all (by way of reproof, or fault-finding) with the Jews.

Secondly, to acknowledge our own vileness and unworthiness, although both our faith, love and hope be great, and consequently our worthiness great in the Estimation of God: Therfore although Christ knowes this womans faith to be great, yet she her selfe confesseth her selfe to bee but a Dog. And thus a singular humility did shew it selfe in her.

Answ. 6. Sixthly, the most rare work in this woman, was the confession of her faith: for shee giveth Christ a double Title; namely,

I. She calleth him *Lord*, and thereby acknowledgeth him to be God.

II. She calleth him the *Sonne of David*; and thereby acknowledgeth him to be man: she saith; *O Lord the Sonne of David be mercifull unto me*; in which words, she attributes unto Christ, that hee is the promited *Messiah*, that is, the Saviour of the world, and the Anoynted of the Lord. And thus we see how this Woman approved her faith unto Christ, and how by her example we ought to approve our faith unto God, namely

First, we must come unto Christ in love, loving him above all things.

Secondly, we must love our Neighbours as our selves.

Thirdly, we must pray only unto Christ for the supply of all our wants, and relief of all our necessities and distresses.

Fourthly, we must be patient in all injuries, and wrongs whatsoever.

Fifthly, we must be humble; that is, neither contemn others, nor be highly conceited of our selves; but acknowledge our own vileness, and esteem of others better then our selves. And

Sixthly, we must shew our faith, by a full and free confession and Profession of Christ. For all these were in this woman, of whom our Saviour saith, *O woman great is thy faith.*

Quest. 4. Why doth not our Saviour commend this womans humility, patience, and the other rare vertues which were in her, but omitting all, names, onely her faith?

Answ. Because faith is the root of all other vertues: therfore Christ only commends that.

Quest. 5. How many things are required in justifying faith?

Answ. Four { First, *Knowledge*, now herein the faith of this woman is great: for although she lived amongst the blind Gentiles, who were ignorant of the true God; yet she had an exquisite knowledge concerning Christ, that hee is the Lord, and the true God: that he is the Son of *David*, and true man; and that he is mercifull, bountifull, and omnipotent, able to drive away the Devill, and to subdue his power. And all these she knew, as exquisitely as if she had been brought up amongst the people of God, all her dayes: And therfore her knowledge was great.

Secondly, *Assent*; now herein also, this womans faith was great; for she lived among Idolaters, some worshipping *Hercules*, some *Beelzebub*, and some others, some other God or Goddesse: yea, shee lived amongst those, who being in the like misery and misfortune, that shee now was, would repaire to Inchanters, and Exorcismes, or the worship of Idols. Now all these being rejected, and sleighted, she assents unto none, but only unto those Propheties, and Prophets that teach, that Iesus of Nazareth is the great Prophet of the Lord, who is able to expell, and repell Sathan, and all evils. And therefore her assent was great.

Thirdly, *trust* and *confidence*; now herein likewise her faith was great; for unto this Throne of grace (Christ) shee comes with that boldnesse; that neither by Christs silence, nor a hard answer given to his Disciples, nor that reproachfull name of dog, given to her selfe, she can be kept from him, or caused to surcease her suite, untill shee have obtained mercy, according to her desire, *Heb.* 4. 16. And therefore her confidence was great.

Fourthly, *application*: now in this also her faith was as great, as in the other three: for she doth not desire Christ to goe home with her to her house, and to lay his hands upon her Daughter; but firmely beleeves, that if hee doe but speake the word, or assent to her request, that then her Daughter shall certainely be freed from the molestation of Sathan: yea, she believes that one *crum* of his grace, is of that vertue, and efficacie, that thereby both shee and her child should bee relieved, and comforted. And therefore her faith was great in Application, [p]. } *Four in all which the womans faith appeares to be great: namely,*

[p] Chemnitius harm. pag. 1151. cap. 80.

When is faith great?

To this *Dormisecurius, serm.* 18. answers; *Tunc autem est fides magna, quando est operibus conjuncta, charitati admixta, perseverans & firma*: Faith is then great, when it is conjoyned with workes, mingled with love, and firme, and constant. For, *Quest. 6. Answ.*

First, faith which is without workes, is an idle and dead faith, *Iames* 2.

Secondly, faith, which is not accompanied with love and charity, is a fruitlesse, and unprofitable faith, 1 *Cor.* 13.

Thirdly, faith which is not constant, and perseverant, but temporary onely, is not a great faith, neither is it available unto salvation. And

174 therefore unto a truely great faith, it is required, that it have with it, both workes and charity; and be constant, and perseverant even unto death.

How, or how many wayes is faith in any one called great?

Foure severall wayes: namely,

First, when a man understands, and believes profound things, concerning God; or when he apprehends much more of the nature, and essence of God, then humane nature can teach him: And thus the Centurions faith was great, *Matth.* 8. 9.

Secondly, when a man can esteeme all temporall things to be transitory, and contemn them, in regard of those things which hee hopes for, by faith in Christ: And thus the faith of *Moses* was great, *Heb.* 11. 26.

Thirdly, when in adversity, affliction, and misery, a man can fully trust in God, without either fainting, or doubting: And thus *Iobs* faith was great, when hee said, *Though the Lord kill me, yet will I put my trust in him, Iob* 13. 15.

Fourthly, when a man doth not desist from doing his dutie, although the Lord answer him not at first. And thus this womans faith was great, who notwithstanding the great, and divers repulses she had (as followes in the next question) continued to follow Christ, and to pray unto him, untill her request was granted, q.

q Anton. part 4. tit. 8. Cap. 3. § 7.

Quest. 7. How was the womans faith tempted, tryed, and proved? Or how many severall blasts had shee whereby her faith was shaken?

Answ. 1. First, for answer hereunto, observe and marke the whole History. A woman of Canaan, calleth upon our Saviour: *Have mercy on me, oh Lord, thou Sonne of David, my Daughter is miserably vexed with a Devill*; but *hee answered her not one word.* It appeareth that shee called still, because *his Disciples said, send her away, for shee crieth after us*: then hee answers, *That hee was not sent, but to the lost sheepe of the house of Israel*: yet notwithstanding this, *shee came, and worshipped him, saying, Lord helpe mee*: Hee answereth, *It is not meet to take the childrens bread, and cast it to whelpes*: She repliedupon him, *Truth Lord, but the whelpes eat of the crums that fall from their Masters table.* Then Iesus said unto her, *O woman great is thy faith.* She fastned upon Christ with her prayers, as did the woman of Shunem upon *Elisha* with her hands: Shee caught him by the feet, and said unto him: *As the Lord liveth, and as thy soule liveth, I will not leave thee.*

Answ. 2. Secondly, let us now more particularly (for a more full answer to the question) consider, what particular discouragements her poore soule digested.

I. Some thinke that Christ hid himselfe some time from her, and that shee could not heare, nor learne where hee was; and when shee did heare, and come, hee was removed from thence before shee came. And yet shee gave not over the Quest, untill at last she had found him out, *Scultet. Idea, cons. p.* 186.

II. Having found out Christ, shee cryes unto him, but is not answered by him: He heares her cryes, hee sees her sorrow; but hee will not vouchsafe to speake unto her; yet shee ceaseth not crying; Christ seemes to sleight her, as though shee were some excommunicate person, and not worthy his answering, but she leaves him not; yea, rather cries so much the more earnestly after him. Now this tryall was, *Tentatio silentij*, Christ proves, whether her faith could speake for her, when her Saviour would not speake unto her. Now the reasons which moved our Saviour not to answer, were weighty and profitable: namely,

First, that by his silence and delay, hee might both prove, and exercise her faith, and by the exercise thereof, make it the more illustrious.

Secondly, that hereby the confidence, and constancie of the woman might be made the more apparent, to those who were with Christ.

Thirdly, that hereby the ingratitude of the Iewes might the better be seene; who having that grace offered in plenty (which shee desires with teares, but one crum of) did sleight and despise it.

Fourthly, Christ would not answer her at first, nor grant her request, at the second asking, that thereby hee might teach us, that hee is not so inexorable; but that patience, perseverance, and constancie in prayer will overcome, and prevaile with him. This triall of hers was great, for having found out the Physician which shee sought for, shee hoped then that all was well with her, and her Daughter the better halte cured: *Dimidium facti, qui bene cœpit, habet*; but her expectation is crossed, for hee will not answer her one word. The word of the Father would not speak to her: the wisedome of the Father would not answer her; the heavenly Physician would not help her: And yet all this doth not amaze her, or cause her to stint her clamour; but she followes, and fastens still upon him by prayer, and at last overcomes.

Fifthly, Christ is silent, that she may not be silent; hee will not answer, that shee may pray the more powerfully; he holds his peace, that shee may cry the louder after him.

Sixthly, some thinke Christ answered her not, that by his silence others might pray with her, and for her: and thus the Apostles seeme to doe, for Christ not answering her; the Disciples come unto him, and intreat him to send her away: that is, (as I conceive) that hee would grant her request, that so shee might be gone; for otherwise, I cannot see what our Saviour answer unto them, points at; I am not sent, but to the lost sheepe of Israel. *Pareus*, and some others deny, that the Apostles besought Christ in her behalfe, and say, that they speake (as it were) with indignation against her: Master use thy authority, and cause her to packe hence, and suffer her not thus to molest, and disturbe us by her clamours: But then Christs answer unto them is, *Nihil ad Rhombum*, having no dependance at all upon their speech: But if wee understand them, to intercede, and mediate unto Christ for her; then his answer is most pertinent, and pregnant: For shee cryes for mercy, and helpe: but Christ

Scult. Idea con. p. 187.

Christ answers not; the Apostles then helpe her, beseeching Christ to cure her Daughter, that so she may depart in peace: Now to this request of theirs Christ answers, *I am not sent, but to the lost sheepe of the house of Israel:* as if hee would say, *This woman is no Iew, no Israelite, but a Gentile, and Canaanite; and therefore what have I to doe, or why should I cure her, seeing I am sent to the Iewes only:* Thus I say, it seemes to me, that the Disciples prayed unto Christ in her behalfe, although I doe not thinke (as the Papists say) that shee entreated them to doe so; for wee have no one word in all the History to confirme that, but divers to confute it, as was shewed before.

III. Her next discouragement is, that shee is none of Christs sheepe; shee was greatly, and grievously tried, when Christ would not speake; but she is much sorer tried by his speech: And this triall is, *Tentatio negationis*; for when hee speakes, it is small for her comfort, being (to her seeming) a direct denying, and disclaiming of her; as though hee were not sent to helpe, and shew mercy to such as shee was: yet notwithstanding this great discouragement, shee fainted not, but thus imboldens her selfe: Thou sayest, oh Lord, that I am none of thy sheepe; and if I be none of thy fold, then am I one of the devils flocke: Truth Lord, I have beene one of Sathans Goats, but now I desire to be made, and to become one of thy sheepe; and in token hereof I adore thee, as the Shepherd of my soule; and therefore good Lord helpe me; for a Shepherd will be ready and willing, to helpe a weake, infirme, and stray sheepe.

IV. Another great discouragement was this; she prostrating her selfe before Christ, and praying unto him, hee objects unto her her vilenesse, and unworthinesse, calling her (as it were in reproach) *Dog*; and this triall was, *Tentatio repulsæ*: as though shee deserved like a Dog to bee beaten out of his presence, and driven away from his face, and not like a sheepe to be cured, helped, and regarded. But yet she holds out, answering thus unto Christ: O Lord thou sayest I am a Dog; truth Lord, so I am, but I desire to be thy Dog; and Masters doe not drive their Dogs out of dore; but although they will not suffer them to feed at their tables upon full dishes, yet they suffer them to feed under the table upon those bones, and scraps, and crums that fall; and this Lord is all that I desire, that I may but gather up a crum under thy table.

V. Christ would discourage her by her unworthinesse to be fed with the childrens bread: and she confesseth, that shee doth not deserve it: yea, not desire it, one crum of his divine grace being enough for her. Now Christ hearing of this, answers, *Oh woman great is thy faith.*

Sect. 2. §. 6. *Be it unto thee, even as thou wilt.*

In these words is laid downe the efficacie of faith, by which she obtaines what she would have; for after these bitter brunts, and harsh repulses, shee obtained both a cure for her daughters infirmity, and a commendation of her owne faith. She wrought a miracle by the force of her prayers, making both the deafe to heare, and the dumbe to speake; shee cried to the eares, and tongue of her Redeemer, *Ephata*, *Bee yee opened*, heare, and answer my petition, and fulfill my request: whereupon our Saviour answers, *Oh woman great is thy faith, be it unto thee even as thou wilt.* 175

Vers. 29. *And Iesus departed from thence, and came nigh unto the sea of Galilee, and went up into a Mountaine, and sate downe there.* Verse 29.

Concerning this word *Mountaine*, a question or two may be made.

How manifold is the signification of this word *Mountaine?* Quest. 1.

Two-fold, for it either betokens, and signifies.

First, things, which are either,
I. Literall, and thus *Mountaine* is often taken for *Mount Sion*, *Psalme* 2. 6. and 48. 2. and 74. 2. and 78. 68. and 125. 1. and 133. 3. Or
II. Mysticall: and thus this word *Mountaine* doth
First, sometimes signifie the *Church of God*, or *Kingdome of grace*; as *Esay* 25. 6, 7. And
Secondly, sometimes signifies *salvation*, and the *Kingdome of glory*. And,
Thirdly, sometimes signifies *safety*, and protection, as *Gen.* 19. 17. 30. *Ezek.* 7. 16. *Esay* 22. 5. *and Ierem.* 16. 16. Or,
Secondly, persons; which are either,
I. Divine: and thus *Mountaine* doth sometimes signifie God, *Psalme* 121. 1. Or,
II. Humane: and thus Mountaine doth signifie
First, sometimes oppressors, as *Psalme* 76. 5. And,
Secondly, sometimes Persecuters, as *Ier.* 13. 16. and 51. 25. And
Thirdly, sometimes those who are barren, and destitute of good fruits, as *Esay* 7. 25. and 30. 17. and 42. 15. and *Ierem.* 4. 24, 26. And,
Fourthly, sometimes proud men, as *Iob* 9. 5. and 28. 9. *Psal.* 144. 5. *Esay* 2. 12. 14. and 40. 4. And,
Fifthly, sometimes great, and mighty men, as *Iudg.* 5. 5. and 2 *Sam.* 22. 8. *Psam.* 18. 7. and 46. 2, 3. and 72. 3. and 80. 10. & 87. 1. and 148 9. *Esay* 41. 15. and 64. 1. &c. *Habac.* 3. 6. And,
Sixthly, sometimes those who are obstinate, and obdurate, *Ezech.* 6. 2. &c.

How many sorts of *Mountaines* are there? Quest. 2.

First, there is the Mountaine of the Lord: as Answ. 1. *Exod.* 3. 1. and 4 27. and 18. 5. and 19. 3. and 24. 13. *Numb.* 10. 33. and 1 *King.* 19 9. *Psalme* 15. 1. and 24. 3. and 36. 7. and 43. 3. and 48. 1. and *Ier.* 17. 3. and 31. 21. And this Mountaine is called
I. Sometimes the holy Mount; as *Psalme* 2. 6. and 3. 5. and 15. 1. *Ezech.* 20. 40. And,
II. Sometimes the Mountaine of the Lords house, *Esay* 2. 2. *Ierem.* 26. 18.

Secondly, there is the Mount of blessing, or Answ. 2. the blessed Mount, as *Deut.* 11. 29. and 27. 12,

Third-

176 Thirdly, there is the Mount of ſecurity, or the ſecure Mount, *Pſalme* 30.7.

Anſw. 3 Fourthly, there is the Mountaine of Maledi-
Anſw 4 ction, or the curſed Mount, *Deut.* 11. 29. and 27. 13.

Anſw. 5. Fifthly, there is the Mountaine of errour, as *Ier.* 50 6.

Anſw. 6. Sixthly, there is the Mountaine of water, as *Ioſh.* 3. 16.

Anſw 7. Seventhly, there is a fading, & falling Mountaine, *Iob* 14.18.

Anſw. 8. Eighthly, there are melting Mountaines, *Iob* 28.9 *Pſalme* 97 5. *Eſay* 34.3. and 64.1.3.

Anſw. 9. Ninthly, there are flaming, and burning Mountaines, *Pſalme* 83 14. and *Ierem.* 51. 25.

Anſw. 10 Tenthly, there are ſmoaking Mountaines, *Pſalme* 104.32. and 144.5.

Anſw. 11 Eleventhly, there are are skipping, and leaping Mountaines, *Pſalme* 114.4.6.

Anſw. 12 Twelfthly, there are rejoycing, and exulting Mountaines, *Pſalme* 98.8.

Anſw. 13 Thirteenthly, there are Mountaines which praiſe the Lord, *Pſalme* 148. 9. *Eſay* 44. 23. and 49. 13. *Ierem.* 31.12.

Anſw. 14 Fourteenthly, there are trembling, and quaking Mountaines, *Eſay* 5.25. *Ierem.* 4.24.

Queſt. 3. To what uſe ſerve the Mountaines?

Anſw. 1. Firſt, they did ſacrifice of old, upon the Mountaines, as *Geneſis* 22. 2. *Exodus* 3.12. But this practiſe was afterwards prohibited, and reproved, 1 *King.* 14. 23. and 2 *Chronicles* 33. 15. *Eſay* 57.7. and 65. 7. *Ierem.* 3, 6. and 17. 2. *Ezech.* 6. 13. and 18 6, 11, 15.

Secondly, ſometimes they did preach upon the Mountaines, as *Mat.* 5. 1. *Anſw.* 2.

Thirdly, ſometimes they did pray upon the Mountaines, as *Matthew* 14. 23. and many places beſides. *Anſw.* 3.

Fourthly, they hewed ſtones out of the Mountaines for the houſe of God. 2. *Chron.* 2, 2, 18. *Anſw.* 4.

Fifthly, they worſhipped upon the Mountains. *Pſalm* 99.9. *Anſw.* 5

Sixthly, they reſted themſelves upon the Mountains; or withdrew themſelves thither, that they might be at a little peace, and quiet, from the tumult and concourſe of the people: & thus Chriſt in this place goeth up to the Mountain. *Anſw.* 6

What promiſe did the Lord make to the Mountaines? *Queſt.* 4

Firſt, the Lord promiſeth that the Mountains ſhall be watered, *Eſa.* 30.25 *Ierem.* 31.12. And *Anſw.* 1

Secondly, that they ſhall become fruitfull *Eſa.* 7.25. *Ierem.* 31.5. *Ezech.* 17.23. And *Anſw.* 2

Thirdly, that all rough Mountains ſhall bee made ſmooth and plain, *Eſa.* 49.11. And *Anſw.* 3

Fourthly, that on the Mountaine the Lord ſhall bee ſeen, *Geneſ.* 22. 14. *Exod.* 19. 3. *Pſalm* 122.1. *Anſw.* 4

CHAPTER XVI.

Verſe 4. VERS. 4. *A wicked and Adulterous generation ſeeketh after a ſigne, and there ſhall no ſign be given unto it, but the ſign of the Prophet Ionas.*

Sect. 1. §. 1. *A wicked generation ſeeketh after a ſign.*

WE ſee here how our Saviour calleth the Scribes, and Phariſees, and Jews, an adulterous, and wicked generation, becauſe not content with the word of God, they ſeek a ſign: whence we may learn,

Obſerv. That we muſt not deſire Miracles from God, that we may beleeve, but content our ſelves with the word of God. Reade *Matth.* 12. 38. *&c.* and *Luke* 1.18. where *Zachary* is blamed for this and *Iohn* 6. 30. and *Luke* 16

Queſt. 1 Why muſt we not aſk Miracles at Gods hands?

Anſw. 1 Firſt, becauſe the Goſpell is now clear and open, and truth therin is evidently laid down: In old time, the Goſpell was hid under Types, and Figures, and declared by Parables, viſions, and dreames: and therefore under the Law it was lawfull to ſeek, or aſk a ſigne: as *Iudg.* 6.17. 36. and 13. 8 and 2 *King* 19. 28. and 20. 9. But now the light of the Goſpel is ſuch, that he that runs may reade it, as the Prophet *Abakkuk* ſaith.

Obiect. If it be Obiected, that ſigns, and Miracles confirme the Doctrine which is taught, as *Acts* 2. and 4.

Anſw. I anſwer, they rather confirm Chriſt, where he is not known: and hence Miracles have been wrought amongſt Heathens, and do belong (according to S. *Paul*,) to infidels, and unbeleevers, but not to the Church of Chriſt. *Hodiè ceſſat in eccleſia, Chryſoſt. ſ. Col.* 3. Miracles ceaſe now in the Church, and *Gregory* gives the reaſon of it, becauſe, *Plantæ rigantur, non niſi initio.* Plants are only watered when they are firſt ſet.

Anſw. 2 Secondly, Miracles cannot make us beleeve; and therfore we ſhould not ſeek or deſire them, That is Miracles work not faith, either

I. By their own nature. Or

II. By any neceſſity: for they do not work upon our underſtandings, but upon our affections, begeting there an admiration. *Matth.* 9. 8. But

III. Onely by the will and diſpoſition of God Who

Firſt, granted Miracles for confirmation of his word: Or, for the Tryall of men. But

Secondly, now denies them. God ſometimes ſuffereth wicked men to work Miracles: as appears by *Matth.* 7.22. and 24.24. *Revel.* 13.13, 14. and

and 16. 14. and *Exod.* 7. 12, 22. and 8. 7. and 1 *Samuel* 28. 12. yea he permits wicked men to work Miracles, that they may deceive others therby: as *Deuter.* 13. *Ierem.* 23. 32. *Revel.* 19. 20. and 2 *Thes.* 2. 9. &c. And therefore wee must not ask Miracles, or seek signes at Gods hands; lest in his anger he permit them, and permit us to be seduced by them.

Quest. 2. Who are here to be taxed, and reproved?

Answ. 1. First, those who will not beleeve except they see signes and miracles. *Matth.* 27. 42. *Luke* 16. 31.

Answ. 2. Secondly, those who faine false Miracles: rare and singular are the Popish Priests, and Iesuites in this jugling Art, or Legerdemaine: as appears by their Legends, most of which are confessed to be false by *Canus*.

Answ. 3. Third, those who go about to confirm their doctrine, & Religion by miracles; as the Papists do: wherein they erre two manner of wayes; namely,

I. That they go about to confirme, and prove their Religion, by miracles: contrary to *Deuter.* 13. 1. And

That they contend, that Miracles are to remain in all the ages of the Church, whereas they are proper only to her nonage.

Quest. 3. Whether can Miracles be wrought in a false Church, by false Teachers, or not?

Answ. 1. First, the Papists answer here by a distinction, between Miracles, and Prodigies, and signes, and strange things; saying that in a false Church, by false Teachers, Prodigies and strange things may be wrought (as appeares by *Matth.* 24. 24. where Our Saviour saith, *that false Prophets shall shew great signs, and wonders,*) but Miracles are only wrought in a true Church by faithfull Teachers.

This distinction is ridiculous, because both signes, and wonders (as wel as Miracles) are ascribed to Christ. *Acts* 2. 22. and *Hebr.* 2. 4.

Answ. 2. Secondly, they answer again hereunto by a distinction of true & false Miracles, avouching that false Miracles may be wrought in a false Church, by false Teachers, but true Miracles are onely wrought in the true Church, by true Teachers. 2 Thess. 2. 9. &c.

I. By this distinction (if wee may beleeve their own *Canus*) their Church is a false Church, and themselves false Teachers; for he feares that most of their Miracles are forged: yea,

II. Wicked men, and false Prophets sometimes have wrought true Miracles, as was shewed before, and is plaine from *Deut.* 13. 1. And

III. The falshood of Miracles cannot alwayes be convinced, or discovered by us.

Answ. 3. Thirdly, therefore wee answer; that

I. The Devill did usually deceive, and delude men of old, by prodigies, and Oracles, but Christ being once incarnate, all the Oracles ceased And

II. That in Popish blindnesse, many delusions returned; specters, spirits, ghosts, and strange sights being usuall amongst them: but the light of reformation arising, they vanished, no such things (in a manner) being now heard of amongst us.

Answ. 4. Fourthly, and lastly, in Miracles these three rules are to be observed: to wit,

I. Let them be impossible in nature: for there are many wonderfull things which are naturall, and because naturall, are therefore no Miracles; *Exodus* 8. 18. *John* 15. 24. and *John* 3. 2. Here observe, that it is one thing to be impossible to man, whose power is onely naturall; and another to be impossible to Sathan, whose nature is spirituall: And here wee must be principally carefull, that those things which are impossible unto man, be not wrought by Sathan; for many are here deceived. 177

II. Let Miracles be true, and not false, as the Popish Miracles are. And

III. Let them be wrought amongst Heathens, not Christians; for Miracles belong not unto beleevers, but unto infidels, 1 *Cor.* 14. 22.

§. 2. *There shall no signe be given them, but the signe of the Prophet Ionas.* Sect. 2.

Our blessed Saviour, by bringing in *Ionas* here simply, would thereby teach us, to consider of the whole History of that Prophet; and so to accommodate, and apply it both to the Iewes, and to our selves; that wee may understand, wherein *Ionas* was unto the Iewes a signe.

First, as *Ionas* was cast into the sea by the Mariners, to whom hee betrusted himselfe; and was delivered by them (as they thought) to death: So *Christ* comming unto the Jewes, unto whom hee was promised, and who were his peculiar people; was by them cast out of the holy City, and condemned, and put to death.

Secondly, as *Ionas* willingly offered himselfe unto death, for the preservation of the ship, and those therein: So *Christ* willingly laid downe his life for the salvation of his Church, and the faithfull thereing

Thirdly, as *Ionas* by being cast into the sea allayed, and calmed the tempest: So *Christ* by his death asswaged, and appeased the anger of his Father; and gave peace of conscience unto his brethren.

Fourthly, as *Ionas* being (after three dayes buriall) cast by the Whale upon the shore, preached to the Ninivites the doctrine of repentance, and brought salvation to those, who repented truely at his preaching: So *Christ*, after three dayes rising from the grave, preached repentance, both to the Jewes and Gentiles, saving all of both sorts, that truely repented.

Fifthly, as *Niniveh* was not destroyed within forty dayes, after *Ionas* preaching, but some forty yeares after; as may be gathered from the Prophet *Nahum*: So *Ierusalem* within, or about some forty yeares after Christs preaching was destroyed, and taken by *Titus*; and thus *Ionas* was unto the Jewes a *signe*.

VERS. 6. *Then Iesus said unto them: Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.* Verse 6.

Observ. Our Saviour in these words doth plainely lay downe this lesson unto us; That that religion is vaine, and false, which doth imitate, and resemble the blots, and corruptions of the Pharisees. Reade *Matth.* 23. 13. &c. *Luk.* 11. 42. &c

178 and *Marke* 8. 15. And therefore let us examine their Religion a little exactly, that so wee may judge the better of the true Religion, and acknowledge, and avoid the false. I will summe up all here in this one Question.

Quest. 1. Wherein was the Religion of the Pharisees faulty, that our Saviour here gives his Disciples such strict charge to take heed, and beware of it?

Answ. 1. First, the Pharisees by their Religion, sinned against the *Law*, and that either,

I. Against the whole Law, by obscuring of it; which they did.

First, by their many divers expositions: for *Epiphanius* telleth us, that they had a foure-fold interpretation of Scripture; to wit, of *Moisis*, of *Rabbi Aciba*, (or according to some of *Baraciba*, the sonne of *Aciba*) of *Adda*, or *Iudah*, or *Ammanus*, and of the sonne of *Assamonæus*, *Senens. lib.* 8. 625. §. 7. This may be applied

I. To the Origenists, who allegorize all truths.

II. To the Anabaptists, who expound all Scripture, according to their particular, and severall revelations.

Secondly, the Pharisees obscured the Law, by taking away from the people the key of knowledge, *Luke* 11. 52. Thus the Papists praise ignorance, and take away the Scripture, the key of knowledge, from the people, and stand in the justification of it, as wee might shew from Doctor *Standish*, ~~*Hosius*~~, *Bellarmine*, and divers others of them, wherein they are contrary to *Chrysostome*, *Origen*: yea, holy *Paul* himselfe, *Colos* 3. 16.

II. The Pharisees by their Religion sinned against the *Parts of the Law*; that is, both

First, against the Ceremoniall Law, which they preferred too much, by the observation of their Traditions; as the washing of hands, pots, vessels, and the like, wherein they were more strict, then in the observation of the Morall Law, *Marke* 7. 3. &c. Now they had two sorts of Traditions: to wit,

I. Divine, which they understood literally, and preferred before those things, which were more weighty: Now these were their Lotions, Phylacteries, borders of their garments, and the like, which Christ speakes of, *Mat.* 23. And for which hee reproves them; because they were more strict in the observation of them, then in the great workes of the Law. Wee must here observe, that they did not sinne in the bare use of these, because they were enjoyned by God. For

First, the Lord commands them to make, (*Zizith*) *Fimbrias*, fringes in the borders of their garments, *Numb.* 15. 38. *Deut.* 22. 12. And it is wonderfull to consider, what vertue they put in these, and how much they ascribed unto them; for they thought that these being put on, were able to defend them from (*Iezer hara*) their *Malus genius*, or corrupt concupiscence, *Paulus Phagius. s. Numb.* 15. 38. *Item. Simler & Gelasius.* This may be applyed to the Papists, who ascribe full as much, if not more, to the signe of the Crosse, as these Pharisees did to their Fringes. For at first it was used for the testifying of our faith in Christ crucified, but afterwards for the driving away of devils, and for the saving, and blessing of them from all evill, or danger, and the like.

Secondly, they had their (*Tephyllim*) *Phylacteria*; and these were not inventions of their owne, but commanded by God, *Exodus* 13. 9. 16. Now they had a double Phylacterie; one to weare upon their fore-head, and another for their left arme; both which were made of parchment, and were worne every day. In these Phylacteries were writ foure sentences, or lessons, which they called (*Parschioth*) namely,

I. *Deut.* 6, 4. *Heare oh Israel, the Lord our God is one Lord: And thou shalt love him, with all thy heart, with all thy soule, and with all thy might.*

II. *Exodus* 13. 1, 2. *The Lord said unto Moses, sanctifie unto mee all the first borne.*

III. *Exodus* 13. 11, 12. *When the Lord shall bring thee into the land of Canaan, thou shalt then set apart unto him, all that openeth the matrix.*

IV. *Deut.* 11. 13. *If thou wilt hearken unto my Law, and love me with all thy heart; then I will give thee the former, and latter raine.*

II. The Pharisees had humane Traditions, Δευτερώσεις *Hier. Epist.* 151. *Multas constitutiones à majoribus per manus traditas, quæ non inter leges Mosis*, P. Besides the Lawes of *Moses*, they had divers traditions delivered unto them, from the Elders. And these were the traditions which our Saviour speakes of *Matth.* 15. 9. I could name many of these traditions, but that some of them would offend chastity: yet if any would see them, let him reade *Hierome*, *Epist.* 151. I wil only name one or two, concerning their *Tephillim*: God commanded them to weare them, but their Elders commanded, that the lessons, or sentences, which were writ in them, should be writ in foure equall lines, one no longer then another; and therefore some of the verses were clipped, and not set downe as they were in the Text. Againe, when they had on their *Tephillim*, then they must not come neere any grave, or sepulcher; that is, not within foure cubits of it, and this was not commanded by God, but injoyned by their Elders. Now they offended doubly in these traditions. For

p Ioseph. Antiq. 113. 18.

First, they placed a great deale of hope, confidence, and religion in the observation of these traditions: *Si quis Tephillim quotidie utatur, et non negligat, perinde sit, ac si quis servet omnia præcepta Dei.* If any weare his Phylacteries daily, and observe the Traditions, and Injunctions of the Elders, in the wearing thereof, he hath done in effect as much, as if hee had observed, and kept all the commandements of God, q.

q Vide Sylloge vocum ex? otic ubi Plura, pag. 153. &c. ad 160. s. Mat. 23. 5.

Secondly, they sinned in these traditions, because they preferred them before the precepts of God, *Matth.* 15. 9. Now the Papists are like the Pharisees, and like unto them offend in both these; as was sufficiently shewed in the former Chapter, and might bee shewed by that beastly Tenet of theirs: that whoredome is rather to be tolerated, then mariage, in those that have entred into holy (or rather ungodly) orders: but I forbeare it. Thus wee have seene, how in some things the Pharisees sinned against the Ceremoniall Law. Secondly, the Pharisees sinned against the *Morall Law*, and that many wayes: to wit,

I. *Cortici*

I. *Cortici inhærendo*, by looking onely to the letter of the Law, *Mat.* 5. 20, 21. and purging only the outward man, *Matth.* 23. 25. So there are many, who abſtaine from great, groſſe, criminall, and enormious offences, who never regard ſanctification at all.

Minima præferendo; by preferring the leſſer things, as appeares thus,

First, becauſe they were curious, and ſtrict in the leſſer things, as *Matth.* 23. 23.

Secondly, becauſe they were injurious in the greater things, as *Matth.* 23. 4. This may be applyed to groſſe Hypocrites, who are ſharpe Cenſurers of others, and yet no better themſelves: many there are who have a ſhew of profeſſion, but in the meane time, are covetous, proud, angry, cruell, injurious to others, and given to revenge themſelves.

III. *Externis incumbendo*, by inſiſting, and reſting only in the outward worke, doing that which was commanded onely to be ſeene of men, and to be praiſed by them, *Mat.* 6. 3. and 23. 5. Now this may be applyed to two ſorts of men, *viz.*

First, unto Hypocrites, who deſire to be ſeene, and applauded for that which they doe. Here it may be demanded;

Queſt. 2. Is it not good to make a faire profeſſion outwardly, and to doe thoſe things which may bee ſeene by men?

Anſw. 1. First it is, if it be done for theſe ends: namely,

I. That God may be glorified thereby. And

II. That our brethren may be edified, and converted thereby. And

III. That our owne faith may bee confirmed thereby.

Anſw. 2. Secondly, it is not only lawfull, but it is alſo requiſite, and neceſſary, that wee ſhould ſhine before men by good workes; and that

I. Becauſe ſinne and Sathan have many ſervants. And

II. Becauſe they are bold, impudent, and brazen-faced, in ſhewing themſelves to be the ſervants of ſinne and Sathan: and therefore it is a horrible ſhame, for us to bee aſhamed by our workes, to ſhew our ſelves the ſervants of the Lord. Yea,

III. Becauſe it is a great fault not to ſhine before men, and to hold forth the Lampe of a pure life, yea, to ſhew forth a life repleniſhed with all manner of good workes: For

First, if a man dare not profeſſe Chriſt, or ſhew forth Religion in his life; it is a ſigne that he wants faith. And

Secondly, if a man bee careleſſe in ſhewing forth the light of Religion, in his life and converſation; it is a ſigne that hee wants both zeale and love. And therefore it is neceſſary that wee ſhould ſhine in good workes before men: But

Anſw. 3. Thirdly, it is a ſhame for a man to make the praiſe and applauſe of the world his aime, and end, in the performance of his good workes.

First, in ſo doing a man deprives himſelfe of good workes.

Queſt. 3. How may wee know, whether we be Phariſees, and Hypocrites, in the performance of good workes, or no?

First, they are proud boaſters of themſelves, *Anſw.* 1. and deſpiſers of others.

Secondly, they regard the outward man, but *Anſw.* 2. the hidden man of the heart they neglect.

Thirdly, they ſeeke themſelves, and their own *Anſw.* 3. gaine in all things, *Mat.* 23. 14.

And therfore let us examine our ſelves in theſe.

Secondly, this practiſe of the Phariſees in relying wholly upon the outward worke, may bee applied to thoſe, who place their confidence in the worke wrought, as the Papiſts doe, thinking that they have diſcharged their dutie towards God, and merited a reward from God, if they have but performed thoſe workes materially, which God requires. Indeed good workes are to be done, and that both for Gods ſervice, and our exercite; but yet formally, as well as materially, and with a right mind, as well as with the body.

IV. *Finem legis neſciendo*, the Phariſees ſinned againſt the Morall Law, by their ignorance of the end thereof: which is three-fold; to wit,

First, to condemne, and convince us of ſinne; accuſing both our evill actions, and internal corruption.

Secondly, to leade us unto Chriſt; or rather, to ſhew that it is not able to ſave us; and therefore if wee would be ſaved, wee muſt goe unto Chriſt.

Thirdly, to bee unto us a rule of obedience, for the framing of our lives: And therefore the libertines of our daies, who would overthrow the Law, are juſtly reproved. And thus we have ſeen, how the Phariſees ſinned againſt the Law, both Ceremoniall, and Morall.

Secondly, the Phariſees ſinned againſt the Goſpell, and that in a double regard, *viz.*

I. Becauſe they taught *Liberum Arbitrium*, that there was in man a freedome of will unto good, as well as unto evil: as both *Auguſt. de hæreſ.* and *Epiphanius* write of them.

II. Becauſe they denied righteouſneſſe by faith, *Rom.* 10. 3. which *Paul* only cleaves unto, *Philip.* 3. 9. From whence wee may learne, what true righteouſneſſe is: to wit,

First, to labour, and endeavour with all our might, and ſtrength, and power, to doe whatſoever the Lord, in the law requires of us. And then

Secondly, to put no confidence in any thing we doe, or can doe; but place our truſt as wholly in Chriſt, as though we had done nothing at all.

VERS. 14. *And they ſaid, ſome ſay that thou art Iohn the Baptiſt, ſome Eliah, and others Ieremias, or one of the Prophets.* *Verſe* 14.

The Phariſees held divers, and ſundry erroneous opinions; amongſt which ſome errours they had concerning the reſurrection of the dead; which although they acknowledged, and maintained againſt the Sadduces; yet concerning it they thus taught, [r]: That the ſoules of evill men deceaſed, preſently departed into everlaſting puniſhment; but the ſoules of good men, they

[r] Ioſeph. de bell. lib. 2. cap. 12.

180 they said) passed by a kind of Pythagorean μετεμψύχωσις, into other good mens bodies. And hence it is thought [f]; that the different opinions concerning our Saviour did arise: Some here saying that hee was *Iohn Baptist*, others *Elias*, others *Ieremias*; as if Christ his body had beene animated by the soule of *Iohn*, *Elias*, or *Ieremias*.

[f] Serar. Trihæref. lib. 2. cap. 3. & Drus in Præter.

Verse 16 VERS. 16. *And Simon Peter answered, and said, thou art Christ, the sonne of the living God.*

It is questioned, and controverted between us, and the Church of Rome, what the object of justifying faith is, and they say, that it is not a particular assurance, or application of the promises of God unto our selves, in and through Christ (as wee hold) but onely in generall to beleeve, that whatsoever is contained in the word of God, is true (*Bellarm. lib. 1. de Iustific. Cap. 4.*)

Now because wee deny this, they undertake to prove it from this verse; arguing thus:

Object. That faith which *Peter* confessed; when hee said to our Saviour; Thou art Christ, the Sonne of the living God, was the same faith that justifieth.

But this faith was a confession only of the divinity of Christ, and no speciall application of his merits.

Therefore faith is no such thing, *Bellarm. lib. 1. de Iustific. Cap. 8.*

Answ. 1. First, by our adversaries owne confession; This was not the whole justifying faith, which *Peter* here confesseth: For they affirme, that faith is an universall beliefe of the Articles of Christs death, and Resurrection, &c. But at this time, though *Peter* confessed thus of the Son of God, yet he neither

I. Beleeved that Christ should die; for therefore was he called Sathan, ver. 23. of this Chapter, because he went about to perswade Christ not to die. Nor

II. Did *Peter* beleeve at this time Christs Resurrection for the Apostles in generall (for ought wee reade to the contrary) doubted of it, even when Christ was risen againe: And therefore how could this be the justifying faith, in respect of *Peter*, that confessed it?

Answ. 2. Secondly, this faith which *Peter* confessed, though it were not the whole justifying faith, yet it was a principall part thereof: for in faith there are two things; namely

I. The matter and substance thereof, which is the beliefe of the Articles of faith. And

II. The forme, which is the particular use, and application thereof, to every man severally: To confesse therefore that Christ is the Sonne of God: [which doth comprehend both the natures of his God-head, & humanity; and the offices of Christ, whereunto hee was anointed, his Kingdome, Prophesie, and Priesthood] belongeth to justifying faith, as the matter, and substance thereof.

Answ. 3. Thirdly, *Amesius* (*Bell. enerv. tom. 4. pag. 98.*) answers: That *Peter*, with the rest of the Apostles, had before this confession a certaine assurance, and confidence of speciall mercy by Christ, the true promised Messias: and that the determination of this assurance was explicated, and expressed by this confession of the Divinity of Christ.

Fourthly, Dr. *Willet* (*Synops. f. 974.*) answers, That though simply to confesse Iesus to bee the Sonne of God, be not that faith, that justifieth, (because the devils have made such a confession) yet this confession may so proceed from a man, and was so uttered by *Peter* in this place, that it may declare a right justifying faith; that is, so to confesse Christ to be the Sonne of God, and to be the anointed Messiah, to take away the sins of the world; that hee which so confesseth, beleeveth it with comfort; and that Christ is so, even to him. Therefore Saint *Paul* saith; *That no man can say, that Iesus is the Lord, but by the Holy Ghost*, 1 *Corinth.* 12. 3. And our Saviour saith to *Peter*, after hee had made this confession: *That flesh and blood had not revealed it unto him, but his Father in heaven.* Wherefore it is certaine, that hee uttered more, then a generall beliefe of this Article, which may be in devils; except *Bellarmine* will say, that the devils also made the same confession by the Holy Ghost, and by revelation from God. *Answ. 4.*

VERS. 17. *And Iesus answered, and said unto him, Blessed art thou Simon Bar. Iona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* *Verse 17.*

§. 1. *Blessed art thou.* *Sect. 1.*

What is meant by Blessednesse? *Quest.*

First, the word is unknowne to none, every one saying occasionally, oh hee is a happy, and blessed man; and how blessed were I, if I were but thus, and thus, or had such, or such things. Thus *Aristotle* placed Blessednesse in a perfect life; and the Stoicks in vertue, and *Plato in Idæis*. *Aristotle* cals Blessednesse, εὐδαιμονίαν, from δαίμων God, or Fortune. *Answ. 1.*

Secondly, Blessednesse is that state (which soever it is) which is the best *in rerum natura*, and it is rightly called *Summum bonum*, the chiefest good. *Answ. 2.*

Thirdly, true Blessednesse is two-fold: to wit, *Answ. 3.*

I. Present, and this is a holy life; for onely such are truely blessed here, *Mat.* 5, 6, 7, 1. *Luke* 11, 28.

II. Future, or to come: and this Blessednesse is life eternall; that being the reward of the faithfull, and the time of retribution, *Matth.* 13. 43. *Revelat.* 7. 17.

§. *Flesh and blood hath not revealed this unto thee.* *Sect. 2.*

The meaning of these words is: That there is no naturall illumination of the truth, the very thoughts of the naturall mans heart being evill, *Genesis* 6. 5. and 1 *Corinth.* 2. 14. and 15. 50. But I passe this, by having treated of it before, Chapt. 11. 5.

§. 3. *But my Father which in heaven.* *Sect. 3.*

Two things are here observable: namely,

1 The

I The Person. II. The Action.

Quest. 1. Who doth reveale divine truths unto us?

Answ. God the Father: *my Father which is in heaven.*

Quest. 2. Doth not Christ reveale these divine truths unto us; and also the Holy Ghost? is it not said, that hee was sent (by the Sonne) to teach us, and that hee doth teach us, *Iohn* 14.16.

Answ. God the Father is here named, both in regard of the dignity of person, and also in regard of the operation, and working; because he workes by the Sonne, and by the Holy Spirit; and not contrarily, the Sonne, and the holy Spirit working by him. And hence our Saviour saith, I will pray the Father, and hee will send the Spirit, &c. *Iohn* 14.16.

Quest. 3. Why doth Christ call God, *my Father which is in heaven?*

Answ. For the comfort of all Christians; that they may know, that being united unto Christ, they have God for their Father, who will make them Co-heires with Christ, *Rom.* 8. 15, 16.

Quest. 4. Why doth Christ say, *my Father which is in heaven?*

Answ. That wee might learne to distinguish God our Father, from our earthly Parents: for the faithfull have two Fathers; to wit,

First, an earthly Father, from whom they have their nature; & by whom they are begotten. And

Secondly, an heavenly Father, from whom they have grace, and by whom they are begotten anew, of water, and the Holy Ghost, *Iohn* 3.5. And therefore we must labour, to have our conversation in heaven, *Philip.* 3. 20. because wee are the children of an heavenly Father.

Quest. 5. What doth our heavenly Father for us, or unto us?

Answ. He reveales the Gospel, and divine truths unto us; *not flesh and blood, but my Father hath revealed these things unto thee.* Wherein our Saviour teacheth two things unto us; namely,

First, that the Gospel is a mysterie, which is hid from all naturall men, and revealed onely to the faithfull, *Luke* 10.21.

Object. Here it may bee objected, that the Gospel is called an open Booke, and the Law a clasped Booke; the Gospel is called *Vetus revelatum*, the old Testament revealed, and discovered; and therefore how is the Gospel a secret mysteric?

Answ. The Gospel indeed is a great, and bright shining light; but wee are blind, and therefore cannot see it: The light (saith Saint *Iohn*) *shined in darkenesse, but the darkenesse comprehended it not, Iob.* 1. 5. And therefore the fault is not in the Gospel, but in us.

Secondly, our Saviour shewes here, that it is the Lord alone, that discovers, and reveales the mysteries of the Gospel unto us, *Iohn* 14. 26.

Verse 18. Verse 19. *And I say also unto thee, that thou art Peter, and upon this Rocke will I build my Church: and the gates of hell shall not prevaile against it. And I will give unto thee the keyes of the Kingdome of Heaven; and whatsoever thou shalt binde on earth, shall bee bound in heaven: whatsoever thou shalt loose on earth, shall bee loosed in heaven.*

§. 1. *Thou art Peter.* 181

What doth our Saviour here meane by these words? Sect. 1.

Our Saviour (saith *Augustine*, *serm.* 13. in *Matth*) in this place alludes to *Simons* sirname: and because *Christ* the *Head* is *Petra* (a Rocke) therefore the *body*, the *Church*, is *Petrus*. For the principall name is *Petra*; and therefore *Petrus* is derived from *Petra*, and not *Petra* from *Petrus*; even as the name *Christianus* comes from *Christus*, and not *Christus* from *Christianus*. More plainely, thy name saith Christ is *Simon*, but henceforth it shall be *Peter*; that is, one that depends upon *Petra, the Rocke*. I promised *Iohn* 1, 42. that thou shouldest be called *Cephas*, a *Stone*; but now I alter it into *Peter*, because thy name shall be derived of me. For I am *Petra*, and thou *Peter*, I am *Christ*, and thou a *Christian*: I a *Rock*, and thou *rockie*, or builded upon the Rocke: Thou art *Peter*, because thou beleevest in *Petra*: that is, in me the Rocke, upon the which I will build my Congregation, whom I will have to be called *Peters*, deriving their name from mee the Rocke, as thine is derived: because whosoever shall beleeve in mee, as thou dost, shall be called by the same name thou art: and who so confesseth me as thou dost, shall be called *Peter* of me *Petra*: that is, a *Christian* of my name *Christ*. Thus *Origen* (*in hunc locum*) saith, If we affirme and confesse, that Christ is the Sonne of the immortall God, as *Peter* did, then are wee *Peters*, and shall obtaine the same felicity that he hath obtained, because our confession, and his is all one: If we confesse Christ to be the Sonne of God, the Father revealing it unto us, it shall then be said to each one of us, *Thou art Peter*: And thus our Saviour calleth him *Peter*, and promiseth *to build his Church upon that Rocke*, which hee had confessed, and which hee knew, when he said, *Thou art Christ the Sonne of the living God*: that is, I will build my Church upon my selfe, not upon thee, because I am the Rocke, and thou onely derived from it, or one depending upon it, [Sylloge. voc. exo. etc. p. 126.]

§. 2. *Upon this Rocke.* Sect. 2.

Who is the Head, and foundation of the Church? Quest.

Not *Peter*, or the Pope, but Christ: for as naturall members take spirit, and sense from the head, so the Church takes her spirituall life, and feeling from Christ, who is only able to quicken, and give life, *Ephesians* 1, 21, 23. *Colossians* 1, 16, 18. And is therefore by this title of the head of the Church lifted up by Saint *Paul*, above all Angels, Principalities, and powers. Whereforealthough the Pope were the successour of *Peter* and *Paul*, yet should hee not therefore bee the head of the Church, which agreeth to none in heaven, or under heaven, that is meerely a creature, but is proper, and peculiar to our Lord Christ. Answ.

Against this the Popish Writers generally object this place, arguing thus: Christ saith to *Peter*; *Thou art Peter, and upon this Rocke will I build my Church*: therefore hee was Ruler over the Apostles, and the Foundation, and the head of the whole Church, and the universall Bishop of the earth Object. 1

182 earth: And therefore the Pope of Rome his ſucceſſour, is the head of the Church, & the Biſhop, & chief Ruler over all the particular Churches in the world. *Peter* they ſay is the foundation of the Church, of him it dependeth, in him it reſteth, and he is the head thereof: and as God dwelleth in Chriſt: ſo doth *Peter* in the Pope: *Bellarmine* frames the Argument thus.

If *Peter* be the Rock upon which Chriſt built his Church, then *Peter* is the Monarch and head of the Church (and conſequently the Pope his ſucceſſour) becauſe that which in a building is the foundation, in a body is the head.

But the former is true from this verſe.

Therefore alſo the latter.

Anſw. 1. First, nothing more undermineth the whole foundation of Popery, then to take away the Romiſh ſenſe and interpretation of theſe words, *Thou art Peter and upon this Rock will I build my Church*, for by Rock (in this place) the Papiſts underſtand not Chriſt (as do the Proteſtants) but *Saint. Peter*, and with that confidence and inſultation, that they challenge all Proteſtants to anſwer it, or contradict it if they can. Let all the Lutheranes come (ſay they) and joyn iſſue with us; the authority of this place is invincibly for us, yeelding unto us the Triumph (*Roſſenſis adver. Luth. Art.* 25. *& Bellarm de Rom. pont. li.* 1. *Cap.* 10. *Staplet. doctr. princip. Cap.* 3 *&c.* 5. *& alij: vide Dr. Mort.* appeal. *Li.* 1. *Ca.* 2. §. 30 *p.* 36 *fine*).

Anſw. 2. Secondly, this Objection is ſo abundantly anſwered by our men, that I may well ſpare my pains: let the ſtudious Reader inſtead of many reade onely theſe few, *Scharp. de Capeti eccleſ. milit. pag* 100 *and* 116, and *Peter* not at *Rome*, *pag.* 28. *&c. Chamier. tom.* 2 *fol.* 376. *Willets Synopſ.* 152 &c. and Biſhop *Davenant Determin. pag.* 220 and *Pareus ſ.* In all which he ſhal ſee the preſent Objection ſo fully anſwered, that no Papiſt (as yet that I know of) hath undertaken to confute their Anſwers. I will adde an Anſwer or two, becauſe this Objection is daily and hourely whiſpered, as a truth undeniable.

Anſw. 3. Thirdly, if by the Rocke be meant *Peter*, yet not onely *Peter* but the reſt of the Apoſtles alſo; For the Queſtion being asked of all; *But whom ſay ye that I am?* *Peter* to avoid confuſion gave anſwer, in the name of all the reſt of the Apoſtles, upon whom (in reſpect of their Miniſtery) the Church is as well builded, as upon *Peter*, *Revelat.* 21. 14. As appears thus.

I. All being asked the Queſtion, it muſt neceſſarily follow, that either *Peter* gave anſwer for all and as the mouth of the reſt; or elſe that Chriſt asked his Apoſtles a queſtion but received no anſwer from them; which cannot be affirmed, without charging Diſobedience upon the Apoſtles, (who would not Anſwer when their Maſter ſpake unto them) and Negligence upon Chriſt, who ſeeking to ſtrengthen all the Apoſtles in the faith towards himſelf, ſhould have given them no ſtrength at all, neither by experience of the work of God within themſelves, nor by the glorious promiſes which he annexed to his confeſſion, unleſſe he had in *Peters* Anſwer, received the anſwer of the reſt, and in ſpeaking to him, had ſpoken to the reſt.

II. It appeareth otherwhere by *Peters* own confeſſion, that the reſt knew, that Chriſt was the Son of the living God as wel as he himſelf (*Iohn* 6. 69) And therfore what ſhould hinder them from making confeſſion of it as well as did *Peter*? and in regard thereof to be as much reſpected of their Maſter as he?

Fourthly, although by the *Rock*, here be meant *Peter*, yet it will not follow that *Peter* is the Head of the Church: for thoſe Fathers who interpreted *Peter* to be this *Rock* did render other reaſons, why he was called a Rocke then this, becauſe hee was conſtituted & made the Head of the Church. *Nazianzen* ſaith, *Petrus petra vocatur &c. Peter* is therefore called a Rocke, becauſe the Church is built upon his faith, or hath his faith for her foundation. And *Theophylact*, *Quia primus eam confeſſionem edidit, ſuper qua Eccleſia fundanda erat: Peter* was therefore called a Rocke, becauſe he firſt made that publike confeſſion of Chriſt, upon which the Church was built; yea *Eraſmus* hath obſerved in the ſentence of S. *Cyprian*, that although Chriſt had called *Peter* the Rock, yet it was not to make *Peter* the Imperial top, but the repreſentative Type of the Church: that as he anſwered in the name of all, ſo every one profeſſing the ſame, might be a *Petrus* in his kind (*Eraſm. annot. in Matth.* 16.) Accordingly, Cardinall *Cuſanus* from S. *Hierome* anſwereth, that although the word *Rock* ſhould betoken Saint *Peter* to be the foundation-ſtone, yet ſo likewiſe were the other Apoſtles called the ſtones of the Church. *Card. Guſan. de Concord. eccleſ. lib.* 2 *Cap.* 13. *Anſw.* 4.

Fifthly, although *Peter* were both the foundation, and head of the Church, yet the Pope is not: For although they ſay that *Peter* was Biſhop of *Rome*, yet it cannot be proved by Scripture, but rather the contrary: For if he had been at *Rome* when *Paul* was there, amongſt many others hee would not have forgotten to mention him, having divers occaſions thereof: eſpecially he would not have wrapped him in the common charge, that all had forſaken him, 2 *Timoth.* 4. 16. yea again, *Peters* proper charge being amongſt the Jewes, who were never frequent, or many at *Rome*, (*Galath.* 2. 7.) & after the few that were there were baniſhed from thence, (*Acts* 18. 2.) what likelyhood was there, that he would moſt reſide there where they had leaſt to doe, except they will ſay that *Peter* loved his eaſe and pleaſure as the Popes of *Rome* doe. And therefore they might have had more colour to have made S. *Paul* Biſhop of *Rome*, (who was there, and writ an Epiſtle thither, and was the Apoſtle of the Gentiles, then *St. Peter*, ſeeing he never writ any Epiſtles to *Rome*, never ſet foot in *Rome*, that they can prove, nor ever was properly the Apoſtle of the Gentiles, but of the Iews, which the Romans were not. Again, if it ſhould be granted that *Peter* was at *Rome*, yet there is no colourable probation, that he was Biſhop there, the Biſhoprick being a place far inferiour to the Apoſtleſhip, whereunto he is called. 1 *Corinth.* 12, 28. *Epheſ.* 4. 11. yea though *Peter* were the Biſhop of *Rome*, yet it will not follow that the Biſhop of *Rome* is his ſucceſſour: For *Anſw.* 5.

I. It

I. It should have been but a personall right belonging unto him onely; For the driving of this wedge more home, and close unto them, let us observe how *Bellarmine* (*lib. 3. de pont. rom. Cap. 2. §. Secundus locus*) goeth about to prove, That Antichrist is but one singular man, from the Greeke article ὁ, as where Antichrist 2. *Thes.* 2. is called *The man of sin, and the childe of perdition*; signifying (saith he) one certain and individuall person; and then (as though this observation derived from the Greek article, were a point of learning, and of singular moment) hee in a manner insulteth against Protestants for their ignorance herein (*Et sane mirum est nullum Adversariorum qui tamen jactant linguarum peritiam, hoc animadvertisse*) never considering that by what Argument; they would free their Popes in their personall succession from the Title of Antichrist, by the same they mainly overthrow that which they think to be the very bulwark of all Popery, even this succession from *St. Peter*, as thus. In this verse our Saviour saith. *Thou art Peter*, & ἐπὶ ταύτῃ τῇ πέτρᾳ, that is, *Vpon this (the) rocke, will I build my Church.* And thus by their own Argument, if *Peter* were Bishop of *Rome*, and was meant by the Rock, yet it is not to be extended further then his own person. If the Reader would see into how great a strait the Papists are brought by this Argument, let him reade our venerable and Reverend Prelate Bishop *Mortons* Appeal, *lib. 2. Cap 5. §. 4. pag. 146, 147.*

II. If *Peter* were the Bishop, and it belonged to his successours to be so, then *Antioch*, where he is said to have sate, before he is supposed to have sitten at Rome, might challenge it as well, and as warrantably as they. Neither can his death (which they suppose to have been at Rome) give that priviledge to *Rome* above *Antioch*, or any other place, more then the death of Christ priviledged Ierusalem, which by the just judgment of God, for the same cause was made an heap of stones.

III. If *Peter* were the Bishop of *Rome*, and the Head of the Church, and that this did belong to his successours at *Rome*; yet it belongeth to his successours in Doctrine, and not to his successors in place only; considering that if the Church were builded upon *Peter*, it was in respect of the Doctrine he taught, and not of his person. Now there have been some Popes Hereticks, some Magicians, and some in their words no better then Atheists, (as is proved by our Bishop *Iewell*, and Bishop *Morton* in many places of his Appeal) and therefore these were no successors to St. *Peter*, in his doctrine, and consequently not his successours at all.

Answ. 6. Sixthly, and Lastly we answer, that Christ doth not in this place by Rock understand *Peter*, but himself which *Peter* confessed. Now because this is the very life, marrow, and sinewes of this objection, we will proue it plainly, and that

I. By some of our Holy Martyres: as for example.

First, *Iohn Hus* saith, That Christ in saying upon *this Rock &c.* did not purpose to build the Church upon *Peter*, but upon himself who is the true rock: for as much as Iesus Christ is the only head and foundation of every Church, and not *Peter Fox, pag. 610. resp. ad artic. 9.*

Secondly, Sir *Iohn Bortwike* Knight, condemned for the truth in Scotland, *anno* 1540. thus declareth his mind. As *Abraham* tooke his name of the multitude, which should come of his seed, so *Peter* was named of the Rocke; but *Abraham* was not the multitude it selfe, no more was *Peter* the Rocke; for the Church should bee staied upon a weake foundation, if *Peter* were the ground thereof, who being amazed, and overcome with the words of a little wench, did so constantly deny Christ, *Fox* 1260. 183

II. By some of the Fathers, who have expounded this place, not of *Peters* person, but of his faith, built upon the true Rocke, Iesus Christ: *Fides est Ecclesiæ fundamentum*, *Ambros de incarnat. Cap. 5. Petra est quisquis, &c.* Every Disciple of Christ that drinketh of the spirituall Rocke, is a *Peter*, and a Rocke: *Origen, Tract. 1. in Matth.* So *Augustine* by the Rocke here understands Christ. *s. Super hanc Petram, &c. Upon this Rocke Peter* which thou confessest, and upon this Rocke which thou acknowledgest, when thou said, *Thou art Christ, the Sonne of the immortall God: upon this Rocke will I build my congregation*; that is, upon my selfe the Sonne of the ever living God; upon me will I build it, and not upon thee. Againe, *Aug. s. Iohn 21.* saith; the Church cannot fall, because it is founded upon the Rocke, of the which Rocke, or *Petra*, *Peter* hath his name.

III. This may bee confirmed by this reason, because *Nomen & Denominatum*, the name, and the thing denominated, cannot both bee spoken of one, and the same thing: For a stone, and stony, is not both one: faith, and a faithfull man, are divers things, as are also Grammar, and a Grammarian. *Petra* is the name, from whence *Petrus* is derived, or denominated: and therefore the Papists grosly expound this place, even as though a man should thus say, *Aristotle* is a Logician, and Logicke is the instrument of sciences: therefore *Aristotle* is the instrument of sciences: for *Petrus* differs from *Petra*, as *Dialecticus* from *Dialectica*; namely, because both are παρώνυμα. This reason is drawne from *Augustine* (*Tract. 124. in Iohn*) and *Basil serm. de poenit.* and *Ambrose, serm. 84.*

IV. This may further bee confirmed from Scripture: as

First, from this very Text, where wee see the Evangelist doth thus expresse the mind, & meaning of Christ, *Thou art Peter, and upon this Rocke will I build my Church*; in which words wee see *Peter* clearely distinguished from the Rocke, both in gender and person; which were absurd, if both the members were to be understood of one *Peter*: for if so, then the words should have bin thus; *Thou art Peter, and upon thee Peter will I build my Church*: Now wee not being able to teach the Holy Ghost to speake, must take the Scripture as spoken, and meant by him.

Secondly, that Christ founded not his Church upon *Peter*, but upon the Rocke of his confession, doth further appeare by the Text, what was his confession? *That Iesus Christ was the Sonne of God.* Then this faith of *Peters* is the foundation of the Church, which foundation *Paul* affirmeth to bee Christ, 1 *Cor.* 3. 11. Third-

184 Thirdly, this may further be confirmed from these words, μὲ τὴν ἐκκλησίαν, *my Church, thou art Peter, and upon this Rocke will I build my Church:* which words signifie the whole edifice, which consists of divers parts, and is called *the Church*; whereof there are principally these two parts, namely, the Militant Church, and the Triumphant. Now there is nothing in all Christs words, which may be restrained unto one part onely; namely, to the Militant, excluding the Triumphant. Now it is granted on all hands, as most certaine, that these two parts have but one foundation. And therefore if *Peter* be understood by that Rocke, upon which Christ promiseth to build his Church, then it will follow, that *Peter* is the foundation, and head of the Triumphant Church, as well as Militant; and consequently the Pope; which is so false, that I perswade my selfe, every ingenuous Papist would blush to affirme it, [t].

[t] Cham. de Pontif. lib. 11. cap. 2. fol. 377

Fourthly, this may yet further bee confirmed from this verse, because Christ said not to *Simon, Thou shalt be Peter*; but, *thou art Peter*; and therefore if both these enunciations be one in signification, *Thou art Peter*, and, *Thou art a Rocke*: then it is necessary, that now when Christ spake this, *Peter* should have beene a Rocke immoveable: but this is false, because presently after he fell foully, and denied his Master shamefully; whereby he shewed, that hee was not as yet so confirmed, and rooted in Christ, that hee could adhere unto him, without any staggering: which yet notwithstanding he did afterwards, when he had received the Holy Spirit. And therefore the Rocke did not betoken *Peter*, because now hee was no Rocke.

Fifthly, the Apostle *Paul* saith positively, 1 *Cor.* 3. *Another foundation can no man lay, besides that which is laid, which is Iesus Christ:* wee may adde hereunto the testimony of *Gregory*, [u] *Cum in sacro eloquio non fundamenta, sed singulari numero fundamentum dicitur, nullus alius nisi ipse Dominus designatur:* Whensoever in the holy Scriptures wee reade of a foundation in the singular number, we must understand it of Christ. For if (as the Apostle affirmes) besides Christ, there can be no other foundation of the Church; then without doubt, it cannot be proved by any argument, that *Peter* is the Rocke, upon which the Church is built. For that upon which the Church is built, is the Churches foundation, which is Christ, and not *Peter*: For *Peter* himselfe was built upon Christ, and so also were the rest of the Apostles: yea, the whole Church of God. Indeed *Peter* may be called a *foundation*; because by preaching the Gospel, he founded the Church: & in this sense, the other Apostles are called *foundations*. But grant that *Peter* is that Rocke, which doth so sustaine the whole Church, that the gates of hell cannot prevaile against it (which none dare affirme that are in their right wits) yet what is this to that Monarchy of Popish, and Romish Bishops, which all their adherents labour so much for? It is one thing to sustaine a house, and another to governe it by a Monarchicall command, and rule. Neither can the Popes by this their externall Monarchicall governement either defend any one member of the Church, against the gates of hell, or themselves, who are swallowed up of death. And therefore wee may pitty the Church of Rome, whose Rocke (even according to their own confession) may sinke downe into hell, and be overcome by it. For themselves acknowledge, that the Pope (who is the head, and foundation of the Church) may be damned eternally.

[u] Greg. lib. 28. mor. cap. 6.

Eccles. 2. 20.

Revelat. 21. 14.

Sixthly, and lastly, it appears evidently, that the Rocke in this place doth signifie Christ, and not *Peter*, by the testimonie of the Popish Writers themselves.

First, venerable *Bede* saith, *Metaphoricè Petro dictum est (super hanc Petram) id est, salvatorem, quem confessus est, ædificatur Ecclesia, &c. Bede in Matth.* 16. Christ saith Metaphorically to *Peter*, upon this Rocke; that is, upon the Saviour of the world, whom thou hast confessed, wil I build my Church.

Secondly, to sunime them up together (as our Reverend Prelate doth) [v]: Their learned Expositor *Lyra*; their honest Preacher *Ferus*, and Cardinall *Hugo*, by Rocke expound Christ; yea, their common Glosse upon the Papall Decrees, fixeth a *Credo*, that is, a belicfe upon it: and their Cardinall *Cusanus* is confident in the matter, and ventureth against their *Notwithstanding*, to affirme that by the Rocke, is meant Christ.

[v] Bishop Mort. pag. 276.

Thirdly, some of the Iesuits themselves, have neither feared, nor blushed to affirme it; *Pererius* (*Comment. in Dan.* 2. *in ea verba; lapis abscissus*) saith, that Christ is that Rocke (noting the place of *Matth.* 16.) upon the which the Church is built; And *Salmeron* (*Comment. in Ephes. disp.* 16.) sheweth; that Christ is the foundation. And thus much may suffice, I hope (unto any indifferent Reader) in answer to their first objection.

Object. 2. The Papists produce these words, *Thou art Peter, and upon this Rocke, &c.* to prove, that the Pope cannot erre; they reason thus: In this place *Peter* is called the Rocke, and foundation of the Church; and withall every one of his successors is the Rocke, and foundation thereof: Now the name of a Rocke doth denote constancie, and solidity, and an immoveable stability: And therefore if the Pope erre in faith, as hee is Pope, hee cannot bee called the Rocke of the Church. Further, seeing the building; that is, the Church it selfe cannot fall, then neither can the Pope, the foundation thereof; for a house and building hath its stability, and firmenesse from the foundation, upon which it is built.

Answ. 1. First, this whole Argument is taken from a false exposition of the place; for the Rock upon which the Church is founded, is neither *Peter*, nor his successors, but Christ, as was abundantly shewed but even now.

Answ. 2. Secondly, yea, if wee should admit that *Peter* was called a Rocke, then wee must understand it of his Confession, not of his Person; as *Hilary de Trinit.* 6. seemes to understand it.

Answ. 3. Thirdly, yea, if the Church were built upon *Peters* Person (which wee must not grant) yet it would not follow, that it is now built upon the Pope

because neither had *Peter* any successour in his Apostolical office, neither if he had could his personall priviledges be derived to his successours: For in the same sense that *Peter* is called the foundation of the Church, are the other Apostles called foundations also, but their personall priviledges, were not devolved to the Bishops their successours: and therefore neither *Peters*.

Answ. 4 Fourthly, and Lastly, the Rock and foundation of the Church ought to be perpetually firm, stable, and immovable: but this the Popes are not; For

First if we consider their persons, then without doubt, we may safely say, that the gates of Hell have prevailed against them, many of them having been Magicians, Atheists, yea Devils incarnate, and monsters in nature.

Secondly, if we look upon, and consider the publike profession of the Orthodoxe faith, then it is certain that many of them have erred, and fallen from the true faith, many of them being Hereticks: as might be instanced in *Liberius*, *Vigilius*, *Honorius*, and divers others.

Object. 3 But *Bellarmine* here yet further presseth these words thus (*de verbo Dei. lib.* 3. *Cap.* 5) *Peter* here is literally called the Rock, the foundation of the Church, and the chief Rector of his Church, and so consequently, are al his successours: from hence a double Argument is framed by him.

Argument. 1. First, if *Peter* be a Rock then he shall not bee broken, he shall not be carried about with every wind of Doctrine; that is, he shall not erre in faith, at lest *Quatenus petra*, that is, as he is the chief Bishop.

Answ. 1 First, these words *upon this Rock will I build my Church*, are not literally spoken of *Peter*, as is abundantly proved before.

Answ. 2. Secondly, although these words were understood of *Peter*, yet we deny that they belong also unto the Pope, his successour (as they terme him) as is also shewed before.

Answ. 3. Thirdly, the Argument alleaged is no Argument, that is doth not agree with any Mood in any Figure, but is only a confused reasoning. If *Peter* be a Rock then he shall not be broken, that is, not erre in faith; that is as he is the chief Bishop. Thus he goes about not only to distinguish his person, but also to separate him from his office, which is ridiculous; because an office is no other thing, but a quality happening or acceding unto a person, and the office cannot but be affected either by the vertues or vices of the person; as if a man be learned, and a Bishop, then he is a learned Bishop; if unlearned, then he is an ignorant Bishop; So although Marriage respect properly the person, yet if he who is married be a Bishop, we say he is a married Bishop, and therefore it is a foolish thing to distinguish the person from his office, seeing the office is a quality, and an accident, which cannot subsist without the person, which is the substance: Thus also if a man be an Heretike and a Bishop, we truly averre him to be an Hereticall Bishop: and that man cannot be a Catholike Bishop, which is not a Catholike man. A Sword is nothing of it selfe, but only Iron so framed and fashioned, and yet all the faults that be in that iron so formed, are called the faults of the Sword it self. So when a Bishop is nothing at all by himself, but only a man chosen unto that place, and calling; without doubt the faults of the man, will be also the faults of the Bishop. We conclude therefore, if in this place there be not promised an infallibily of person, then neither an infallibility of office: That is, if *Peter* and *Alexander*, the 6. and *Gregory* 7. be not exempted from erring as they are men (then neither as they are Bishops, and Popes; now *Bellarmine* himself dare not affirm the first (*viz.* that *Peter*, or the Popes cannot erre, as they are men,) therfore the latter cannot bee denied, namely, that they may erre as they are Bishops, chief Bishops, and Popes.

Argu. 2. Secondly, his next Argument drawn from his former exposition is thsi, if the Edifice be such that it cannot fall, then certainly his foundation cannot fail: but the former is true, therefore also the latter.

Answ. We distinguish here of a *Foundation*: There is a *foundation* properly so called, & a *Ministeriall foundation*, now concerning the first foundation we admit the consequence, and confesse with *Bellarmine*, that the Foundation cannot fail, but the house must fal; but the house may fall & yet the foundation continue. But neither *Peter* nor any successor of *Peters* is the Church properly so called, as *St. Paul* witnesseth. 1 *Cor* 3. 11. Now concerning the *Ministeriall Foundation*, we deny the Consequence, because as that Romane *Pantheon*, or Temple, doth not therefore fall, because he is dead by whom it is built; so it hindreth not, but the Church may continue in the right faith, although hee should apostatize, that planted that faith in the Church, as we see plainly in *Peter*: when he staggered in withdrawing himself from the Gentiles by reason of the Jewes (*Galath.* 2.) the Church did not therfore stagger, he being not the proper foundation thereof. *Cham. tom.* 1. *pag.* 57.

§. 3. *Ego I will build.* *Sect.* 3.

Object. The Papists affirm, that the Primacie of the Roman Church over all Churches, hath its beginning and originall from no other but Christ, and they would prove it from these places of Scripture, which therefore I conjoyn, because the Answers unto them were conjoyned in one Epistle.

First, Christ said, *Thou art Peter, and upon this Rock Ego, I will build my Church*, in this verse.

Secondly, Christ said, *Ego* I have prayed for thee *Peter*, that thy faith should not fail. *Luk.* 22. 32.

Thirdly, Christ said to *Peter*, *Feed my sheep. Iohn* 21. 16. Therefore *Peter* and *Peters* successors the Popes, have their primacie from Christ. *Bellarm. de Pontif. rom. lib.* 2. *Cap* 17.

To these places, *Tunstall* and *Stockesly* two Popish Bishops (yet in this point holding the truth) did pithily make answer in their Epistle sent to Cardinall *Poole*.

Answ. 1. First, to the first, they affirm out of the ancient expositors, that by *Rock* was meant the faith which was then first confessed by the mouth of *Peter*, and not *Peters* person, and consequently not the Popes. And they confirmed this further from,

186 St. *Paul*, who saith that only Christ is the foundation of the Church and neither *Peter* nor any creature besides. 1 *Cor.* 3.

Answ. 2. Secondly, to the second they answer, That Christ speaketh onely of the fall of *Peter*, which he knew in his godly prescience, giving an inckling unto him, that after his fall he should bee converted, and strengthen his brethren: Now if this were meant of *Peters* successors also, then they must first fail in faith, and after confirm their brethren.

Answ. 3. Thirdly, to the third they affirm, That the whole flock of Christ was not committed to *Peter* to feed: for he himself testifieth the contrary, exhorting all Pastors to feed the flock of Christ, which was given them in charge by Christ. And he encourageth them herunto by this, *Because* (if you do so, then) *when the chief Shepheard shall appear ye shall receive an incorruptible Crown of glory*, (1 *Peter* 5.) where he calleth not himself the chief Shepherd, but only Christ. It is evident therefore (say they) that your three Scriptures meant nothing lesse then such a Primacie over all. *Fox. f.* 1067.

Sect. 4. §. 4. *Ædificabo, I will build.*

Object. 1 The Papists object this place to prove that *Peter* was Head of the Church, and Prince of the Apostles; and consequently that the Romish Bishops are so also. And *Bellarm. lib.* 1. *de Pontif. Cap.* 11. argues thus. The Text saith *ædificabo, I will build my Church*: but if Christ be here taken for the Rock, his Church was built already, for many beleeved in him. But *Peter* was not made the Head of the Church till afterwards, after his Resurrection, & therefore he saith in the Future Tense *ædificabo* I will build.

Answ. 1. First, it is grosly false to say that the Church of Christ was not builded till after the Resurrection: for seeing that many beleeved before in Christ, and made a Church, either they must grant that the Church was without a foundation, or else that the Foundation was changed from CHRIST to *Peter*; both which are absurde.

Answ. 2. Secondly, it is taken therefore for the enlarging and increasing of the Church of God: for it followeth not, because Christ saith, *I will build*, and his Church was begun to be built already that therefore another kind of building must be excogitated, no more then, because Christ gave his Spirit to his Apostles, (*Mat.* 10. 1. *John* 20. 22) and yet biddeth them to stay at Ierusalem, till they should receive the Holy Ghost (*Acts* 1. 7.) that therefore they should look for another Holy Ghost, as though they had not received the Holy Ghost before. But as the sending of the Holy Ghost is meant, for the increase and more plentifull measure thereof, so is the building of the Church here taken for the increase of the building [v].

[v] Willet Synopf. f. 152.

Answ. 3 Thirdly, we yet answer with *Augustine*, *Super hanc Petram quam confessus es, ædificabo Ecclesiam. (Tract. ult. in Iohan.) Vpon this Rock which thou hast confessed will I build my Church.* So that in this place is meant not *Peter* to be the Rock: but either Christ whom he confessed, or his faith whereby he confessed him which is all one in effect. For it matters not much whether we say, the Church is builded upon Christ, or faith is the foundation of the Church, faith being an apprehension of Christ. But of the person of *Peter* it can no more be understood, then of the rest of the Apostles, who in regard of their Holy Apostolike Doctrine upon which the Church is built, are called the foundation of the Church. *Ephes.* 2. 20.

Object. 2 But the Papists Object again; and against this which hath been said, That the Church is built upon *Peter*, and upon *Peters* faith: but faith (they say) hath here a double consideration: for it may be either absolutely considered, or with relation to *Peters* person: But faith generally and absolutely respected is not the foundation of the Church, but as it was in *Peter*, *Bellar. de Pontif. lib.* 1 *Cap.* 11.

Answ. 1. First, *Peters* faith which was in *Peter*, and confessed by him, is a portion of the generall saving faith of the Church, which is the foundation of the same Church: and this we grant: But *Peters* personall faith cannot be this foundation; for then when *Peter* died, his faith being a particular accident to his person, going away with him, the Church should have wanted a foundation.

Answ. 2. Secondly, in *Peter* these two things are respected, his person, and faith: whatsoever was in *Peter* besides faith, was flesh and blood, but that could not be the foundation: therefore *Peters* faith only was the foundation, and his person had therein no part at all.

Answ. 3. Thirdly, their own Decrees say, *Quod Petrus quando claves accepit, Ecclesiam sanctam significavit. (Decr. part.* 2. *caus.* 24. *qu.* 1 *Cap.* 6) *Peter* when hee had received the Keyes signified the whole Church; now if in *Peter* the whole Church be considered, then *Peters* particular person is not included; and so consequently, by their own rule, their own distinction is overthrown.

Sect. 5. §. 5. *My Church.*

Many Questions will hence arise, which I doe but only name, having amply to treat of them in another place.

Quest. 1. Whether shall the true Church of Christ be alwaies glorious, and pompous upon the earth?

Answ. No, for it hath often been subject to the rage and tyranny of Persecutors.

Quest. 2. Whether shall the Church be alwaies visible in one and the same place?

Answ. No: and that

First, because many rare, famous, and sometimes flourishing Churches, have failed; as all the Orientall Churches have done, which are named, *Revel.* 2. and 3. And

Secondly, because the Covenant which is made between God, and al particular Nationall Churches, is conditionall: and therefore God will be their God, no longer then they walk as becomes his people.

Quest. 3. Whether shall the Visible Church of Christ be alwaies free from all errours in the Prelates, Or whether shall the Prelates and Rulers of the Visible Church be alwaies free from erour?

No

Answ. No; for *Humanum est errare*, as might be proved by some Prelates of all ages, in all places: that is, in all Churches there have been some of the Prelates, and Rulers, who have been subject unto, and tainted with some errours.

Quest. 4 Whether shal the Church of Christ be alwayes Visible (*Ad intra*) And that not only,

I. In regard of some which shall professe the truth somewhere? but also,

II. In regard of some Ministers, which shall preach and administer the Sacraments?

Answ. 1 First the Papists do not deny this, and therefore our probation may be the lesse.

Answ. 2 Secondly, our famous Doctor *Field*, confesseth, that somewhere or other, in all times there shall be some Pastors, who shall openly, and publikely, faithfully preach the word of God, and rightly administer the Holy Sacraments.

Answ. 3. Thirdly, it is undeniable but that somewhere in all ages there shall be some who shall professe, and maintain the truth of God.

Quest. 5. Whether are they alwaies the Church, which seem to be so, that is, which have the Rule, and government of the Church? Or whether are the Prelates the Church of Christ?

Answ. Not alwayes for *Zachary*, *Anna*, *Simeon*: and *Mary* were the true Church, and not the Scribes, and Pharisees; as *Bellarmine* himself confesseth. *Tom.* 1. 1272. *B.*

Quest. 6. Can there be a Visible Church of Christ *ad intra*, without a visible *ad extra*?

Answ. The Visibility of the Church of Christ may be in two or three: for although the whole Synagogue of the Jewes should have failed, yet the Church should not have fallen; because besides that people, there were *Melchisedech*, *Iob*, *Cornelius*, the Centurion, and the Eunuch: as is confessed by *Bellarmine* himself, *de Eccles. milit. li.* 3. *Cap.* 16. *Sect. Ad Tertium.* Yea at the time of Christs death when the Apostles failed, and shrunk away for fear, the profession of the faith and truth remained in the Blessed Virgin only. *August Epist.* 48.

Quest. 7. What is meant here by the Church of Christ, or what doth our Saviour mean by this word Church?

Answ. 1. First, it signifies sometimes the place which is set apart, and consecrated for the service of God, and the celebration of Prayer, Preaching, and the Sacraments: but not so here.

Answ. 2. Secondly, sometimes it is taken for some particular and nationall Church: but neither so here,

Answ. 3. Thirdly, sometimes for that part of the Church which is Triumphant in Heaven.

Answ. 4. Fourthly, sometimes for all those who professe the name of Christ, and who are called Christians. But it is not taken in this sense here by our Saviour.

Answ. 5. Fifthly, sometimes for a particular assembly of Christians: *The Church which is in thy house salute.*

Answ 6. Sixthly, sometimes Church is taken for that part thereof which is Militant; or for all the faithfull flock of Christ. And thus it is principally taken in this place.

187

By what markes or signes may this Church of Christ be known? *Quest.* 8

The markes of the true Church are these, viz.

Answ. First, the word of God, as it is revealed, and commended unto us by Christ; and this is the chiefe, and principall marke: because it is given for the rule of the Church; and is that whereby the Church is begotten, and unto which she must cleave constantly, and immovably: Reade for the confirming of this note, *Matth.* 7. 24. and 10. 7. and 13. 23. and 17. 5. and 28. 20. *Marke* 13. 10. and 16. 15. *Luke* 24. 47. Now by these and the like places it is evident, that the pure word of God (not adulterated with the traditions, and inventions of men) is a notable marke of the Church of Christ.

Secondly, a true and lawfull use of the Sacraments, and Keyes, according to the institution of Christ, *Matth.* 28. 19. *Baptize them in the name of the Father, Sonne, and Holy Ghost, Luke* 22. *Doe this in remembrance of me, Iohn* 20. *Whose sinnes yee remit, they are remitted, &c.*

Thirdly, confession of the truth, constancie, and perseverance in the profession thereof, and purity of life and conversation, *Matth.* 5. 16. & 10. 32. So *Peter* in the name of the other Apostles, having confessed Christ, to be the Son of the living God; he (in this verse) presently addes, *Upon this Rocke will I build my Church.*

Fourthly, obedience to the Ministerie, in those things which Christ hath taught, and ordained, as *Luke* 10. *Hee that heares not you, heares not me, &c. Iohn* 8. *Hee that is of God, heares Gods word.* And *Matth.* 10. 14, 15.

§. 6. *And the gates of hell shall not prevaile against it.* *Sect.* 6.

What is here meant by *the gates of hell?* *Quest.*

First, for answer hereunto we must observe; that amongst the Jewes there was a greater Consistory, and a lesser, which differed in divers things, and amongst the rest, *in place*: For; *Answ.* 1.

I. The greater Consistory sate only at *Ierusalem*, within the Court of the Temple, in a certaine house called (*Lischath hagazith*) *The paved Chamber*, because of the curious cut stones, wherwith it was paved: by the Greekes it was called λιθόστρωτον, *The pavement*: as *Iohn* 19. 13. *Pilate sate downe in the judgement seat, in a place called the pavement.*

II. The lesser Consistory sate in the gates of the Cities. Now because the gates of the Citie, are the strength thereof, and in their gates their Iudges sate; therefore it is said here, *The gates of hell shall not prevaile against it*; that is, neither the strength, nor policie of Satan. *Iewish Antiq. Godwyn, pag.* 234.

Secondly, our Saviour saith, *That the gates of hell shall not prevaile* against this faith, this Rock; and those who confesse Christ with as good a faith as *Peter* did; and the Metaphor is taken from the gates, wherein the Jewes and Gentiles *Answ.* 2.

188 exercised their judgements, as appeareth by *Moses*, *Gen.* 22. 17. and *Iob* 32. 21. And because wicked Judges did there give false sentences, as absolving the offenders, and condemning the innocents: therefore false judgement, and tyrannicall Iudges, and injurious Magistrates, are called hell gates; that is, the gates of death, or the judgement seats of death. Wherefore πύλαι ἅδου, *the gates of hell* may be translated, *the gates of death*, or the *gates of the grave*. The gates of *Hades* (saith Christ) shall not prevaile against, or overcome the Church, nor utterly destroy the faithfull; neither at length have the victory; for they may kill the bodies, but they cannot hurt, or touch the soules. Now these gates are false Iudges, malicious Magistrates, and cruell Tyrants, which sitting in judgement condemne the innocents, and justifie the Malefactors; and consequently may injure, and wrong the bodies of the righteous, but not their soules at all. *Peter* not at Rome, *pag.* 33.

Answ. 3. Thirdly, by the gates of hell some understand vices, sinnes, and the corruptions of mans nature, which shall neither raigne in their mortall bodies, nor finally, or totally prevaile against them, *Origen*, & *Ambros. s.*

It is questioned betweene us, and Rome; whether the Church of Rome may erre, or not: and wee affirme, that it may, (that is, any particular Church, or visible Congregation) and confirme it thus.

Argumen. 1. If any Christian Church hath this infallibility of judging so, that it cannot erre, then it must have it from some divine promise.

But there is no such thing promised to any Church.

Therefore no Church is exempt from errour.

Object. If this place bee objected (as it is by the Papists) That Christ hath promised, *that the gates of hell shall not prevaile against his Church*. We answer,

Answ. First, Christ speakes not here of any particular, or nationall Church; and consequently, not of the Church of Rome.

Sect. 7. §. 7. *And I will give to thee the keyes of the kingdome of heaven.*

Mason de Min. Ang. Lib. cap 3. The Papists, to prove the absolute, and boundlesse power of the Pope, alleage this place; *To thee will I give the keyes of heaven*. Marke (say they) Christ did not promise unto Saint *Peter*, *Clavem one key*, but *Claves, two keyes*; to wit,

First, *Scientiæ*, *the keyes of knowledge*: and with this key, hee doth open the doore of the Scripture, absolving all mysteries, and resolving all controversies.

Secondly, *Potestatis*, *the Key of power*, and with this Key he doth open the Church doore; and that either,

I. By ordination, admitting Pastors into it. Or,

II. By jurisdiction; commanding, injoyning, or correcting the inferiours in it, or expelling the disobedient from it; having power over them all, in all cases in their Courts, by Excommunication, Absolution, Dispensation, and Injunction; as also in their Consciences, to remit, and retaine sinnes.

Answ. Wee may answer to this, as once the Philosopher did to *Genesis*, *Multa asserit, sed pauca probat*; they affirme many things, but confirme nothing; perswading themselves, that wee must, or ought to take their assertions, for undeniable truths, without proofe; wherein they much deceive themselves: For untill they prove what they have said, wee will deny both the Antecedent, that Christ gave such unlimited, and unbounded power unto *Peter*; and also the Consequent, that therefore he hath given such power unto the Pope.

Object. 2. *Carerius*, and *Bezius* say: That the Pope hath all absolute, and direct power, and dominion temporall ever all Kings, and Kingdomes of the world: And the modest Answerer undertakes to prove what they say, from this place. Saint *Peter* (saith hee) when he received of Christ, the keyes of the Kingdome of heaven, he also received the temporall, and civill sword, and a right of erecting, and destroying Kingdomes; as farre forth as hee might thinke it behovefull for the good of soules: and to this end ought the Pope to use the civill sword, both against Kings, and others,

Answ. This objection is answered by our Reverend Bishop *Morton* (whom they goe not about to answer) thus: By the Keyes of the Kingdome of heaven (according to the determination of their owne *Victoria*) is signified a spirituall authority, different from the civill jurisdiction, as is proved by the use, which is remitting, and retaining of sinnes; which no way can belong to civill authority: (*Victoria, Relect.* 1. *Sect.* 2. *Tertiò probatur.*) Neither can any one Doctor of but reasonable antiquity bee produced; who by these understand a civill power. Bishop *Morton* against the modest *answ. part.* 3. *Cap.* 6. *Object.* 1. *pag.* 15.

Object. 3. The Papists are so confident of the Popes infallibility of judgement, that they make his authority incontrollable, not permitting him to be subject unto the authority of a Councell: and divers Jesuits object for the proofe hereof, the words of *Origen* upon this place. Christ saith, *Vnto thee will I give the Keyes of the Kingdome of heaven*: and upon these words *Origen* (*hom.* 6. *in Mat.*) saith; *Vnto the other Apostles were given the Keyes but of one heaven, but unto Peter of many.*

To this *Maldonate* answers, that the distinction of heaven, and heavens, is but a nice subtilty, *Maldon. Iesuit. Comment. in Matth.* 16. 19. *Colossians* 379.

Object. 4. From this place further, the Popish Writers would prove, Saint *Peter* to be the Prince of the Apostles, and the Monarch of the Church; and consequently, that the same honour, power, and priviledges belong unto the Pope: They argue thus: Christ saith unto *Peter*; *Vnto thee will I give the Keyes of the Kingdome of Heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, &c.* Therefore *Peter* had especiall jurisdiction given him, more then any of the rest, *Bellarm. lib.* 1. *de Rom. pontif. Cap.* 12. The question here betwixt us, and them is,

Whether *Peter* bee the universall Monarch of the whole Church, in the place, and stead of Christ, ordained and appointed by Christ himselfe,

selfe, and the Pope his successour? This they affirme, and wee deny; and *Bellarmine* telleth us, *Horum verborum planus, & obvius est sensus, &c.* That the sense and meaning of these words [*Thou art Peter, &c. And unto thee will I give the Keyes of the Kingdome of Heaven, &c.*] is plaine and easie: for under two Metaphors wee may understand the Primacie, and government of the whole Church, to bee promised by Christ unto *Peter*. Now to prove this, the Papists generally from hence frame this Argument.

Whosoever received from Christ the Keyes of the Kingdome of heaven, is the universall Bishop, and sole Monarch of the Church.

But Saint *Peter* onely received these Keyes; as is manifest from this verse.

Therefore hee is the universall Bishop, and sole Monarch of the Church: And consequently, the Popes of Rome his successors.

Answ. 1. First, if the sense of these words, be so obvious, and plainely expressed under a double Metaphor, then that same sense should be explicated in some other places without Metaphors. But this *Bellarmine* will not affirme, nor is able to produce any literall place, which will warrant his interpretation, and exposition of this: And therefore the sense of this cannot be so plaine, and obvious, as hee would perswade us, it is.

Answ. 2. Secondly, if the sense and meaning of these words be so plaine, and easie, that he which runs may reade it; then certainely the Apostles of Christ would have understood then. But they did not understand any such Precedencie of order, or Primacie, or Monarchicall power given by Christ to *Peter*, as is evident; because after this, once and againe they strove which should be the first, greatest, and chiefe amongst them.

Answ. 3. Thirdly, the Popish Writers themselves will not deny, but that many of the Fathers understood these words otherwise, then *Bellarmine* doth: and therefore the sense, and meaning of these words, is not so plaine.

Answ. 4. Fourthly, if the sense and meaning of these words be so facile, as the Iesuit faines; then without doubt, the Schoole-men would not have erred in the exposition of them: But all the ancient Schoole-men, with their Master, did understand otherwise these words, then *Bellarmine* doth: for they generally teach, that this power which our Saviour here speakes of, is Sacerdotall; given first by Christ to his Apostles, and then by them given unto other Ministers, *Lombard. lib. 4. dist. 18. & Alex. Ales. part. 4. q. 20.*

Answ. 5. Fifthly, by the Keyes here cannot be understood that large jurisdiction Monarchicall, which the Papists dreame of; as not onely the authority, and chaire of doctrine, Iudgement, Knowledge, Discretion, betweene true and false doctrine; all which wee grant together with *Peter*, to have beene given to all the Apostles besides: But they say, hereby is signified the height of government, the power of making Lawes, of calling Councels, and confirming them, of ordaining Bishops, and Pastors; and finally to dispense the goods of the Church spirituall, and temporall. Now all this is added without ground, neither had either *Peter*, or any of the Apostles this ample authority, no, nor the Bishop of Rome, for divers hundred yeares after Christ: yea, we absolutely deny, that in these words, a Monarchicall power is contained; and wee prove it from the definition of the Keyes, which are nothing else, but the power of binding, and loosing, as is here expressed by Christ: and this power doth consist in remitting, and retaining of sinnes. *Vide August. Tract. 50. in Iohn. Theophylact. & Anselm. s. Matth. 16.*

Answ. 6. Sixthly, wee deny, that this promise of the Keyes belongs onely to *Peter*: for there is no more promised unto him, than unto all the rest of the Apostles, *Mat. 18. 18.* they likewise having authority given to bind, and loose (*Iohn 20. 23.*) and all Ministers in them: For Saint *Peter* did now sustaine, and represent the person of the Church; and therefore the Keyes were promised to the other Apostles, as well as unto him.

Answ. 7. Seventhly, as *Peter* confesseth in the name of all the rest, so this power is given both to him, and the rest, and not to him only for the rest (as the Rhemists falsely charge us, that wee make *Peter* a Proctor for others) but together with the rest.

Obiect. It is controverted betweene us, and the Papists: To whom the chiefe authority, to expound Scripture is committed; And *Bellarmine* saith, that it belongs unto the Pope, and the College of Cardinals. (*Bellarm. lib. 3. de Script. Cap. 3.*) and hee urgeth this verse for the proving of it: Christ saith to *Peter*; *To thee will I give the Keyes of the Kingdome of heaven*: therefore the Pope hath authority to expound Scripture, and is the chiefest Iudge of Scriptures. They argue Syllogistically thus.

Hee to whom the Keyes, and power of binding, and loosing are given, is the chiefest Iudge, and Interpreter of Scripture in the Church: Because by the Keyes, not onely power of loosing men from their sinnes is understood, but also from all other bonds, and impediments; which except they be taken away, none can enter into the Kingdome of heaven, seeing the promise is generall, not saying: *Whomsoever yee shall loose, but whatsoever yee shall loose*: that wee might understand him to be able, to dissolve all knots, to dispense with Lawes, to remit, or mitigate the punishment of sinne, to determine controversies, and to explicate, and expound difficult places, and deepe mysteries.

But to *Peter*, and his Successors were the *Keyes* given.

Therefore the Popes are the chiefest Iudges, and Interpreters of Scripture in the Church.

Answ. 1. First, here is nothing spoken of the College of Cardinals; and therefore this place is unfitly brought for the proofe of their assertion. *Bellarmine* (in this place quoted) dares not referre the matter to the Pope alone, to expound Scripture, but joyneth the College of Cardinals with him: now either are the Cardinals, as well as the Pope, *Peters* successors, (and then not the Pope onely) or else the Pope and Cardinals make up but one body (& then neither is the Pope alone *Peters* successor) or else as *Peter* represented the

Pope

190 Pope, ſo the other Apoſtles did repreſent the Cardinals (& this I know they wil not affirm for fear of ſome concluſions which would trouble them) or elſe, that the Cardinals are none of *Peters* ſucceſſours, nor once ſpoken of, or meant in this place, and then it is abſurdly brought for the proof of their poſition. For if the Pope without the Cardinals, cannot expound Scriptures, and this place ſpeaks onely of the Pope, and not at all of the Cardinals; then it muſt neceſſarily follow, that it is improperly, and ridiculouſly brought for the proof of the Popes power in the judgement of Scripture.

Anſw. 2. Secondly, here is nothing at all ſpoken in this place of any one ſingular ſucceſſour of *Peter*, or of the chief ordinary Paſtour.

Anſw. 3. Thirdly, by the *Keys*, is meant, either

I. The preaching of the Word, or commiſſion to preach the Goſpel, and not onely to expound doubts, as Doctor *Willet* thinks, *Syn. fol.* 44. and *Whitak. de ſcript. p.* 317. *Claves hîc non ſignificant, ut vult Ieſuita, &c.* The Keys do not here ſignifie (as *Bellarmine* would have it) the authority of interpreting of Scriptures, and of opening thoſe things which are difficult, and obſcure in the Scriptures: but they ſignifie the authority of preaching the Goſpel: for when the Goſpel is preached, then to thoſe who beleeve, is opened the kingdom of heaven; and to thoſe who will not beleeve, it is ſhut. Or

II. By the *Keys*, is meant the pardon and remiſſion of ſins, as *Ameſius* thinks, *Bellarm. enervat. tom* 1. *pag.* 52. And he grounds this upon *Matth.* 28. 18, 19. and *John* 20. 21, 22. Or

III. By the *Keys* is meant the whole Miniſtery, which conſiſts in the preaching of the Goſpel, and the adminiſtration of the Sacraments, and Diſcipline, by which the kingdom of heaven is opened to thoſe who beleeve, and ſhut againſt unbeleevers.

Anſw. 4. Fourthly, the Keys were given to all the Apoſtles, not to *Peter* onely, *Matthew* 18. 18, 19. *Cæteri Apoſtoli cum Petro par conſortium honoris & poteſtatis acceperunt.* The reſt of the Apoſtles were received together with *Peter*, into the ſame fellowſhip of dignity, authority, or power. *Concil. Aquiſgranenſ. cap.* 9. *ex Iſidor.* It was not ſaid of *Peter* excluſively, *Dabo tibi ſoli, I will give to thee onely the keys of the kingdom of heaven:* but incluſively of the other Apoſtles alſo, to whom with *Peter*, this power was common. For in this place, Chriſt did not give the keys, but onely promiſed that he would give them hereafter; and afterwards when he did give them, he ſpake to all the Apoſtles equally and alike, and not to *Peter* onely, as is cleer from *Mat.* 28. 18, 19. *John* 20. 21, 22, 23. And therefore, if the Pope have authority to interpret the Scriptures, becauſe the keys were given to *Peter*; then ſo alſo have other Biſhops and Miniſters, who were the ſucceſſours of the other Apoſtles, becauſe to the other Apoſtles, as well as unto *Peter* were the keys given.

Anſw. 5. Fifthly, *Auguſtine* (*Tract.* 124. *in Iohan.*) ſaith, *Petrum ſignificaſſe univerſalem Eccleſiam*; That *Peter* ſignified the Catholike Church, when the keys of the kingdom of heaven were given unto him: And therefore this power of the keys was not given to the Pope onely, but to the whole Church.

Sixthly, the Pope is no more *Peters* ſucceſſour, than any other godly Biſhop is, no, nor ſo much, unleſſe he follow *Peters* ſteps: yea, they are not able to prove (although they are eaſily able to affirm it without proof) that the Popes are *Peters* ſucceſſors, both in ſeat, and faith, both in place and Biſhoprick: for it were impious and moſt impudent to ſay, that they are *Peters* ſucceſſours in doctrine and faith; as though *Peter* taught or beleeved that which is taught and beleeved at this day in *Rome*. And it were a work which would well beſeem *Peters* ſucceſſour, to prove his Religion from *Peters* Epiſtles, which they never yet went about to do. *Anſw.* 6.

Seventhly, the gift of interpreting the Scripture, according to the Analogy of Faith, and the minde, and meaning of the holy Ghoſt, is not tyed, or peculiar to *Rome*, or the Roman Biſhops, or to the Pope, and College of Cardinals; but God gives it to whom he will, yea to thoſe who are neither Popes, nor Cardinals. When one brought *Moſes* word, that *Eldad* and *Medad* did propheſie; and *Ioſhua* out of love unto *Moſes*, would have had them forbidden; meek and holy *Moſes* anſwers, *Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them, Num.* 11. 29. Where we ſee, that *Moſes* prays; and from his heart wiſhes, that the Spirit of Propheſie and Interpretation were given to all the Lords people. So, *Amos* 7. *I am no Prophet, nor the ſon of a Prophet*; and yet he propheſieth. And 2 *Pet.* 1. 19. The Apoſtle ſaith, That Propheſie is not of any privat Interpretation; but it is the work of that Spirit, wherby alſo the Prophets ſpake: and this he gives to whom he will, 1 *Cor.* 12. And therefore this Spirit, and power, and privilege, of interpreting of Scripture, according to the proportion of faith, is not given onely to the Pope, and his Cardinals. *Anſw.* 7.

Eighthly, if by theſe words [*whatſoever thou looſeſt*] be meant, the interpretation of Scripture, than by theſe [*whatſoever thou bindeſt*] muſt neceſſarily be underſtood, the obſcuring of Scripture, and ſo this muſt belong to *Peter* and his ſucceſſours, as well as that: and indeed, thoſe who would be called *Peters* ſucceſſours, chuſe this part to themſelves [a]. *Anſw.* 8.

[a] Ames. Bel. enerv. p. 52. t. 1.

Ninthly, *Bellarmine* in the proof of his Major propoſition offends many waies, namely, *Anſw.* 9.

I. Becauſe he ſaith, that under the names of the Keys, the ſupreme power of judging is given to *Peter* and his ſucceſſors: whereas indeed, there is given onely the Miniſtery of looſing and remitting of ſins, and of explicating the doctrines, opinions, and controverſies of Religion. *Scharp. de ſacra Script.* 106.

II. He offends, becauſe he ſaith, that to *Peter* and his ſucceſſours, was given power not onely to pardon ſins, but to looſe all bonds: for Chriſt ſpeaks here of pronouncing remiſſion and pardon to the penitent, but not to all, hand over head, to whom the Pope pleaſeth; but of diſſolving

ing and untying other bonds, our Saviour speaks not.

III. He sins in saying, That those to whom the Keys were given, have power to dispense with those Laws which were enacted, and ratified by God himself, and with those punishments which were inflicted by God himself: That which God commands a man to do, he may omit by a dispensation from the Pope, and that without sin: that which God chargeth men not to do, may faultlesly be done, if the Pope give leave: those punishments which God inflicts upon offenders, may be taken off by the Pope. And thus we see, that the Pope is not onely by them exalted above all that are called Gods (that is, all Magistrates and Rulers) but even above the Lord of heaven and earth: for he can take men out of Gods hands, he can free them from his hands, yea he can deliver them from his commanding, and condemning power.

IV. The Cardinall offends by his frivolous distinction of *Whomsoever*, and *Whatsoever*: because our Saviour in this place speaks onely of loosing of sins, and of binding men for their sins, as is evident from *Mat.* 18. 18, 19. and *Iohn* 20. 23.

Answ. 10 Tenthly, we grant that *Peter* had a Ministeriall power of binding & loosing, but not of binding or loosing, What he would, or Whom he would, or As he would (as the Pope arrogantly claims in his unbounded power) because he must onely teach those things which are commanded him, and dispense those things which were committed unto him aright, that is, according to the direction, and prescript rule of God [b].

b Mat. 18. 20. Act. 2. 4. Gal. 1. 8

Answ. 11 Eleventhly, by the successors of *Peter*, we must understand, either

I. The Pope onely; and thus we deny that the Keys were given to *Peter* and his successours; because the Pope doth neither exercise the doctrine nor the works of *Peter*. Or else

II. All Bishops together: and if thus, then we must either understand it

First, of all and every Bishop that hath been in the Church since *Peters* time: and in this sense we deny also, that the keys were given to *Peter* and his successours: for it is true which *Ambrose* saith (*lib.* 1. *de pœnit. cap.* 6.) *Non habet Petri hereditatem, qui fidem Petri non habet*. He is not the heir of *Peters* place, who is not heir of *Peters* faith. Or

Secondly, we understand it onely of those Bishops and Ministers who follow *Peters* Doctrine: And in this sense we grant, that the Keys were given to *Peter* and his successours.

Answ. 12 Twelfthly, and lastly, *Peter* in his extraordinary office, had no successour at all, much lesse the Pope; and if he had, then so had also the other Apostles, who had the same power: and consequently, there is not one onely supreme and chief Judge of all Controversies in the earth, but many, namely, all the successours of all the Apostles, as well as the successour of *Peter*.

Quest. Why is the power of the Keys necessary?

Answ. The power of the Keys is necessary in many regards; *viz.*

First, in respect of the Commandement, *Mat.* 18. 17.

Secondly, in respect of the purity of the Sacraments: because they are holy mysteries, therfore God will have the power of the Keys to be executed, that all impure persons may be kept back from his holy Table, reade 1 *Cor.* 5. 5. and 11. 28. *Numb.* 11. 31. *Deuteron.* 17. 12. *Matthew* 5. 24.

Thirdly, in respect of Gods glory: for God is reproached and despighted, if without difference the wicked and blasphemers go, in the number of his children.

Fourthly, in respect of the safety of the Church, which shall be punished if she wittingly, and willingly prophane Christs Sacraments.

Fifthly, in regard of the safety of sinners, that they being often admonished, may return unto repentance.

Sixthly, in respect of others, lest they should be corrupted, 1 *Cor.* 5. 6.

Seventhly, in regard of those who are without; lest they which are not yet members of the Church, be deterred, or kept backe from submitting themselves unto the Church, by the evill example of some within it; and therefore the power of the Keys is to be executed upon offenders, that the mouths of those without may be stopped, seeing that the Church doth not winke or favour but punish such offenders.

Eighthly in respect of sinners; that from them punishment may be averted: because the wicked approaching unto the Lords Table eat their own condemnation. Wherfore that this may not come to passe, the Church is bound to provide, that such approach not thither.

§. 9. *Whatsoever thou bindest on earth shall bee bound in Heaven; and whatsoever thou loosest on earth, shall be loosed in Heaven.* Sect. 9.

Quest. 1. How doth it appear that by this committing and giving of leave and power to bind and loose, there is no primacie, or externall power of ruleing promised, as the Papists affirm there is?

Answ. 1. First, these Keyes are called the Keyes of the Kingdome of Heaven; and therefore it is cleare, that they speak not of any worldly Domination or power, Heaven and the Kingdome of Heaven (that is, life eternall) being out of the limits and bounds of this world: yea they are called the Keyes of the kingdome of Heaven, because they send us to another Kingdome, and to another kind of life, the end of them being, to make us Heavenly hearers, and to blesse us with eternall good things; and not to conferre upon *Peter* and his successors wordly power and pomp.

Answ. 2. Secondly, our Saviour in this his commission given to the Apostles, and Ministers of the Church speaks not of externall good things, but of internall; namely of the righteousnesse of the heart, of the expiation of the mind; and of the remission and pardon of sins: which things are not subject to externall power, as other corporal things are: And therefore it is evident that no political authority or jurisdiction is here promised to *Peter* or the *Pope*.

Answ. 3. Thirdly, the power of the Keyes doth consist in

192 in the remitting and retaining of sins; as *Iohn* 20. 22. 23. *Whose sins ye remit they are remitted; &c.* And therefore no Primacy or externall power is here meant.

Answ. 4. Fourthly, the Keyes ought not to be separated from the word: and therefore seeing the Preaching of the word is common to all Ministers, the Keyes cannot signifie an externall power or Primacie which belongs only unto one particular person.

Answ. 5. Fifthly, the Holy Spirit is the Rector and governour of the Keyes: for Christ *Iohn* 20. being about to give them the charge of Preaching, and the power of binding & loosing, doth first breath upon them, saying therewith, *Receive ye the Holy Ghost*; and therefore no externall and personall Primacie can be here meant.

Answ. 6. Sixthly, the use of the Keyes ought not to crosse or contradict the Holy Scriptures; but ought to be agreeable, and in all things according to the Holy Scriptures: but these ascribe full and absolute power of all things only unto Christ (*Matth.* 28.) *All power is given to me &c.*) Therefore by the Keyes Christ did not promise any such power to *Peter* or his Successours.

Answ. 7. Seventhly, the power of the Keyes, is not absolute or boundlesse, but limited, and determined, and therefore the use of them depends upon the will of him who delivered them, and consequently, except they be administred according to the will of Christ, they are not effectuall, but a heady presumption. That is, Christ neither gave to the *Pope* nor *Peter*, nor unto any Apostle or Minister, absolute power to excommunicate, and bind over to Sathan, or to remit and pardon whomsoever they will: but they must onely bind impenitent and obstinate persons, and loose only penitent and obedient, or otherwise they shall be punished for abusing their office and power, and transgressing their charge. If the studious Reader would see this enlarged by many more Arguments, let him reade *Aret. probl. de Clavibus fol.* 25. b. & 26. *a.*

Quest. 2. How or when do those to whom Christ hath committed the keys, abuse their judiciary power, which with the Keyes is given unto them?

Answ. 1. First, the Prelates and Clergie abuse this judiciary power, when they usurpe this judiciary power over persons which are not subject to their jurisdiction: as if the Church should endeavour to subject resisting and withstanding Heathens to their power and discipline; contrary to the practise of S. *Paul.* 1 *Corinth.* 5. 12: Or, if one particular Church (to wit, the Church of *Rome* or *France*,) should excommunicate, or assume power to cast another Church (as of *England*) out of the Communion of the Catholike Church for some errour (as they conceive) which it holds. Indeed one Church may counsel and advise another, but not exercise this judiciary power over any Church (though in some things faulty) which is not under her jurisdiction.

Answ. 2. Secondly, this judiciary power is abused by the Prelates, when they judge those unjustly which belong unto their jurisdiction: that is, when they do not judge them according to equity, and the Law of God, but out of malice or ignorance pronounce those who are Orthodox, to be Heterodox, and punish them for Heretikes. For it often happens that they which have lawfull power to judge, use that power of judging unlawfully. Thus the Scribes and Pharisees excommunicate all those who confesse Christ. *Iohn* 9, 22. So the Papists punish those who are amongst themselves for Heretikes, and bring them into their bloody Inquisition, if they be found to read and study the Scriptures, and begin to acknowledge the truth of the Gospel.

Answ. 3. Thirdly, this judicary power is abused by the Clergy, when they judge men truly, and that for some errours in Religion: but over and above impose those punishments upon those who are so condemned for Heretikes, which doe not belong unto an Ecclesiastical Court to inflict; as if a man being convicted of heresie, and condemned for it, they should presently endeavour to spoil him both of his life and goods: Now this belongs to the Civil Magistrate to inflict these punishments, and not unto the Sacerdotall power; and therefore it is an abuse of their authoritie to goe any farther then judgement, for the execution of the Lawes is to be left to the Civill Magistrate. Bishop *Davenant de Iudice controv. pag.* 90.

Object. 1 Some Papists Object this place to prove that the Pope may by his dispensation dissolve the Oath of Alleagiance: Christ saith, whatsoever *thou looseſt in Earth shall be loosed in Heaven.*

Therfore the Pope hath power to dispense with all kind of vowes and Oathes.

Answ. 1. First, this text is not understood of every kind of loosing and binding, as of Oathes, and vowes, but of the binding of sins to the impenitent, and of loosing and releasing of sins; as their own interlineary Glosse expoundeth, and the Scripture warranteth, *Iohn* 20. 23.

Answ. 2. Secondly, absolute power is not given of binding or loosing, but according to Gods will; as *Lyra* expounds it, *Supposito debito usu clavis, &c.* The right use of the Key being supposed, God approveth it in Heaven; Now it is not Gods will that lawfull Oaths should be violated, but faithfully kept; *Psalm* 15. 4. *He that sweareth and changeth not shall dwell in Gods house.*

Answ. 3. Thirdly, this power of binding and loosing is given to all Apostles, and their successors; *Mat.* 18. 18. And so *Hierome* confesseth as hee is cited by the ordinary glosse. And therefore if this exposition were true, then every Priest might dissolve, reverse, and dispense with Oathes.

Answ. 4. Fourthly, whatsoever is said to St. *Peter* is not said to the Pope, unlesse he would shew himselfe to be the true successor of St. *Peter*, both in doctrine and place, in the probation of both which he failes.

Object. 2. The Papists further produce this place to warrant the Popes practise of dispensing of pardons, and selling of Indulgences: affirming that the power of granting Indulgences doth rest only in the Pope as the successor of *Peter*, to whom Christ said, *whatsoever you loose in earth shall be loosed in Heaven.* They argue thus,

That which was given to *Peter*, was given also to the Pope; But

But from this place it appeares, that unto *Peter* was given a full power of loosing sinners both from the fault and punishment.

Therefore this power is also given to the Pope *Cajetan opusc. tract.* 8.

Answ. 1. First, for a full answer of this Objection, I referre my Reader to *Chamier. de Indulgentijs. lib.* 24. *Cap.* 15. *Arg.* 1. *fol.* 1098.

Answ. 2. Secondly, the Keyes of the Church to binde or loose, open, or shut, were no more committed to *Peter* then unto the rest of the Apostles: as St. *Hierome* well noteth. *Cunctis claves regni cælorum accipiunt, & ex æquo super eos Ecclesiæ fortitudo solidatur:* All the Apostles receive the keyes of the Kingdome, and the strength of the Church equally is founded upon them all. *Hier. lib.* 1. *adversus Iovinian.*

Answ. 3. Thirdly, this power of loosing, if we speak of the internall Court of the soul, is exercised by the Ministers in the Preaching of the Gospel, not in the dispersing and distributing of pardons.

Verse 20. VERS. 20. *Then charged he his Disciples, that they should tell no man that he was Iesus the Christ.*

ΤΟΤΕ διεστείλατο doth not simply signifie *Iussit* he commanded, or *prohibuit*, he forbad them, but *gravius interdixit*, he strictly charged, or seriously prohibited them to tell that hee was Iesus the Christ.

Quest. 1 Why did our Saviour forbid them to make him known? why did he charge them not to tell who he was? would the *Messias* not bee known now when he is come? yea did he not often discover himself to be the Christ, unto the Jews? *Iohn.* 5. and 9. and 10. yea had he not commanded his Disciples to declare & preach him unto all people, and that publikely? *Mat.* 10 27. Why then doth he now forbid them to preach the Gospel: for to teach that he is Iesus the Christ, which is here forbidden, is no other then to preach the Gospel, which is elsewhere commanded?

Answ. 1. First, our Saviour now forbids them to preach the Gospel, because his death and suffering approaching, and their mindes being troubled about it, they were not fit to preach so Heavenly a Mystery. Now whom God sends about some notable employment, or Embassage, he fits also and armes with notable strength, power, and courage of the Spirit, and he sends none whom he doth not thus fit. Wherefore the Spirit not being as yet given unto them, they were not fit and able enough for so great a work. *Cameron. pag* 43 *calce.*

Answ. 2. Secondly, Christ being to leave his Disciples shortly, would not expose them to so much hatred, and malice, as the preaching of the Gospel brought along with it: but he would have them stay, untill they were corroborated by the Spirit, who was given unto them after his Ascension, *Luk* 22. 35. *Cameron.*

Answ. 3. Thirdly, Christ being shortly to be crucified, would not send his Disciples from him: because it was requisite that they should be eye-witnesses, of his apprehending, arraigning, condemning, crucifying, and resurrection: that they might preach the truth of the Gospell, the more confidently. 193

Answ. 4. Fourthly: this prohibition and charge which is here given, is not to be understood absolutely but with limitation, that is, not as yet, for after his Resurrection they are commanded to preach him to all nations. And this is plain from a Parallel place in the next Chapter. *Chap.* 17. 9. where he forbids them to divulge his Transfiguration, but withall addes this limitation, *Vntill the Sonne of man be risen from the dead.*

Quest. 2. Why would not Christ have his Disciples to publish and declare him to be the *Messiah*, till after his resurrection?

Answ. 1. First, (as was said before) in regard of them, because he knew that they were not as yet sufficiently instructed in the faith, nor sufficiently enriched with spirituall gifts and graces, for the discharging of so great a work.

Answ. 2 Secondly, in regard of the Jewes, because he knew that if his Apostles should tell that their Master was the *Messiah*, yet they would not beleeve it, but deride them for it. For they would not beleeve it, when he was risen again.

Answ. 3. Thirdly, *Paræus* (*in hunc locum. fol.* 764) thinks Christ gave this charge to his Apostles, in regard of himself; lest his death should by some means have been hindered: and this Answer is warranted from that place, *If they had known the Lord of glory, they would not have crucified him.* 1 *Cor.* 2. 8.

Verse 22. VERS. 22. *Then Peter took him, and began to rebuke him saying; Be it farre from thee, Lord: this shall not be unto thee.*

Much was alleaged for *Peters* Primacie and Supremacie, from verse 18, 19. now from this verse we may gather a Reason for the contrary.

Argum. What reason was there why Christ should give the supremacie to *Peter* above, or over the rest? Christ was no respecter of persons; and if he had been then he should have been preferred, whom he loved most. If deserts be weighed; *Peter* seems to deserve the least of al the Twelve, for the Scripture reckons up his faults to be more in number, and heavier in weighe, then any of the rest. To passe by divers common infirmities, there are foure great faults, which *Peter* fell into much amplified by the Fathers.

First, he dehorted our Saviour from his passion in this verse, *Master*, favour thy self, and was therefore called *Satban* an adversary to the death of Christ, and so to the Redemption of man.

Secondly, in promising rashly not to deny Christ, yea unto death, whereas Christ had foretold him of his fall before.

Thirdly, *he denied* his Master, and that *thrice*, yea, with an *Oath*, at the Instance of *a Maiden*, and in a very short while, *before the Cocke crew twise.*

Fourthly, the last assault noted in *Peter* was that, for the which he is reproved of *Paul. Galath.* 2. 14. If the Reader would see this Argument prosecuted, and enlarged, let him reade Doctor *Willets Synops. fol.* 157. 158.

194 VERS. 24. *Then said Iesus unto his Disciples: If any man will come after me, let him deny himselfe, and take up his Crosse, and follow me.*

Vers. 24.

Sect. 1. §. 1. *Whosoever would be my Disciple.*

Observ. *Quicunque*, whosoever, is as much, as *Si quis*: If any will be my Disciple, to teach us:

That there is but one way for all men to come unto Christ; or whosoever would come unto Christ, must come by one, & the same way; for one man must not come by one way, and another by another, *Marke* 8.34. *Acts* 10.35. and 13.26.

Quest. Why must all come unto Christ, by one, and the same way?

Answ. 1. First, because hee is no respecter of persons, *Act.* 10.34. *Colos* 3.11. *Galath* 3.28. *Ephes.* 6.8.

Answ. 2. Secondly, because we are all members of one, and the same body, 1 *Cor.* 12.13.

Answ. 3. Thirdly, because God hath given but one Law, and rule for all to walke by; & there is but one way unto heaven.

Sect. 2. §. 2. *Let him deny himselfe.*

Observ. 1 Our Saviour would hence teach us: That those who would be his, must deny themselves.

Quest. 1. Why must wee deny our selves, and our own wils?

Answ. 1. First, because our wils naturally are corrupted, and hinder us from obedience, *Galath.* 5.17. *Phil.* 2.13.

Answ. 2. Secondly, because our wils draw us aside unto sinne, *James* 1.14. and 1 *Pet.* 2.11. *Iosh.* 7.21.

Answ. 3. Thirdly, because wee can neither approve our selves to have faith, nor to be regenerated, untill wee deny our owne wils, *John* 1.12,13.

Answ. 4. Fourthly, because wee are but servants, and children, and wives; and therefore must not follow our owne wils, and wayes, but be obedient, and subject to the will of our Father, and Master, and Lord.

Quest. 2. How must wee deny our selves; or wherein; or in what things doth selfe-deniall consist?

Answ. 1. First, *Gregory* (*Hom.* 30. *in Evang.*) answers: Wee are one thing, being fallen through sinne, and another thing by nature, or by our first creation: and then doe wee deny our selves, when as wee shun, and desire to bee freed from that estate, and condition wherein now wee are, and to bee made partakers of that estate of grace, wherein first wee were. That is, wee deny our selves, when we desire and endeavour to put off the old man, which is pleasing to corrupt nature, and labour to put on the new, which is contrary thereunto.

Answ. 2. Secondly, *Gregory* (*Hom.* 10. *in Ezech.*) saith, hee denieth himselfe, who is changed to better, beginning to be that, which hee was not; and ceasing to be that, which he was.

Answ. 3. Thirdly, *Gregory* (*lib. Mor.* 23.) saith, hee denieth himselfe, who treading pride under foot, sheweth himselfe to be estranged from himselfe.

Answ. 4. Fourthly, there is a double deniall of our selves, *viz.*

I. *Negatio meriti*, a deniall of our merits; or an humble confession, and acknowledgement, that no good thing belongs unto us by desert, or merit. This deniall belongs unto faith; and is necessary, but is not here spoken of; and therefore I will omit it.

II. *Negatio placiti*, a denying of our selves in those things, which are pleasing to our natures; not seeking those things, which are delightfull unto us: And this deniall belongs unto service, and is that which is here spoken of: Whence we learne.

That wee cannot serve both Christ and our selves; or wee cannot submit our selves as wee ought to the will of Christ, untill wee deny our owne wils: And therefore wee must not seeke or serve our selves, but our Lord and Master Christ Jesus, *Matth.* 6.24. Hence then we learne, that true selfe-deniall includes foure things; namely, *Observ.* 2

First, *Obedience*, and this includes three things; to wit:

I. A deniall of our selves, and our own wils; because our will and nature, will leade us aside from the obedience of Christ.

II. A deniall of the world, and of men, though great and potent; for God must bee our Lord and King. Now this is not to be understood Anabaptistically, as though we denied obedience to Magistrates, and those who are over us; but only if there bee an opposition betweene their will, and Gods. Wee must confesse our selves onely to be the Lords servants, and not obey any in those things, which are contrary to his will.

III. An absolute, universall, and constant obedience of God: wee must so deny our selves, and submit our selves unto Gods service, that we must labour to obey him in all things, whatsoever he commands, & continue in that obedience, all the dayes of our lives. For this Deniall includes this Obedience.

Secondly, true selfe-deniall includes *Honour*, we must not arrogate any thing unto our selves; but wee must ascribe all glory, and honour unto the Lord onely: yea, as servants honour, and reverence our Lord, *Malach.* 1.6.

Thirdly, true selfe-deniall includes *Obligation*, for wee must serve the Lord, *Liberè non liberè*: for the understanding hereof observe, that there are three sorts of men: to wit,

I. Some who serve the Lord, but it is by compulsion, and constraint: for if they were left unto themselves, they would not doe any thing, which hee commands at all.

II. Some there are, who serve the Lord, and that without coaction, but yet they thinke not themselves bound so to doe. They doe many things which God requires, but in the manner of a free-will offering.

III. Some there are, who labour to obey God in all things that hee commands, and that willingly, and cheerfully; but yet they confesse, that they doe no more, then is their dutie to do: yea, (in their best performances) come far short of what they ought to doe. Now this is the nature of true selfe-denial, and acceptable service.

Fourthly, this service, and selfe-deniall includes

cludes *Dependance* upon God: for those who deny themselves, and give themselves wholly up to the service of the Lord, must, and will depend upon him, for whatsoever they stand in need of, *Luke* 12.30. *Matth.6.*

Sect. 3. §. 3. *Let him take up his Crosse.*

Quest. 1. How many wayes doth a man take up his Crosse?

Answ. These: namely,

First, when hee afflicteth his body by abstinence.

Secondly, when he afflicteth his mind by compassion towards his neighbour. Now because abstinence is subject to the infection of vaine glory, and compassion to the infection of false piety. Christ subjoyneth: *Let him take up his Crosse, and follow me*, Greg. hom. 32. *in Evang.*

Thirdly, when hee doth patiently beare, whatsoever affliction, adversity, and evill is laid upon him for Christs sake. But of this in the next Question.

Quest. 2. Whether is there any difference between these phrases, *Ferat crucem, & tollat crucem: Let him beare his Crosse*, and *take up his Crosse*?

They differ, and that thus; to wit,

Answ. First, *Ferre crucem*, *to beare the Crosse*, is simply to beare it, or to suffer any adversity, although against the mind and will: Many have burdens imposed upon them, which they must beare, and which they cannot shake off; and therefore beare them; but they wish that their shoulders were eased of them. Now this is, *To beare the Crosse.*

Secondly, *Tollere crucem*, *To take up the Crosse*, is to beare willingly, and cheerfully, and contentedly, whatsoever the Lord layeth upon us, or is imposed, or inflicted upon us for the Lords sake. Reade for the proofe hereof these places: *Rejoyce when yee suffer for my names sake*, Matth. 5. *And the Apostles went away rejoycing, that they were thought worthy to suffer for the Lords sake*, Act. 5. *Yee were imitaters of the Lord, and of us, receiving the word with much tribulation, and joy in the Holy Ghost*, 1 Thess. 1. *They endured the losse of their goods with joy*, Heb. 10. and divers the like places.

Sect. 4. §. 4. *And follow me.*

That Christ is to be followed, and how hee is to be followed, we have shewed before, (*Chap.* 4. 19. and 8.22. and 9.9. One question therefore only I here adde, namely;

Quest. What must we follow in the Crosse of Christ? or what must wee learne to imitate in Christs bearing of his Crosse?

Answ. 1. First, as hee was obedient unto the will of his Father, and that unto death: yea, even unto the death of the Crosse (*Philip.* 2.) so must we be ready, and willing, even to die for Christ, if the Lord shall call us thereunto, or require it at our hands.

Answ. 2. Secondly, as Christ died not for any fault of his owne, but was innocent, yea, a Lambe without spot (1 *Pet.* 2.) so wee must take heed, that we suffer not as Malefactors, but for well doing, after the example of Christ. 195

Answ. 3. Thirdly, as Christ did not curse, nor reproach those, who persecuted him, although they prosecuted him with hatred without cause, (1 *Peter* 2) so although wee be punished, as evil doers, for righteousnesse sake; yet we must not revile, nor curse our Persecutors, nor avenge our selves of them.

Answ. 4. Fourthly, as Christ prayed for his persecutors, (*Father lay not this sinne unto their charge.*) So must wee doe, *Mat.* 5.

Answ. 5. Fifthly, as Christ laid downe his life for us, so should wee doe one for another, 1 *Iohn* 3.

VERS. 26. *What is a man profited, if hee shall gaine the whole world, and loose his owne soule; Or what shall a man give in exchange for his soule?* Vers. 26.

Our Saviour doth not here put a Lambe betwixt two Wolves, nor a *Medium* betwixt two extreames, nor a man betwixt two evils, but the soule betwixt two Orbes, earth, and heaven, this world, and the world to come: And in his judgement fearfull is the judgement, and miserable the condition of that poore soule, who so labours for the earth, that it looseth heaven: *For what will it profit a man to gaine the whole world, and loose his soule?* As if hee would say, heaven is the object, and center of the soule; heaven is that which the soule should seeke before all earthly things: for nothing can make the soule happy, if it be deprived of heaven; nothing can be given unto the soule, in exchange of heaven; no place of pleasure can the soule find to rest her selfe upon, if shee bee shut out of heaven: And therefore nothing should be more desired, or endeavoured for (in regard of our selves) then a portion, and inheritance in the Kingdome of heaven. Or wee may learne hence:

Observ. That the chiefest endeavour of a Christian should be, to make sure for his soule a mansion, and receptacle in heaven: Wee should give no sleepe unto our eyes, nor slumber unto our eyelids, untill wee were certainely assured, that whensoever our soules should be separated from our bodies, they should bee clothed with our house, which is in heaven: For nothing can profit a man, nor afford him pleasure, if his soule be not made partaker of this habitation. Reade *Matth* 6.33. *Luke* 10.20. and 2 *Corinth* 5.2. *Heb.* 11.10.16. & *Heb.* 13, 14.

Quest. 1. Why must our chiefest desire, and endeavour be rather to procure heaven for our soules, then earth for our bodies?

Answ. 1. First, because as the soule is better then the body, so heaven is better then earth: And therefore great reason there is, that wee should bee more carefull for that, and of that which is best.

Answ. 2. Secondly, because not earth, but heaven is the last scope of a Christian: God hath created us unto heaven, and heaven for us. And therefore our chiefest endeavour should be for heaven.

196 Thirdly, becauſe onely heaven is ſolidely good, and very good for us; yea, and a conſtan-
Anſw. 3. good thing: whereas other things, are eithe evill, or deceitfull, or inconſtant. And therefore it is reaſon, that wee ſhould labour moſt for heaven.

Anſw. 4. Fourthly, becauſe if the ſoule after her ſeparation from the body, be not made partaker of heaven, ſhe ſhall be caſt into hell; where there is nothing but weeping, and wayling, and gnaſhing of teeth; where the worme never dies, nor the fire goes out, but torments the ſoule, night and day, world without end. And therefore ſeeing the ſoule (yea, both ſoule and body) is made eternally miſerable, except it enjoy heaven; great cauſe there is, that our principall care ſhould be for that.

Queſt. 2. What good things are there in heaven, that wee muſt thus deſire, and labour for it?

Anſw. 1. Firſt, there is an abſence of all evils whatſoever, *Eſay* 25.8. *Revelat.* 21.4.

Anſw. 2. Secondly, there is joy; yea, an ample joy, and a joy which no man can take away, *Matth.* 15.21. *Iohn* 16.22, 24.

Anſw. 3. Thirdly, there we ſhall be Kings: for heaven is called a *Kingdome*, and that in a threefold regard; namely,

I. For the glory thereof; which is threefold; to wit,

Firſt, of the body, *Dan.* 12.3. *Matth.* 13.43. and 17.2. & 1 *Cor.* 15.42. And

Secondly, of the mind; becauſe there our knowledge ſhall be perfect, 1 *Corinth* 13. And,

Thirdly, of the ſtate; for glory, and honour, and peace ſhall all they have, who gaine admiſſion into the Kingdome of heaven, *Rom.* 2.10.

II. Heaven is called a *Kingdome*, *Propter co-regnum* in regard of that co-heireſhip, and joynt Kingdome, which wee ſhall have with Chriſt, our Head, *Revel.* 21.2.

III. Heaven is called a *Kingdome*, *Propter dominium mentis*, in regard of the freedome, the ſoule and mind ſhall there have, who ſhall be perfectly delivered from all baſe, and vile luſts; yea, all her enemies.

Anſw. 4 Fourthly, there wee ſhall have good ſociety, and gracious company: namely,

I. With all the godly, 1 *Theſſ.* 4.17. And,

II. With *Abraham*, *Iſaac*, *Iacob*, and all the Patriarkes, *Matth.* 8.11. *Luke* 13.28. And,

III. With all bleſſed Martyrs. And

IV. With the Angels, and Arch-angels, *Luke* 20.36. And

V. With Chriſt our eldeſt brother, *Iohn* 17. 24. and 1 *Theſſ* 4.17. Yea,

VI. With God our Father, 1 *Iohn* 1 3.

Anſw. 5. Fifthly, there wee ſhall be pure, without ſpot or wrinkle, clothed in white raiment. Reade *Epheſ.* 5.27. *Revelat.* 3,4.18. and 6.11. and 7. 9. and 19 8.

Anſw. 6. Sixthly, there wee ſhall be like unto the Angels, the ſonnes of God; yea, like unto Chriſt, the onely begotten Sonne of the Father, *Matth.* 22.30. *Luke* 20. 36. *Matth.* 17. 2. and 2 *Corinth.* 3.18. and *Philip.* 3.21. and 1 *Iohn* 3.2.

Anſw. 7. Seventhly, there death ſhall be ſwallowed up in victory; now this victory over death began, when Chriſt mauger the power of death, roſe again; but is not perfected, and compleatly finiſhed untill the generall Reſurrection; after which, death ſhall have no more power over any of the faithfull, but they ſhall live for ever with Chriſt in the Kingdome of Heaven, where death dare not come. Reade 1 *Cor.* 15. 26. 54. *Hebr.* 2. 14. *Revel.* 21. 4.

Eighthly, there and then Sathan alſo ſhall bee *Anſw.* 8. troden under foot, *Revel.* 12.9. and 20. 10.

Ninthly, there we ſhall ſee God, which is the *Anſw.* 9. height of our happineſſeſſe, *Matth.* 5. 8. that is, not onely

I. The glory of Chriſt, *Iohn* 17. 24. But alſo,

II. The Majeſtie of the Father. *Moſes* could not ſee Gods face, *Exod.* 34. But in heaven wee ſhall ſee him with open face, 2 *Cor.* 3. 18. and know him as we are known, 1 *Cor.* 13. 12. And therefore theſe things conſidered, we may ſafely conclude, that Heaven is worth our firſt, and beſt, and utmoſt endeavours.

What muſt we particularly, and principally *Queſt.* 3. endeavour after, and labour in, for the enjoying of this heaven, and haven of happineſſe.

Firſt, we muſt long fo it, and hunger after it *Anſw.* 1. before all other things; *Philip.* 1.23. and 2 *Corinth.* 5.2,4. *&c. Gratiſſimi ſervi eſt, non hærere præſentibus, ſed ad patrem ſemper urgeri, in futura ſemper geſtire. Chryſoſt. ſ.*

Secondly, we muſt labour to feel, and to be ſen- *Anſw.* 2. ſible of theſe heavenly joys in our ſouls: labour that our hearts may be raviſhed with the remembrance of them, and our ſouls raiſed up with a confident applying of them unto our ſelves. For he that feels theſe joys within, will contemn this world, and all things therein, and think no labour too much for the procuring of heaven.

Fourthly, we muſt meditate daily of the joy, *Anſw.* 4. honour, and glory which the Lord hath prepared for the faithfull in the kingdom of heaven: for this will make us labour to be of the number of the faithfull.

Fifthly, we muſt hunger after the poſſeſſion of *Anſw.* 5. heaven, deſiring with S *Paul, to be diſſolved, Philip.* 1. 23. And crying, *Come Lord Ieſus, come quickly, Revel.* 22. 20.

From whence comes this deſire of death? *Queſt.* 4.

Firſt, from a good Conſcience: for otherwiſe a *Anſw.* 1. man would deſire rather to flee from God, with *Adam*, becauſe he knows that he is angry with him: but when the Conſcience is purged, and waſhed with pure water, (*Heb.* 10. 22.) then it deſires to approach into Gods preſence, though it be by the gate of death.

Secondly, this deſire of death comes from a *Anſw.* 2 minde eſtranged from the world (1 *Iohn* 2.15.) For if the heart be glued unto the world, or the affections ſet upon the world, then we ſhall rather cry, *Oh Death, how bitter is the remembrance of thee!* than deſire the approaching thereof. But if the world bee crucified unto us, and wee unto the world, then it will rather rejoyce us, than grieve us to be delivered from it.

Thirdly, this deſire of death comes from a hope of the participation, and enjoyment of hea-

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ven, and God, and Christ: for where this hope is not, this desire cannot be.

Verse 27. VERS. 27. *For the Son of man shall come in the glory of his Father, with his Angels; and then he shall reward every man according to his works.*

Sect. 1. §. 1. *For the Son of man shall come in the glory of his Father.*

Object: The Iews object, that Christ is not the Messias, and they argue thus: The Messias ought to be a Prophet, but your Christ was no Prophet, neither is called by you a Prophet (say they unto us) And therefore your Christ was not the Messias.

Answ. Christ was a Prophet, and is so accounted and called by us; as *Luke* 24. *He was a Prophet, and mighty in work and speech*; John 4. *Sir, I see that thou art a Prophet.*

Quest. They demand here, What did he prophesie of?

Answ. 1. First, he prophesied of himself; *Luke* 18. 31, 32, 33. and in this verse also he prophesieth of himself, saying, *The Son of man shall come in the glory of the Father, &c.*

Secondly, he prophesied of his Disciples, *Mat.* 10. 16, 17, 18. 197

Answ. 2. Thirdly, he prophesied of the Iews, *Luke* 19. 41, 42, 43, 44. *Answ. 3.* And therefore he was a Prophet, yea the true Prophet, and promised Messias, *Per. Galatin. lib.* 8. *pag.* 323.

§. 2 *And then he shall reward every man.* *Sect. 2.*

Object. The Papists object these words, for the proof of the merit of our good works.

Answ. The Apostle, *Rom.* 11. 35. doth plainly deny that God gives any thing unto any of desert: *Who hath given first unto God, and it shall be requited unto him again.*

Quest. How can these places then be reconciled?

Answ. 1. First, God properly is debtor unto none, having the absolute dominion and Lordship over all creatures.

Answ. 2. Secondly, God therefore is said to reward men not properly, but κατ' ἀναλογίαν, when he performes his promises which are conditionall. If the studious Reader would see this Question enlarged, let him reade *Cameron s. Myroibet. Evang. pag.* 44, 45.

CHAPTER XVII.

Vers. 1. VERS. 1. *And after six dayes, Iesus taketh Peter, Iames, and Iohn his Brother, and bringeth them up into a high Mountain apart.*

After six dayes.

Quest. HOw may the Evangelists be reconciled concerning this History, S. *Matthew* here, and S. *Mark Chap.* 9. 2. saying this was *after six dayes*, but S. *Luke* 9. 28. saith it was *after Eight dayes?*

Answ. 1. First, by the number of dayes is meant a short time: he had promised in the two former verses; that some of his Apostles should see his glory, or him in glory, and should have a tast of the glory of the elect, ere long; and this promise hee performes within six or eight dayes, at the most. *Aretius. s.*

Answ. 2. Secondly, *St. Luke* reckons the day upon which Christ made this promise, and the day also wherein the promise was performed: but *St. Matthew*, and *St. Mark* reckon only the intermediate dayes between the making of the promise, and the performance thereof: for there were three sorts of reckoning among the Iewes; namely.

I. *Exclusa uno termino, & inclusa altero*, when one of the Termes was included, and another excluded. The Iewes were commanded to circumcise their Children the Eight day, now if the Child had lived seven dayes, and a part of the eighth, he was to be circumcised, as if he had lived compleat eight dayes. Now none of the Evangelists do thus account or reckon this History.

II. *Exclusa utroque termino*; when both the terms are excluded: and thus St. *Matthew*, and Saint *Mark* saith, *This was after six dayes*; excluding both the day of the promise, and also of the performance.

III. *Inclusa utroque termino*, when both the termes are included; and thus S. *Luke* saith, that *it was Eight daies after.* And thus the Evangelists are easily reconciled.

Vers. 2. *And was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light.* *Verse 2.*

Quest. Why is Christs Transfiguration upon the Mount adjoyned next to the foregoing History.

Answ. 1. First, Christ had promised that some of them should see in this life a glimse of that glory which the Elect have in Heaven: and therefore the Holy Ghost annexeth this History to shew how faithfull and true Christ is in his promises.

Answ. 2. Secondly, our Saviour had foretold them of that affliction which attended the faithful in this life,

198 life, verses 24, 25. of the former Chapter: Now because a taste of that glory, which they shall be made partakers of, which suffer willingly for Christ, is an excellent meanes to confirme, and strengthen them against death, and crosses: therefore six dayes after this sermon, of the crosses of the faithfull in this world, hee went up into an high Mountaine, with three of his Apostles, where hee was transfigured, and they made eye-witnesses of his glory.

Answ. 3. Thirdly, this Historie followes the former for the strengthning of the faith of the Apostles in Christ: for hee having fore-told them of his death, verse 21. of the former Chapter, which was now shortly to ensue, lest they should thinke him to be but a meere man, sixe dayes after hee tooke three of them up into a Mountaine, that they might know even from the testimonie, and mouth of God the Father, that Christ was God, as well as man: yea, no other then the Son of the living God, verse 5.

Object. The Rhemists object this place for the proofe of Transubstantiation: Christ (say they) transfigured his body marvellously in the Mount, as wee reade *Matth.* 17. 2. Therefore he is able to exhibite his body, under the formes of bread and wine.

Answ. 1. First, the Argument followeth not; Christ could give a glorious forme to his passible body: therefore hee can take away the essentiall properties of his naturall body, and yet keepe a true body still. Or thus, Christ could glorifie his body not yet glorified; Therefore he can, or will, dishonour his glorious impassible body, by inclosing it under the formes of bread and wine, which may bee devoured of dogs, and mice; which is honoured, and worshipped of the Angels, and Saints in heaven.

Answ. 2. Secondly, the question is not so much of Christs power, as of his will; and therefore the Argument followes not; Christ is able to doe it; therefore he will.

Verse 3. VERS. 3. *And behold, there appeared unto them Moses, and Elias, talking with him.*

Object. Many Papists; yea, some Popish Writers hold; That soules after they are departed, may returne on earth againe, and appeare unto men. And for the proofe of this, produce this place: *Moses and Elias appeare unto Christ, and his Apostles, and talke with them:* Therefore soules after they are departed, may returne on earth againe, and appeare unto men.

Argu. 1. First, wee grant that God is able to send soules againe into the earth, but that it is his will so to doe, or that it is necessary so to doe, especially, in the dayes, and places of Christianity, is neither proved by Papists, nor approved by us.

Answ. 2. Secondly, *Moses* and *Elias* appeared not to all the Apostles, but onely to three, neither (that wee reade of) did they speake to those three, or perswade them to doe any thing for their honour (as to build Churches in their name) or teach any new Doctrine unto them, which is the common practise of the Popish spirits that appeare.

Answ. Thirdly, *Moses*, and *Elias* were not sent to the Apostles (as popish spirits are sent to men) but unto Christ himselfe onely.

Object. Against this it is objected; If it be thus, then it was needlesse for the three Apostles to have beene there: Christ might have gone up to Mount *Tabor* alone: but Christ doth nothing in vaine; there was some use therefore certainly of their presence.

Answ. It was very necessary, that they who should be Christs witnesses, should rightly understand, that both the Law, and the Prophets, doe beare record unto Christ, that hee should die for the world, and come againe in the end, to raise up the bodies of the faithfull, and lead them with him into heaven: And for this cause God would have these two excellent Prophets, seene of the Apostles.

Quest. Why doe these two above all the rest appeare unto Christ?

Answ. 1. First, that by *Moses*, who was truely dead, and by *Elias*, who was not dead, it might be shewed, that Christ is Lord, and Judge, both of the dead, and living.

Answ. 2. Secondly, *Moses* and *Elias* appeare unto Christ, for that speciall conformity, which was betwixt them: for *Moses* was the giver of the old Law, and Christ of the new; and *Elias* was a Type of *Iohn Baptist*, the fore-runner of Christ.

Answ. 3. Thirdly, these two appeare for the signifying of the nature, and perfection of Christ: for as *Moses* was of a meeke, and gentle spirit, and *Elias* of a fiery, when God was dishonoured: so Christ is meeke, and gentle, and infinite in mercy, to all penitent, and beleeving sinners, and soules; but infinite in justice, and fiery indignation against all those, who are impenitent, and disobedient.

Answ. 4. Fourthly, for the eminencie of the dignity, and sanctity, and miracles of *Moses*, and *Elias*.

Answ. 5. Fifthly, these two appeare, to shew, that Christ came not to destroy the Law, or the Prophets, but to fulfill the Law, and verifie the Prophets.

Vers. 4. VERS. 4. *Then answered Peter, and said unto Iesus, Lord, it is good for us to be here; if thou wilt, let us make here three Tabernacles: one for thee, and one for Moses, and one for Elias.*

Sect. 1. §. 1. *Lord, it is good for us to be here.*

St. *Bernard* applies this briefly to Religion, or the true spirituall Spouse, and Church of Christ: It is good to be here; that is, in Religion, and the true Church: it is good; yea, very good to be a member of this little house, and to be truly religious, and that in many regards, *viz.*

First, because those who live in the Church, and are of the Church, live more pure, and holy lives, then those do, which are without.

Secondly, because those who are of the Church, and are truly religious, sin much seldomer, then doe they, who are either without the pale of the Church

Church, or are irreligious in their lives; for these sell themselves to worke wickednesse, and that frequently; but those onely sometimes, through infirmity, and frailty: Now there are three reasons, why the religious sinne seldomer then the other: namely,

I. Because hee carefully avoids all evill occasions, or occasions of evill; but those who are not of the Church, run into them.

II. Because hee carefully avoids all evill customes, and labours to resist them; but the other makes custome a law, and is led thereby.

III. Because he carefully shuns the company, society, and conversation of wicked men, but the other rusheth thereinto.

Thirdly, it is good for a man to bee religious, and a member of Christs Church, because such rise from sinne more quickly; they sometimes fall (as was said before) but they lye not long, but speedily renew themselves by repentance: but those who are not of Christs fold, and flock lye, and continue in sinne; yea, wallow in the puddle of iniquity, not hastning at all to come out of the jaws of Sathan.

Fourthly, it is good for a man to be in, and of Christs Church; because then hee will walke more warily, and circumspectly. Religion is a Schoole of wisedome, wherein he learnes the wisedome of God, and how to direct his steps, in the wayes of God, *Ephes.* 5. 15. Now this wisedome whereby wee may be enabled to walk warily, is acquired by these meanes, and wayes; namely

I. It comes from God, and is procured by faithfull, and fervent prayer, *Iames* 1. 5. *If any man lack wisedome, let him aske it of God, &c.*

II. It is learnt by the reading, hearing, meditating, and studying of the holy Scriptures, *Psal.* 119. 105. And

III. By the godly exhortation, admonition, advice, and counsell of good men. And

IV. By experience, which is the Mistris of things: *Paul* would have us not to be ignorant of Sathans devices, but learne his craft, and policie; and marke what occasions of evill he doth offer unto us, what impediments hee casts in the way, to hinder us from that which is good; and how he watcheth his time, and opportunity to tempt us unto that which is evill: that the experience of these may make us avoid them the better.

Fifthly, it is good for a man to be truely religious, because such have peace, quiet, and spirituall security, *Matth.* 11. 29. 30. Those who belong not unto Gods Church, have care, disturbance, feare, and trouble: yea safety no where; for the wicked flee, when no man pursues them: but unto the righteous, there is peace, and a sure resting place.

Sixthly, it is good for a man to bee of Gods flock, and one of his fold, because such have internall joy, comfort, and consolation: yea, can rejoyce in the midst of affliction. Now this spirituall rejoycing springs from these three roots: to wit

I. From humility in the understanding. And

II. From purity in the affections. And

III. From sincerity and truth in the performance of the good will of God. For he that is humble, and lowly in his own eyes, and base and vile in his own conceit, and pure in his heart and affections, and sincere in his life, and without hypocrisie in his obedience: cannot but have a great deal of joy, and rejoycing within.

Seventhly, it is good for a man to be a member of Christs Church; and a servant in this house, because then he shall alwayes dwell in Christs presence, and be in his sight. *Peter* saith here: *Master it is good for us to remain where we are*; and why? because Christ was there, and because he was ravished with his glory. So those who are of his little flocke shall alwaies enjoy his presence, and see his face.

Eighthly, it is good for a man to be a religious member of the Church, because then he shall enjoy the society of the Saints: *Peter* shewed the delight he had in the company of *Moses*, and *Elias*, by his desire to make Tabernacles for them; and great is the comfort that the Children of God find in the society one of another; but the joy they shall have in the fellowship of the Saints in Heaven passeth knowledge, and exceedeth expression.

Ninthly, it is good for a man to be a member of the spirituall Church, because then he will not regard, nor inordinately love the world: *Peter* forgets the world, and all the pleasures and delights thereof; saying Master it is good for us *to be here*: and those whose hearts are ravished, and enflamed with the love of God, and who are assured of a portion in the Kingdome of Heaven, doe lightly regard the things of this world.

Tenthly, it is good for a man to be in the fold of the true Church, because then hee will die the more confidently and cheerfully; whereas on the contrary the remembrance of death is bitter to of those who are without the wall of the Church.

Lastly, it is very good for a man to be in the Church Militant, because great shall his reward and glory be in the Church Triumphant: but of this we spake before, *Chap.* 16. 26. And thus we see that it is good for us to be here, *viz.* in Religion, and the true Church.

§. 2. *Let us make three Tabernacles.* *Sect.* 2.

The Papists say, that the Pope cannot erre, we deny this, and prove the contrary by this Argument. If *Peter* may erre, yea did erre, then the Pope (which they say is his successor) cannot be exempted from erring, but is subject to erre. *Argum.*

But *Peter* erred; therefore the Pope may.

That *Peter* erred, St. *Hierome* proves from this place, and that

First, because he was contented and sufficiently satisfied in the contemplation of Christs humanity: whereas blessednesse is essentially placed in the contemplation of his Divinity, which St. *Peter* then saw not.

Secondly, because he sought and desired a man-

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200 sion on earth, whereas he should have desired a heavenly mansion; according to that of the Apostle, we have here no abiding City, but we seek one which is to come.

Thirdly, *Peter* erred because he was unmindfull of the rest of the Apostles, whereas he should have wished them the enjoyment of the society of their Saviour, as well as himself: but contrarily he saith, *Master it is good to be here*, although there be but a fourth part of thy Disciples with thee.

Sect. 3. §. 3. *One for thee, one for Moses, and one for Elias.*

Quest. Whether do the blessed soules being separated from the bodies know one another? Or whether shall the Saints know one another in Heaven?

Answ. That they shall, appeares by these reasons; namely,

First, *Adam* in his estate of integrity knew *Eve* as soon as he saw her, *Genes.* 2. 23. Therefore in heaven much more shall the Saints know one another, because their knowledge is there more perfect (in degrees) then *Adams* was in Paradise.

Secondly, because *Peter* here having but a taste of the glorious estate, and condition of the Saints in Heaven, knows *Moses* and *Elias*: and therefore those who are perfectly glorified shall much more know one another.

Thirdly, the Saints in Heaven shall mutually love one another, with a true, and perfect love: and therefore also shall know one another. A man may love things which he never saw, but scarcely things which he never knew.

Fourthly, those who are in Hell, are endued with such a knowledge, that they can know this or that man: *Dives* being in Hell, sees, (that is knows) *Lazarus* in *Abrahams* bosome: and this knowledge is given them for an augmentation of their torment. And therefore much more the elect and blessed Spirits know one another, because that addes unto their happinesse, and helpes to make it compleat.

Fifthly, the near Relation the Saints have one unto another helps to convince this truth: For what are they? They are all Children of one father, all Servants of one Master; all members of one body: and therefore undoubtedly they shall all know one another.

Sixthly, but yet no carnall thoughts, or imaginations must be had, either concerning the knowledge, or the love of the Saints in Heaven: as though a man should know his wife, or Children, or friends better then others, or love them better then others: for this conceit savours of the flesh, *and flesh and blood cannot inherit the Kingdome of Heaven*, all things there being spirituall: for as there shall be a new Heaven, and a new earth; so also there shall be new men, and new affections, and new loves which shal be perfect, and without any dregs.

Verse 5. Vers. 5. *While he yet spake, behold a bright Cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased: hear him.*

§. 1. *And behold a voice came from Heaven:* *Sect.* 1.

It is not unworthy our Observation, to mark, That God revealed himself to his servants, foure manner of wayes, to wit,

First, by the gift of Prophesie.
Secondly, by ordinary inspiration of the Holy Spirit.
Thirdly, by *Urim*, and *Thummim*, light and perfection.
} Now of these three we have to treat of elsewhere.

Fourthly, by *Bath-col, per filiam vocis* by a little small voice, or an eccho, whereby he answered his servants: *Iob* cals this *vox in silentio, Iob.* 4. 16. *a silent voyce*, And thus God revealed himselfe, to these three Apostles in this place: for *There came a voice from Heaven. Syrus, filia vocis, The Daughter of a speech.*

§. 2. *This is my beloved Son, in whom I am well pleased.* *Sect.* 2.

Quest. What necessity was there now of this voice unto these, who already beleeved that Jesus was the Son of God, and most dear unto his Father? It was more needfull to have been heard in Jerusalem, by the Priests, Scribes, and Pharisees, who did not beleeve it, but rather contemned and despitefully used him?

Answ. 1. First, it was requisite and necessary, that these Disciples should hear this voice, that this faith which they were to confesse, might be confirmed unto them, by the Revelation and voice of the Father. These Apostles were to be Christs chief witnesses, and were indeed the three chief Apostles; and therefore it was not without need that they should hear this voice, both for their own further confirmation in faith, and for the edification and corroboration of the rest of the Apostles, and other faithfull men and women, 2. *Peter.* 1. 17, 18.

Answ. 2. Secondly, it is requisite that these Apostles should hear this voice, because although they beleeved Christ to be the Son of God, yet they did not perfectly obey him in all things, as is evident by their forsaking of him and leaving him in the time of his suffering: and therefore they hear a double voice, to wit,

I. *This is my beloved Sonne*: and this was for the strengthening of their faith,

II. *Hear him*: and this was for the corroborating of their obedience.

Vers. 9. VERS. 9. *And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead.*

Ques. Why did Christ forbid the publication of his *Transfiguration* until his *Resurrection*.

Answ. 1. First, to teach us, to hide our own excellency, so long as we live: that is, if God have endued us with singular gifts and graces, we must not hold

hold them forth, through pride or for the applause of men, but rather (as it were) conceal them, that none may judge us to be proud of any thing in us, or highly conceited of our selves.

Answ. 2. Secondly, Christ would not have it yet discovered, lest for the greatnesse and wonderfulnesse of the thing, it should not have been beleeved: and therefore they must not divulge it, untill as wonderfull a thing as this is known unto many; namely, that by his own power he conquered death, and rose from the grave.

Vers. 10, 11, 12, 13. *And his Disciples, asked him saying. Why then say the Scribes, that Elias must first come? And Jesus answered, and said unto them, Elias truly shall first come, and restore all things: But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the Disciples understood that he spake unto them, of John the Baptist.*

Vers. 10, 11, 12, 13.

We must here observe: That the Jewes expect *Elias Tishbites*, to be the forerunner of Christ: and they have a Proverbe when they cannot resolve any hard question to their Schollers; *Tishbi solvet nodos, & quæstiones, (Talmud.) When Elias Tishbites shall come,* he will resolve all doubts, and questions: But this will be, as we say, *Ad Græcas calendas.*

For *Elias* is come already, and they have done to him what they please.

Object: Not onely Jews, but some Christians also hold that *Elias* is not yet come; and amongst many, *Christopher Castrus* the Iesuite, on *Malach.* 4. 8. concludeth it, because it was the voice of the Jews, and the expectation of the Scribes and Pharisees who said that *Elias* should come before Christs glorious appearing.

Answ. 1. First, the Jews did expect the comming of their *Messias*, to be glorious in all worldly Pomp; and therefore it follows not: They expected the comming of *Elias*; Therefore he must come.

Answ. 2. Secondly, our Saviour indeed saith here *Elias* truly shal first come, *and restore al things*, but though these words were spoken after *John* th *Baptist* was beheaded, yet Christ meaneth not that *Elias* shall come corporally: but in answering his Disciples he propoundeth the objection of the Jews, which they before alleadged more briefly, and speaketh according to their opinion: *Elias indeed shall come*; and then in the verse following he saith unto his Disciples thus in effect, by way of correction, whatsoever the Scribes say or affirm concerning *Elias* his bodily comming; is not literally to be understood; but I say unto you, that *Elias is come already.* And what he saith to his Disciples here, he saith to the people. *Matth.* 11. 14. *If ye will receive it, this is Elias which was for to come.* He foreknew that some would not beleeve him; and therefore he said if ye *will receive it, this is Elias*: this *John* (who then did live) is *Elias* not which shall come (for this is the exposition of the Jews) but this *John* is that *Elias*, which was to come, and now is come; and the propheſie fulfilled Doctor *Kellet Miscel. lib.* 3. *Cap.* 1. *pag.* 177.

Vers. 17. *Then Jesus answered, and said: O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you: bring him hither to me.*

Verse 17.

§. 1. *O faithlesse generation.* *Sect.* 1.

Quest. What faith was this which Christ desired in his Disciples, and for the want whereof he upbraids them? For if this faith were the faith of Miracles, then Christ seems to be to blame, to be angry for the want of this faith in any, seeing neither every beleever hath this faith, nor is it necessary that they should have it. Again, if this faith which Christ desires be the justifying faith, then he seems to be no lesse to blame, because he requires of them who have justifying faith, that they beleeve those things which are not contained in the Object of a justifying faith namely miraculous effects; as to cast out Devils, and the like.

Answ. 1. First, hereunto we answer, that faith in generall, is a firm, sure, and constant assent of the mind, which we give unto God speaking unto us in his word.

Answ. 2. Secondly, the word of God doth either, *Declare*, and *Shew*, or *Promise*; and hence ariseth a distinction of faith, for we either beleeve God when he sheweth any thing unto us, or when he promiseth any thing unto us.

I. We beleeve those things which God declares and shews unto us, whether by-past or to come, as, that the world was created, and that there shall be a day of judgment.

Secondly we beleeve those things which God promises, and this God requires of him to whom the promise is made, that he beleeve that the thing promised shall be made good unto him.

Answ. 3. Thirdly, the divine promises of God made in the word, are either;

I. Speciall; and these are such as are made to some certain persons, Or

II. Generall, which are made unto all.

First, sometimes God makes some speciall promises to some particular persons; as he promised to his Apostles, that they should be able to cast out Devils, if they would but beleeve.

Secondly, sometimes God makes some generall promises unto all, and thus he promiseth life eternall unto all men if they will but beleeve, *John.* 5. 9 unto 16.

Answ. 4. Fourthly, that faith which is exhibited to a speciall promise, and that which is given to a generall, agree in this: that as; that which is promised generally comes to passe if it be beleeved, and comes not to passe if it be not beleeved; because if such promises be not credited, God is made a Lyar, as much in man lyes; and therefore justly he refuseth to do what he promised, the condition on mans part not being fulfilled; So, as often, as that which is specially promised is beleeved, it comes to passe, according to the promise made, but if the promise be not beleeved, it comes not to passe.

202

Fifthly, theſe things premiſed we anſwer thus to the Queſtion: The Queſtion was, in what credulity our Saviour upbraids, and taxes both in his Diſciples, and the Jews; or why he twits and reproacheth them both for want of faith? And the Anſwer is becauſe neither the one nor the other beleeved his word.

I. Chriſt had given power to his Apoſtles to caſt out Devils, but they beleeve not this word of their Maſters, becauſe if they had beleeved it, they ſhould then have caſt out all unclean Spirits.

II. Chriſt had openly profeſſed to the Jews, that he was the promiſed *Meſſias*, and the Son of God, and therefore had power to caſt out Devils, and to work Miracles, and to give health and ſalvation to all thoſe who would beleeve in him, but they doubted of this, and would not credit it; and therefore both Diſciples and Jews, are here juſtly taxed, and called a faithleſſe generation.

Sect. 2. §. 2. *And perverſe generation.*

Our Saviour by this exprobration of his Diſciples, and the Jews, would teach us what all men are unteill they be truely converted, and turned unto God: namely, faithleſſe, and perverſe: From whence two Queſtions will ariſe.

Queſt. 1. What names are given by Chriſt unto natural men, or all men before their converſion?

Anſw. The appellations given unto them by Chriſt are many; and therefore I but only name them. The naturall, and unregenerate man is called

1. Firſt, an evill man, *Luke* 6. *The evil man out of the evill treaſure of his heart. &c.*

2. Secondly, fleſh; *John* 3. *That which is borne of the fleſh, is fleſh. &c.*

3. Thirdly, fleſh and blood: *Matth.* 16. *Fleſh and blood hath not revealed this unto thee &c.*

4. Fourthly, the world: *John* 1. The world knew him not.

5. Fifthly, terrene, and earthly: *John* 3. *He which is of the earth is earthly, and ſpeaketh of the earth.*

6. Sixthly, the Children of this world. *Luke* 16. *The Children of this world are wiſer. &c.*

7. Seventhly, *a wicked, and adulterous generation*, *Matth.* 12.

8. Eighthly, *a faithleſſe and perverſe generation:* in this place.

9. Ninthly, a *generation of vipers*, *Matthew* 12. and 3.

10. Tenthly, *corrupt and rotten Trees*, *Matth.* 7. 18. 19.

11. Eleventhly, *the Children of that evill one, the Devill: Matth.* 13. and *John* 8.

12. Twelfthly, *ſtony, and thorny fields*, *Mat.* 13.

13. Thirteenthly, *loſt ſheep*, *Matth.* 15. *Luke* 15. and a *loſt groate*, *Luke* 15.

14. Again, *Prodigall Children*, *Luke* 15.

15. Again evill ſervants. *Matthew* 18. and *unprofitable ſervants*, *Matth.* 25.

16. Againe, *Vnjuſt Stewards*, *Luke* 16.

17. Againe, *fooliſh Virgins*, *Matth.* 25. and *fooliſh men*, *Matth* 7.

18. Againe, *Idle Servants*, *Matth.* 20.

19. Againe, *Men that ſit in darkeneſſe, and in the ſhadow of death*, *Matth.* 4. *Luke* 1.

20. Again, *Plants not planted of the Father*, *Mat.* 15.

21. Againe; they are called *Workers of Iniquitie*, *Matth.* 7. And

22. Laſtly, *dead men; let the dead bury their dead*, *Matth.* 9. And thus by theſe names we may learn what wee are by nature; that ſo loathing our ſelves, and deteſting our preſent condition, wee may flee unto Chriſt for freedome from it.

What are the properties of naturall, and unregenerate men? *Queſt.* 2.

Firſt, they want originall righteouſneſſe, having loſt it by *Adams* fall. *Anſw.* 1.

Secondly, inſtead of that originall righteouſneſſe, which was in them at firſt, they have ourrighteouſneſſe, and originall corruption, or ſin in all their parts, working that which is contrary to the will, and word of God, both in the internall motions of their mind, and will, and in their externall members, *Matth.* 7. and 12. and *John* 8. *Anſw.* 2

Thirdly, they are the ſlaves of Sathan, *Mat.* 12 *John* 8. and 12. and 14. *Anſw.* 3.

Fourthly, they are guilty, both of the wrath of God, and of corporall puniſhment, and of eternall death, *John* 3. *Luke* 13. and 16. and *John* 8. *Anſw.* 4.

VERS. 18, 19, 20, 21. *And Jeſus rebuked the Devill, and hee departed out of him; and the child was cured from that very houre: Then came the Diſciples to Jeſus apart, and ſaid, why could not wee caſt him out: And Jeſus ſaid unto them, becauſe of your unbeliefe: for verely I ſay unto you, if yee have faith as a graine of muſtard ſeed, yee ſhall ſay unto this Mountaine; remove hence to yonder place; and it ſhall remove, and nothing ſhall be unpoſſible unto you. Howbeit, this kind goeth not out, but by faſting, and prayer.* *Verſ.* 18, 19, 20, 21.

I have ſpoken ſomething already, for the ſatisfaction of the vulgar Reader, concerning the weapons againſt Sathan, and the power which ſome wicked men may have over him, and the meanes, and wayes, both wicked, and warrantable, by which he is, or may be caſt out, and diſpoſſeſſed [*Chap.* 4. 4. §. 1. *qu.* 1, 2. and *Chap.* 7. 22. §. 3. *qu.* 1, 2, 3. and *Chap.* 8. 16. *qu.* 1, 2. and *verſe* 28. §. 1, 2. and *Chap.* 12. 22. §. 2.]

Our Saviour here, ſaying; *If yee have faith, yee may remove Mountaines*, may move this queſtion. *Queſt.* 2.

Whether the Apoſtles, or any other did ever remove Mountaines?

Firſt, certainly the Apoſtles would have removed Mountaines, if they would; becauſe Chriſts words are true, and they had a particular perſwaſion, through faith, to effect this, or that miraculous thing. *Anſw.* 1.

Secondly, others farre inferiour to the Apoſtles in faith, and holineſſe, have removed Mountaines

taines (as followes by and by) and therefore no doubt, but they could have done so also, if need had required.

Answ. 3. Thirdly, many things; yea, many great things certainely were done by the Apostles, which are not recorded: and therfore we know not, but they may have removed Mountaines, although no such thing be upon record.

Answ. 4. Fourthly, greater things then these were done by the Apostles, and are recorded to have beene done by them; [as to restore the dead to life, for to call backe a soule to the body, is more then to remove a Mountaine] and therefore if they did not remove mountaines, yet without doubt, they could have done.

Answ. 5. Fifthly, *Eusebius* (*Eccles. hist. lib. 7. cap.* 5.) relates; that one *Gregory*, a Bishop of *Neocesarea*; [when there was need to build a Church in a certain place, being too narrow, by reason of a great River on the one side, and a mighty high Rock on the other] by continuing there all night in fasting, and prayer, prevailed with the Lord so, that in the morning the Rock was removed so farre off, that there was space enough left to build, according to their desire. And *Faber* saith, that hee read in the Historie of the Tartars, of a certain holy man, who when the Tartarians mocked the Christians with this; That their Master promised them, that if they had faith, they should remove Mountaines; as if this were most absurdly spoken, obtained by prayer the removall of a certain Mountaine there, thus stopping their mouthes.

Answ. 6. Sixthly, by this removing of Mountaines is meant the effecting of most difficult things in generall, and even of removing such huge masses of earth in particular, when God will for his own glory.

Answ. 7. Seventhly, we must observe, that there are three sorts of faith mentioned in the Scriptures: namely,

I. An historicall faith, whereby all things are beleeved to be so, as they are propounded in the Scripture; and this faith is common, both to the wicked, and righteous, *Iames* 2.

II. A justifying faith, whereby a man beleeves the promises of God, and apprehends the mercy and grace of God in Christ, applying it unto himselfe: and this faith is peculiar to the righteous, and not communicable unto the wicked.

III. A miraculous faith, whereby a man firmly beleeves, that nothing is impossible unto God (no not to remove Mountaines) and withall his mind is driven, and moved, by some motions, and blasts of the spirit, to effect some great, and wonderfull thing; and this faith is neither peculiar to the righteous, nor to the wicked, but common to both. For the understanding whereof, observe.

First, this miraculous faith is peculiar (I conceive) to Christians; that is, to the outward visible Church, and cannot be in one, who is not of the Church.

Secondly, this miraculous faith, is not common to all Christians; or unto every particular member of the Church; whether wicked, or righteous, but is peculiar unto some onely. 203

Thirdly, as this faith is not common to all the wicked in the Church, so neither to all the righteous: and herein it differs from justifying faith; for this is given to all the righteous, but not that.

Fourthly, as this faith of Miracles belongs not unto all Christians, so neither unto all times, or ages of the Church; but is proper unto some persons only in the Church, and unto some ages of the Church, 1 *Cor.* 12. 9.

Fifthly, this miraculous faith can save none; because it is given to the wicked, as well as to the righteous; and because it doth not change the heart, and affections; and because it may bee without love. And this is that faith, which our Saviour in this place speakes of.

Our Saviour in saying here, that unclean spirits are not cast out, but by fasting, and prayer, may move these two questions, which follow.

How may men be delivered out of the snares of Sathan, that are taken captive by him? *Quest.* 3.

By two wayes are unclean spirits cast out: namely,

First, by the extraordinary gift, and faith of miracles, which though it continued some ages after the Apostles, till the Gospel was universally planted; yet wee hold it generally to be ceased now. *Answ.*

Secondly, by the ordinary means of fasting, and prayer, which our Saviour prescribeth in this place. By which means we doubt not, but even in these dayes, when it pleaseth God, Satan is chased from the possession of Christs members. We have an example hereof in *Luther*, who by these means, was a means to free a young man from the Devils power. The Historie is this: A young man (as is credibly reported) having bound himselfe by obligation to the Devill, and sealed the bond, and subscribed it with his blood to give him his soule; so hee would satisfie his desire, and wish, with money, grew in short time to great wealth: Now the matter being disclosed with much adoe to *Luther*, hee calleth the Congregation together, and joyneth in praier for this young man; and as they prayed, the obligation was cast in at the window. For *p.* 864.

What are the benefits of fasting, that our Saviour conjoynes it here, with this powerfull, and prevalent means of prayer? *Quest.* 4.

The benefits of fasting are great; namely *Answ.*

First, hee that fasteth much, hath not such need of worldly things, and so is more free from covetousnesse, and more enclined to mercy. And

Secondly, he is made more light, and watchfull in prayer, and not sluggish, and drowzie, and so in prayer becomes most powerfull against the Devill.

Thirdly, hee that fasteth, and prayeth, hath two wings, whereby hee fleeth more swiftly, then the very wind.

VERS. 24, 25, 26, 27. *And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute:* *Vers.* 24. 25, 26, 27.

204 *Hee ſaith, yes. And when hee was come into the houſe, Ieſus prevented him, ſaying, what thinkeſt thou Simon? Of whom do the Kings of the earth take cuſtome, or tribute, of their owne children, or of ſtrangers? Peter ſaith unto him, of ſtrangers. Ieſus ſaith unto him, then are the children free. Notwithſtanding, leſt we ſhould offend them, goe thou to the ſea, and caſt an hooke, and take up the fiſh that firſt commeth up; and when thou haſt opened his mouth, thou ſhalt finde a peece of money: that take, and give unto them for me, and thee.*

Sect. 2. §. 2. *They that received tribute money.*

The word in the originall is Δίδραχμον, *Didrachmum*, wee Engliſh it *Tribute money*: The Syriak readeth *Duo zuzim*; now that coin which was termed *Zuz* by the Hebrewes, was anſwerable to the Roman *Denarius*, whence it appeareth that it valued of ours, 7 s. 3 d. *fifteen pence.*

Queſt. *Moſes* ſaith, *Exod.* 30. 13. *The halfe ſhekel ſhall be an offring to the Lord:* how then came it to paſſe, that this halfe ſhekel was paid to the Roman Emperours?

Anſw. 1. Firſt, ſome are of opinion, that the poll money, which is called Δίδραχμα, in this verſe, and the other called Δηνάριον, the peny, *Matth.* 22. 19. were not all one: for this was impoſed as tribute, by way of conqueſt, upon the Iews, according to their ſubſtance; the other they uſed to pay by the poll to the Temple; which the Romans alſo uſurped to themſelves, and diverted it from the originall uſe. *Viller. Annot. Matth.* 22. 19. But of this more afterwards, *Chap.* 22. 19.

Anſw. 2. Secondly, *Ioſephus* ſaith, that *Veſpaſian* enjoyned the Iews, yeerly to bring *binas drachmas*, two drachma's into the Capitoll. And *Iunius* thinks, that there were two kind of the coine, called *Denarius*, the one of the Sanctuary, which was double to the common, and equivalent to the didrachma, or halfe ſicle; and by this the Prieſts accounted, and the Publicans, and Toll-gatherers by the other. But *Denarius* being a latine name, and part of the tribute, which they paid to the Romans, and conſequently, a civill, and prophane payment; it is not like that it was reckoned after the account of the Sanctuary.

Anſw. 3. Thirdly, neither was this *Denarius* the ſame, with the *Didrachma*, the halfe ſicle, mentioned in this place, for the *Denarius*, and Roman penny, is almoſt the ſame with the Grecians *Drachma*, the eight part of an ounce, and the fourth part of a ſicle, and the tenth part of the French Crown; that is, three ſhillings ſix pence French: *Budeus*; and about ſix pence halfe peny ſterling, or thereabouts: it was as much as an old Groat, when eight Groats made an ounce.

Anſw. 4. Fourthly, this therefore is moſt likely (ſaith Doctor *Willet* upon *Exod.* 30. 13. *qu.* 20.) that both in this place, and alſo *Chap.* 22. 19. mention is made of tribute, or poll-money, as the Syrian Interpreter cals it *Argenium Capitationis*, *head or pol-mony Mark* 12. 14. But *Beza* ſaith, that in his ancient Greeke Copie, in ſtead of Κῆνσον, tribute, hee found ἐν κεφαλαίῳ, head money, in that place of Saint *Mark*.

Sect. 2. §. 2. *Come unto Peter.*

Theſe words are urged by *Caniſius*, to prove the Primacie of *Peter*, becauſe the Receivers of cuſtome come unto him. Obſerv.

Firſt, among the twelve Apoſtles, *Peter* (wee grant) had a three-fold priviledge, or prerogative; as namely, Anſw. 1.

I. Of authority: now by the priviledge of authority, I mean a preheminence, in regard of eſtimation, whereby hee was had in reverence above the reſt of the twelve Apoſtles; for *Cephas*, with *Iames* and *Iohn*, are called Pillars, and ſeemed to be great, *Gal.* 2. 6. 9.

II. Hee had the prerogative, and preheminence of Primacie, becauſe he was the firſt named, as the fore-man of the Queſt, *Matth.* 10. 2.

III. Hee had the priviledge of principality among the twelve, becauſe in regard of the meaſure of grace, hee excelled the reſt; for when Chriſt asked his Diſciples, whom they ſaid hee was; *Peter* as being of greateſt ability, and zeal, anſwered for them all, *Matth.* 16. 16. I uſe this clauſe, *among the twelve*, becauſe *Paul* excelled *Peter*, every way in learning, zeal, and underſtanding, as farre as *Peter* excelled the reſt.

Secondly, but wee deny, that *Peter* was the Prince of the Apoſtles, or the Monarch of the Church. I enlarge not this, becauſe wee have proved it ſufficiently before, *Chap.* 10. 2. §. 2. and alſo have much further to cleare it afterwards. Anſw. 2.

§. 3. *Of whom doe the Kings of the earth take cuſtome, or tribute?* Sect. 3.

How came it to paſſe, that this halfe ſhekel, or *Didrachma* (which at firſt was ordained to bee paid, as an offering to the Lord, *Exod.* 30. 13.) was paid by Chriſt, and others for tribute, unto the Roman Emperours? Queſt.

It ſo pleaſed God, that this portion which was firſt ſet apart, for the uſe of the Temple, was uſurped by the Roman Emperours, and turned to a civill uſe: and that. Anſw.

Firſt, becauſe *Dei jugum excuſſerant*, they had caſt off the Lords yoke, the Lord departed from his right, and delivered them over unto hand Lords, *Calvin.* And

Secondly, becauſe they gave but with a grudging mind to the Temple, they are now turned over unto others; for ſo it falleth out often, that *Quod Deo denegamus & hoſtis eripitur*, what we deny unto God, the enemy taketh away. *Gelaſ.* in *Exod.* And

Thirdly, becauſe by the comming of Chriſt, the externall worſhip preſcribed by *Moſes*, was to be aboliſhed, God would have this penſion taken away from the Temple, whereby it was maintained. *Sinler. ſ Exod.* 30. 13. And

Fourthly, although our Saviour did pay this tribute, yet did hee not thereby approve the unjuſt exactions, and impoſitions of the Romans; but giveth (for, or in the doing of it this reaſon) *leſt wee ſhould offend*, that is, *Ne ſuſpicionem illi demus*, &c. leſt wee ſhould give them occaſion of ſuſpicion, as though wee ſhould be ſeditious, or diſturbe the Kingdome, [h]. Chriſt therefore by his example teacheth the people, not to move any [ſ]. tumult

[h] *Muſcul.*

tumult, or ſedition, about their tribute, as they had before time, but willingly ſubmit themſelvs to that yoke, which for their ſinnes was laid upon them.

Sect. 4. §. 4. *Then are the children free.*

Object. 1. Theſe words are objected by *Sampſons* Foxes, the Anabaptiſts, and the Papiſts, whoſe heads are diametrally oppoſite, but in their tailes they carry fire-brands, for the deſtruction of Proteſtants, and the truth which they profeſſe.

Anſw. The Anabaptiſts object this place againſt Chriſtian Magiſtrates, and Governors thus: Chriſt here ſaith, that the Kings ſonnes are free from tribute; and therefore, ſo are alſo the ſonnes of God from ſubjection unto any, but only Chriſt.

Chriſt ſpeaketh this of himſelfe, who by his birth was Heir to the Crown, and Kingdom of the Iews; and therefore by right was to pay none; neither did, but for avoiding of offence only (as Mr. *Perkins* thinks, although ſome others thinke otherwiſe, as followes in the next queſtion:) wherefore this place ſerves not at all, for freeing of others from obedience to the civil Magiſtrate, or any Chriſtian Governors.

Object. 2. The Papiſts object theſe words, to prove; that the goods of the Clergie, both ſecular, and Eccleſiaſticall, are, and ought to be exempted from paying of tribute to Princes: ſome of them reaſon thus, out of theſe words, Chriſt ſaith to *Peter, What thinkeſt thou, Simon? of whom do the Kings of the Nations receive tribute, of their own, or of ſtrangers? Simon anſwered, of ſtrangers: the Lord ſaid, then are the children free.* But Clergy-men are the children of the kingdom, therefore they ought to be free. Thus reaſoneth *Marſilius de Padua*, and the Rhemiſts, *Mat.* 17. *ſect.* 8. *Bellarmine* reaſoneth thus, The children of Kings, with their families, are exempted from paying of Tribute, *Mat.* 17. 26. but the Clergy properly belongs unto the family of Chriſt; and therefore they are exempt from tribute.

Anſw. 1. Firſt, here is a groſſe abſurdity committed on all hands; for they teach, and hold that the Clergie have not this liberty, and immunity from paying of tribute, by the Law, or word of God, but by the grant of Princes themſelves (*Rhemiſt. Annot. Rom.* 13. 5. 5. & *Bellarm. de Clericis cap.* 28.) and yet they go about (againſt themſelves, and their own aſſertion) to prove this Tenet from Scripture.

Anſw. 2 Secondly, to *Marſilius* his Argument, *Bellarmine* himſelf gives a double anſwer, *viz.*

I. That by this reaſon, all Chriſtians, as well as Clerks, ſhould be exempted from tribute; becauſe they are all the ſons of God, being born anew in Baptiſme.

II. Chriſt ſpeaketh onely of himſelf; that as Kings children are freed from tribute, ſo much more he (who is the ſon and heir apparent of the King of kings) ſhould be exempted from all temporall tribute.

Anſw. 3. Thirdly, Chriſt ſtandeth not upon any ſuch privilege, as he might juſtly allege; but notwithſtanding leſt he ſhould offend, yieldeth to pay tribute: therefore by the words of our Saviour, it is ſcandalous and offenſive for any to plead privilege in denying Tribute to Princes: and thus anſwers D. *Willet*, *Synopſ. pag.* 166. But D^r *Ameſius* (*Bell. enerv. tom.* 2. *p* 147.) affirms (and that with reaſon) that Chriſt himſelf, as he was ſubject to the Law, was bound to pay this Tribute, and Cuſtome-mony: and therfore (as *Cajetan* wel obſerves) if he had not done it, he had given an active, not a paſſive offence. *Ne ſcandalizemus, dicit, non ne ſcandalizentur*, v. 27. He doth not ſay, We will pay, leſt they ſhould be offended; but leſt we ſhould offend: as though (in regard of his ſubjection to the Law, whereunto he was made ſubject for us) he had offended if he had not paid: although true it is, that as he was conſidered as the Son of God, he was not bound unto any ſuch payments, being ſuperiour unto all Kings, and the greateſt earthly Monarchs but onely his ſubſtitutes or deputies. Now howſoever we conſider Chriſt, whether ſimply, as God, (and ſo ſubordinate unto none) or as man (and ſo made ſubject to the Law:) yet this act, or theſe words of his, will exempt none from paying of Tribute to Princes; for that which Chriſt did as God, is no preſident for mortall men to imitate (neither are the Papiſts ſo impudent as to avouch it:) and as man we ſee he paid Tribute, and was ſo to do: and therefore untill the Popiſh Clergy be Gods, and not men, they cannot be exempted from theſe Cuſtomes and Tributes by our Saviours words.

Anſw. 4: Fourthly, learned *Cameron* anſwers here, that the producing of this place, for the confirming of this Popiſh Tenet, is *nihil ad rhombum*, nothing at all to the purpoſe: becauſe the Tribute which is here required of Chriſt, and payed by him, was not that which belonged unto the Magiſtrate, but (which by the preſcript of the Ceremoniall Law) was to be paid for the uſe of the Sanctuary. And therefore, this is no ground for non-payment of Tribute to Princes. His grounds and Arguments are ſolide, and convincing, but I ſet them not down, becauſe they are ſomething large. See *Cameron, Myrothec Evang. in Mat.* 17 24 *pag.* 54, 55, 56.

Anſw. 5: Fifthly, *Sed dato, non conceſſo*; but ſuppoſe we ſhould grant this (which we muſt not) that the holy Ghoſt in this place ſpeaks of that Tribute which was paid to the Magiſtrate, and that Chriſt exempted both himſelf and his Diſciples from it, ſo long as he was with them in the earth: yet it follows not hence, that this immunity and privilege belongs unto the Apoſtles ſucceſſours. For

I. Although Chriſt were free from the payment of theſe Taxations, and Toll, and Tributes to the Magiſtrate; yet it follows not hence, that this privilege belongs unto the Miniſters of the Church, by right.

II. Although the Apoſtles of Chriſt were free from the payment of Tribute to Princes, ſo long as their Maſter lived with them; yet it doth not follow hence, that this privilege belongs to the Apoſtles ſucceſſors. If the Reader would ſee both theſe demonſtrated, and the Argument proſecuted,

206. ted, let him reade the forenamed Author. *Cameron, pag.* 57, 58.

Answ. 6. Sixthly, for fear we should want weapons, *Bellarmine* hath put a sword into our hands for the conquest of himself: and by the same reason that he confutes *Marsilius*, is himself confuted. By *Marsilius* Argument, all the faithfull (saith *Bellarmine*) are exempted from paying of Tribute to the Magistrate: And why? *Because they are all Gods sons.* By *Bellarmines* Argument (say I) all the faithfull are exempted from paying of Tribute to Christian Princes, or others: And why? Because they are all Gods servants, and of his family, as well as the Clergy are. We of the Ministery are called Clerks, or Clergy-men, that is, Gods portion, or inheritance: now are not faithfull people so also? God, we know, is no respecter of persons, (*Acts* 10, 34.) and therefore he respects a faithfull sheep as much a faithfull shepherd, *Cæteris paribus.* But *Bellarmine* saith, that Ministers properly belong unto the family of Christ. Are faithfull people then retainers, or hangers on? are they not as properly of Gods family, as Ministers are? yea, doth not the Apostle *totidem verbis*, call them, and say of them, that *they are of the houshold of Faith*, *Gal.* 6. 10. and *of the houshold of God*, (*Ephes.* 2. 19.) and *fellow Citizens with the Saints.*

Sect. 5. §. 5. Liberi: *children are free.*

Quest. What freedom doth our Saviour here speak of?

Answ. There is a double liberty, namely,

First, spirituall: and thus all Christians are made free; because by Christ they are freed from the yoke of sin, and bondage of Satan: according to that of our Saviour, If the Son have made you free, then are you free indeed.

Secondly, corporall: and thus the faithfull are not freed from tribute, but bound to pay it, according to that of our Savior, *Give to Cæsar, those things which are Cæsars*; and of the Apostle, *Give tribute to whom tribute is due, and custome to whom custome longs.* And this is the answer of that ingenious, Papist *Carthusian* upon this place, who saith indefinitly, *Fideles tenentur ad tributa*, the faithfull are obliged to pay tribute unto Magistrates, neither excluding Clergy nor Laity; *Carthus. f. pag.* 147. *a. initio.*

§. 6. *Thou shalt finde a peece of money.* *Sect.* 6.

The word here is Στατῆρα, *Stater*, which we English a piece of mony at large, but it contained precisely two Didrachma. For the tribute mony to be paid for each person, was Didrachmum, as is evident from verse 24. (And they that received Didrachma, came unto *Peter*, &c.) And this *Stater* was paid for two, namely, for Christ, and *Peter*, verse 27. and the value of it was about 2 s. 6 d. half a crown. For we must observe, that every person was taxed at two Drachma's, or Roman pence, which two pence made the Didrachma; that is, the double Groat, or half Sicle, which every one was set at: and two of those double Groats made but one *Stater*, which is usually translated, a piece of twenty pence; but it was a full Sicle, which was half an ounce, and consequently a third part more, namely (as was said) thirty pence; which *Peter* here payed for his Master, and himself.

§. 7. *That take, and give for me and thee.* *Sect.* 7.

We, against the Church of *Rome*, affirm, that *Argum.* the Clergy are liable to pay Tribute, Subsidies, and Taxes unto their Princes: and we prove it from this place, where our Saviour (as wee see) pays poll-mony; and *Rom.* 13. where *every soul is commanded to be subject to the higher powers*; and there, verse 5. *paying of Tribute* is made a part of subjection: the Argument therefore thus followeth, Clergy-men are subject to Princes, therfore they ought to pay tribute.

CHAPTER XVIII.

Verse 1. VERS. 1. *At the same time came the Disciples unto Iesus, saying, Who is the greatest in the kingdom of Heaven?*

Quest. WHy is the kingdom of God, and of Christ, here called *the kingdom of Heaven?*

Answ. 1. First, because the King of this kingdom, is not terrestriall, or from earth, but celestiall, from Heaven.

Answ. 2. Secondly, because the seat of this King, is not in earth, but in heaven, there he raigns, and from thence he manifests his justice and power.

Answ. 3. Thirdly, because the members of this kingdom, are the faithfull, who although in regard of their naturall condition, they are terrene, & animall, yet assoon as they are admitted into this kingdom, they are made celestiall and spirituall. For such as the King is, such he makes his subjects to be. And therefore, although the faithfull are conversant in the earth, yet they have their πολίτευμα, or conversation in Heaven.

Fourthly, because the certain seat of the Subjects of this kingdom, is no otherwhere than in Heaven: and therefore they are in the earth as strangers and pilgrims, and are accounted of the world as Aliens, and Forrainers. *Answ.* 4.

Fifthly, this kingdom of Christ is called Heavenly, by reason of the government thereof, which is altogether celestiall and spirituall. *Answ.* 5.

VERS. 3. *Verely, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.* *Vers.* 3.

Except ye become like little children.

In what sense doth Christ take *Children* in this place, and how many waies is the word *Childe* taken in Scripture? *Quest.*

First, we are called *Children* sometimes, when *Answ.* 1. we

we are humble, lowly, and poor of spirit, as in this verse.

Answ. 2. Secondly, we are called *Children* sometimes, when we are without vice, and malice; as 1 *Corinthians* 14. 20.

Answ. 3. Thirdly, sometimes we are called *Children*, as considered under the Law, *Gal.* 4. 1. and 1 *Cor.* 13. 11. *When I was a Child*, that is, When I was under the Law.

Answ. 4. Fourthly, we are called *Children* sometimes, because we are yet weak in grace, 1 *Cor.* 13. 11, 12.

Answ. 5. Fifthly, we are called *Children*, because like Children, we have always need to be fed with the word as with milk, 1 *Pet.* 2. 2.

Verse 7. VERS. 7. *Woe unto the world, because of offences, for it must needs be that offences come; but woe to that man, by whom the offence commeth.*

It is principally necessary that these words should be lively laid open, before the eyes, and deeply imprinted in the heart of all Christians in these daies, amongst whom nothing is more frequent, than giving and taking of offence: and therefore I will treat of them particularly, and something more largely than ordinary.

Sect. 1. §. 1. *Woe unto the world, because of offences.*

Quest. 1. What was the occasion of our Saviours uttering of these words, concerning *Scandals?*

Answ. 1. First, some say, these words have reference to chap. 17. verse the last, where our Saviour speaks of paying of tribute; as if he would say, ye must rather pay impositions and taxes, than give offence, because *Woe unto the world, by reason of offences.*

Answ. 2. Secondly, some say they were spoken, by reason of the Ambition of the Apostles; for they desire to know of Christ, *Who should be greatest in the kingdom of God?* verse 1. Whereupon our Saviour doth

I. Shew them, by the humility of Children, what their duty is, verse 2, 3, 4, 5. Then

II. He teacheth them, what it is, and how dangerous it is to offend one of these, verse 6. And

III. Then, and thereupon handleth the generall Doctrine of *Scandals*, and *Offences*.

Quest. 2. What is meant by the world, which is threatned here, by reason of *Scandals?*

Answ. Men are ordinarily divided into these two ranks, namely,

First, into the Church, and congregation of the Righteous. And

Secondly, into the Synagogue, and assembly of the wicked. And these are called *the World*, ordinarily and usually, because they are many. From whence we may learn,

Observ. That many are subject to this woe, that is threatned for *Scandals* and *Offences* of the world, and many in the world shall sorrow, and smart for the offences they give, *Hos.* 4. 3.

Quest. 3. How doth it appear, that the number of those who are scandalous and offensive in the world, are many, or that many give offence?

Answ. 1. First, it appears from the Author of these Scandals, the Devill, who is both strong, and crafty, and vigilant, and indefatigable (1 *Pet.* 5. 8.) and an enemy unto mankind: desiring the destruction and death of all, as God desires their salvation and life, 2 *Peter* 3. And therefore he prevails with, and against many.

Secondly, it appears also by his instruments, who are many: but principally these two *viz.*

I. Persons, or men: that is either

First, perverse, and obstinate, who hate all goodnesse and scandalize all good men. Or

Secondly, diabolical men, who like Sathan himself, labour to lead others unto Hell along with them, and tempt them to be as wicked as themselves: as though *Iuvat socios habuisse dolores*, it would be an ease unto them, to have co-partners in their misery. *Answ.* 2. Or

Thirdly, beastly and Swinish men, who for the satisfying of their lust, and unsatiable covetousnesse, care not what scandals, and offences they give. Or

Fourthly, ignorant men, who thinking evill good, and good evill, do therby frequently give offence to those, whose judgements are rightly informed.

II. Things are sometimes the Devils instrument to work Scandals, as well as persons *viz.*

First, the sweetnesse, delight, and pleasure, which is in that which is evill: And

Secondly, the difficulty of that which is good. The Devill lends men a glasse, wherein they see how easie sin is, and how hard the service of God is; how full of pleasure sin is, how painfull the service of God is, how delightfull and pleasing to flesh and blood the wayes of wickednesse are, and how tedious and irkesome to our corrupt nature the wayes of grace are; and the sight of these makes us more prone unto evill, and pulls us back from that which is good, and consequently makes us scandalous, and offensive to Christs little ones.

Thirdly, it is further evident that there are many in the world who give offence, and scandall to the Children of God; because as he than is strong, and mighty, and his instruments subtle, and many, so we naturally are weak, and prone, to choose the worst. *Answ.* 3.

§. 2. *For it must needs bee, or, it is necessary that offences should come.* *Sect.*

Why doth our Saviour here say, *I but it is necessary that offences should come?* *Quest.*

There is a double reason, or cause of the necessity hereof; namely, *Answ.*

First, in regard of the end, and thus Saint *Paul* saith; it is necessary that heresies must come, that the good may be known, 1 *Cor.* 11.

Secondly, offences are necessary in regard of the corruptions of the world; for the world is so corrupt and wicked that it is impossible, but offences should come; whence we learn, That the Gospel shall never be free from scandals, *Acts.* 28 22. and 1 *Corinth.* 4. 9 and 2 *Pet.* 2. 3. *Observ.*

Why will the Gospel bee alwaies subject to scandals? *Quest.* 2.

First, because men by nature are suspicious, and will imagine that there is in the servants of God hypocrisie, or pride, or unfitter respects, or secret *Answ.* 1.

ends;

208 ends, or the like, for which they scandalize them: as though it were indeed as they sinisterly imagine.

Answ. 2. Secondly the very Doctrine of the Gospell is hard; and therefore is offensive to the nature of man, who desires to walk in the way of ease, *Iohn* 6. 60. and 1 *Corinth.* 1. 16, 21.

Answ. 3. Thirdly, Sathan doth continually raise up some enemies or other; and therefore the Church in no age hath, or shall be free from some who therein shall give offence to Religion, and the Gospel of Christ; *Acts* 2. 13. and 4. 1. and 5, 17, 40. and 6. 11. and 1 *Cor.* 16. 9.

Quest. 3. What is here required of us?

Answ. 1 First, we must not wonder although the profession or professours of Religion be scandalized, yea, compassed about with calumnies: for Christ himself was calumniated, *Luke* 2, 34. and 12. 51. And the Primitive Church was reported to have sacrificed children, to have been *Nicolaitans*, with other wicked scandals, and slanders.

Answ. 2. Secondly, we must expect oppositions, that so wee may be armed the better against them: and that,

I. By a constant resolution, that no detractions, derisions, slanders nor reproaches, shall cause us to turn our feet out of the wayes of God. And

II. By circumspection, and watchfulnesse, *Ephes.* 5. 15.

Thirdly, we must take heed, that we be not offended with any thing that happens, or falls out, but avoid the Ordinary causes of offences, which are these, to wit,

I. Some are offended with Religion, because the persons of the Religious are despised. Read *Matth.* 13. 57. &c. *Mark* 6. 3. *Iohn* 7. 41, 47.

II. Some are offended with Religion, because the life of the Religious is somewhat popular, and not so strict, as they would have it. Thus some stumbled at Christ when they said: *Why doe the Disciples of Iohn, and of the Pharisees fast, but thy Disciples fast not?* *Matth.* 9. 11. *Iohn* 8. 48.

III. Some are offended with Religion, because the Religious are still subject to the crosse, and under the rod; *Matth.* 26. 31. and 1 *Corinthians* 15. 19.

IV. Some are offended even with the Doctrine of the Gospel, *Acts.* 28. 22. and 1 *Corinth.* 1. 23. And that either,

First, because the Gospell is preached: *Acts* 4. 2. and 13. 45. &c. Or

Secondly, because Christ publisheth, and proclaimeth himself to be the Son of God. *Iohn* 5. 18. Or

Answ. 3. Thirdly, because it seems absurd, that we should obtain life by Christs death, or be freed from death by him, who was taken captive of death, and subjected thereunto. Thus the Two Disciples were offended because of Christs death. *Luke* 24. And hence the Christians were made a mocking-stock of, by the Iews, because they beleeved in a crucified God, *Iohn* 6. 52. 60. Or

Fourthly, because Christ abrogated the Law of *Moses*, *Acts.* Or

Fifthly, because he gives salvation freely unto us, without any merit or work of ours. *Matth.* 19. 3. *Philip.* 3. 9. Or

Sixthly, some are offended, because Religion is too severe: and will not allow them sometimes to follow and fulfill the desires of their own hearts: Or

Seventhly, some are offended with Christ, because he is to liberall, and free, in reprehending of them, *Matthew* 15. 12. *Iohn* 8, 33, 45. Or

Eighthly, some are offended with the Gospell by reason of the many dissensions, and diversities of opinion amongst Christians: and this is the frequent Objection, and cavill of the Turks and Heretikes. Now these and all other causes of offence we should cautelously avoid, and let nothing make us stumble at Christ, or at Religion.

§. 3. *Vt Scandala, that offences should come.* *Sect.* 3.

The meaning of these words, *Woe be unto the world, by reason of offences*, is, woe bee unto the world because many scandals shall arise therein, and there shall be many offences, in the plurall number, *Scandala*; to teach us,

That many offences are to be expected in the world. *Observ.*

What is an *Offence*, or *Scandall*? *Quest.* 1.

Answ. 1. First, in generall the word is derived from the Greek word σκανδαλον, which comes ἀπὸ τοῦ σκάζειν, from halting, because a stumbling blocke being laid in the way, causeth a man to halt, and fall. Some say that σκανδαλον is the same with σκανδαλη-θρον, which signifies that crooked part of the trap, whereunto the bait is fastned, upon which the creature eating, and gnawing, puls the trap down upon it self. *Suidas.*

Answ. 2. Secondly, or the word *Scandall*, comes from the *Hebrew* word, or the *Syriacke*. For *Syrus* saith that *Machshola a Scandall, comes from Casal Impingo, to beat, knock, or dash against it*, Now the Hebrews say, that *Michshol a Scandall*, comes from the root *Casal* which signifies to offend: And therefore to scandalize and offend, doth signifie a giving occasion unto others to stumble, and fall, and hurt themselves.

Answ. 3. Thirdly, more particularly, this word *Scandall*, is taken three manner of wayes; to wit,

I. Sometimes for evill, losse, and an impediment: and thus it is frequently taken in the old Testament.

II. Sometimes it is taken for an offence against the conscience of our Brother, who is zealous for Gods glory. Thus the *Athenians* were an offence unto *Paul*, whose heart burned, and whose Spirit was troubled in him, when he saw their Idolatry, *Acts* 17. 16.

III. Sometimes it is taken for a tentation, whereby our Brother is drawn unto sinne. Now these two latter properly are Scandals, and offences, but not the 1st. The meaning therefore of the point is this, That so long as we live in the world, we shall heare, and see many things, which will

will offend us, if we be zealous for Gods glory, yea many things, whereby God is dishonoured, and Religion scandalized: yea we must expect temptations, and provocations from others unto evill, that so we may arme our selves against them and labour to prevent them.

Quest. 2. How many sorts of Scandals; or Offences are there?

Answ. There is a double offence, or Scandall; namely,

First, *Scandalum datum: an offence which is given: and* this Offence is either,

I. In the will of the Agent: and that whether it respect. First, a mans self that is, either

I. His gain, pleasure, or satisfaction: now this is understood of those who tempt others unto adultery, or drunkennesse, or murther, or lying, or theft, or perjury &c. Or

II. His pride; not caring who is offended: *Sic volo*, Thus I will doe, let others think what they will, I care not: Now these are blame-worthy, not so much because they look upon their brethren in envy, as because they doe not respect them in love: for we should bear that love unto our Brethren, that we should not offend them at all, if it lay in our power: for if we willingly offend these little ones, when we are left free, we are inexcuseable, and subject to the woe denounced in the Text. Or

Secondly, these voluntary offences respect our brethren; when men do those things which are offensive to the Children of God, and that out of envy, and for this end, that they may be offended. *Num.* 31.16.

Certainly none can be free from misery that thus giueth offence, our Saviour here denouncing a woe against such. And thus we see how this offence given is voluntary, or, in the will of the agent. Or

II. There is an Offence given, which consists in the nature of the action: and thus,

First, some things are offensive to a mans self. *Matth.* 5.30. *If thy hand offend thee &c.* but this is improperly, or at least, lesse properly called an *Offence.*

Secondly, some things are offensive to our brethren: and thus all publike sinnes are, 2 *Samuel* 12 14. Thus much may suffice for the understanding of *Scandulum datum, the Offence given.*

Secondly, there is *Scandalum acceptum, an offence which is taken,* but not *given*: and herein we have two things to observe: namely,

I. The description thereof *viz*, An offence taken, is when our brethren are offended with that which we do, without any fault in us at all: that is, when there is in us neither a will or desire to offend them, nor any direct depravity in our actions, wherewith they are offended.

II. Wee have to consider the Destribution of this offence taken, *viz.* it consists, either

First, in an indifferent, or adiaphorall action; which is two-fold; to wit, either

I. An action which is indifferent, and remains such; that is, when the thing is indifferent, of it selfe, and in its owne nature; and a man is neither compelled to doe it or not to doe it:

either { Any Publike Command. Or
by { Any private Necessitie.

Now here offences must by all means be avoided, and shunned by those, who desire to avoid this woe denounced in the Text. Reade *Mat.* 17. 27. *Rom.* 14. 15. and 1 *Cor.* 8. 9. 13. and 10. 29. &c.

Or,

II. There are actions which are indifferent in their owne nature, but are changed either by the command of the Magistrate, or by some great, or inevitable necessitie; and if a man bee offended with these actions, it is *Scandalum acceptum*, an offence taken, because the Agent, or doer thereof, doth it not voluntarily, but by a command from authority; and also because the action, or thing done, is not simply, or positively evill; but in its own nature indifferent; that is, a thing which may be done, or left undone, without sinne. Or,

Secondly, this Offence taken consists in a pious, and religious action; as when men are offended with Christ, and Religion, and the Gospell, as was shewed before, §. 2. Now these offences wee must not at all regard, nor shun, and avoid; but if men will bee offended with that which is good, and godly, let them bee offended, *Matth.* 16. 23. And thus we see the truth of the Observation, that many offences are to be expected in the world, by those who are faithfull in the service of the Lord.

§. 4. *But woe be to that man, by whom the offence commeth.* *Sect.* 2.

Our Saviour here denounceth a woe against those who offend; or are stumbling stones unto the children of God; *Woe be unto them*; that is, they shall perish for ever. Hence then wee may observe.

That offences, and scandals shall be the cause of eternall death; or, hee who offendeth the children of God, or causeth them to offend, shall perish eternally, without repentance. Or, in generall, both the offenders, and the causers of giving offence; both the seducers, and the seduced; both those who stumble, and they who lay the stumbling stone shall be punished, *Matthew* 5.29. *Observ.*

Wherein, or how doe they offend, who lay stumbling blocks before men? *Quest.* 1.

First, such offend, because they give occasion to the Adversaries to blaspheme: and here they are guilty who professe the truth, but do not live according to the truth; who have a forme of godlinesse in their words, but not the power thereof in their lives, 2 *Tim* 3.5. Wo be to such, who by their hypocrisie, and colour of Religion, give offence unto others. *Answ.* 1.

Secondly, such offend and sin, in laying of stones of offence before the feet of the faithfull: For a Scandall, or Offence, is either, *Answ.* 2.

I. A cause of evill, by precipitating, and casting head-long, that which is good. Or,

II. It is a confirmation of evill, by hardning

210 men in sin, and hindring them from conversion; for those who cause others to offend, are causes unto them both of doing that which is evill, and of leaving undone that which is good. And therefore wee must take heed of giving offence, or a *Scandalis datis*, for by that means wee are guilty of our brethrens sin, and smart, and their blood shall be required at our hands.

Object. 1. But some will object, that offences are necessary: It must needs be (saith our Saviour) that offences come.

Answ. It is true that offences must come, but wo unto them by whom they come. The Wolfe cannot change his nature, and yet hee is blamed for his cruelty: Neither *Iudas*, nor the Iews did any thing, but what was before determined; and yet they are blamed, and that justly; for the doing of it; because they did it willingly, and out of envie unto him.

Object. 2. But some object, and say againe: That wherewithall many good men are offended, was not done by me for that end, that they might be offended; and therefore it is *Scandalum acceptum, non datum*, an offence taken, but not given.

Answ. An offence is either

First, voluntarie; as

I. When Lawes are made directly against Religion. And

II. When men exhort, perswade, and tempt unto sin. Now these are the worst scandals. Or

Secondly, there are occasionall offences; and these are therefore condemned, because they are causes of evill; and if hee be threatned, and shal be punish'd, who is seduced; then much more he who is the Seducer. Now we must farther observe; that these occasionall Scandals are either,

I. In doctrin; as when men teach that which is Popish, Idolatrous, and supersticious; now woe be unto such blind, and wicked Leaders of the blind: for both themselvs, and those who are seduced, and mislead by them, shall perish, and fall into the Ditch. Or

II. In Practise, and that either

First, by exhortation; and that either,

I. *Docendo*, by teaching others to lye, steal, and the like; as parents often do their children, and Masters their servants, for their advantage, and filthy lucres sake. Or

II. *Alliciendo*, by alluring others unto theft, adultery, drunkennesse, and the like. Or,

III. *Terrendo*, by terrifying, and affrighting others, with scofs, taunts, derisions, and the like: by which some are kept back from the profession of Religion. Or

Secondly, by Example; and thus great men are great scandals; for an evill life, or example in a Superiour doth much harme, and occasions much evill in, and amongst inferiours. Or

Thirdly, men give occasion of offence by their words; to wit, by their scurrilous speeches, and songs, and oaths, and the like; wherewith pure, and chaste eares are offended.

Object. 3. It will be objected againe, if wee must avoid giving of offence, then it is not lawfull to use the Ceremonies of our Church at all; that is, neither the Crosse in baptisme, nor the Surplice in the reading of divine service, nor the rest; because they give offence: and therefore in regard of the offence are unlawfull, 1 *Cor.* 10.32.

Answ. 1. First, the Apostle speaks not there of the rites, customs, or Ceremonies of the Church, but of meat sacrificed to Idols: And therefore that place is a stranger to the thing in hand.

Answ. 2. Secondly, Saint *Paul* forbids the eating of such meat, when it is offensive; and that for conscience sake: that is, not of him who eats, but of the other, 1 *Cor.* 10.28, 29.

Answ. 3. Thirdly, in these things, these foure rules are to be observed: whereof,

Rule 1. I. The first respects Christian liberty: for all things are lawfull, 1 *Cor.* 6.12. and 10.23.

Rule 2. II. The second respects Christian charity, and offence: for wee must do nothing which may offend our brethren: for if the things wee do be offensive, they are unlawfull, as appears by these places, 1 *Cor.* 8.13. and 10.32. *Rom.* 14,15. And I conceive, that it is the scope of the Apostles doctrine, 1 *Cor.* 8. and *Rom.* 14. But we must note here, what scandall the Apostle speaks of, whether

First, such an one as doth offend the mind of our brother. Or,

Secondly, such an one as labours to draw our brother to the participation of sin: that is, the Apostle did not so much forbid them the doing of that which might offend the mind of their brother; as the perswading of them to communicate, & partake with them in those things, which they held unlawfull. And this is the scandall, which I rather think the Apostle speaks of in those places.

Rule 3. III. The third Rule respects Christian obedience towards the Magistrate; and here the Law of giving offence is silent: for if the Magistrate command mee to do a thing, which is not evil in it selfe, and my brother be offended with me, for the doing of it, or at the thing which by mee is done; it is then *Scandalum acceptum, non datum*, an offence taken, but not given.

Rule 4. IV. The fourth Rule respects divine obedience: wee must doe nothing contrary to the revealed will of God, though the Magistrate should command us. Thus wee see

First, that it is lawfull for us to do those things which are indifferent in their own nature.

Secondly, but if our brethren be offended with the doing of them; and there is no necessitie of the doing of them, nor command for the doing of them, then we must forbear the doing of them.

Thirdly, but if the Magistrate shall command us to do them, then we must do them, although our brother be offended by them.

Fourthly, but if the Magistrate shall command us to do that which is forbidden by God, then wee must not do it, though the Magistrate should be offended with us for our disobedience, and refusall. Now there is no question of the truth of all these Rules, save only of the third; and therefore wee will shew, that the command of the Magistrate is more to be regarded, then the offending of our brother; that is, if we cannot avoid

avoid it, but that either wee must disobey the Magistrate, or offend our brother, we must rather offend our brother, then disobey the Magistrate: and this wee prove thus.

I. Because the Magistrate is more to be esteemed; and therefore we must rather offend our brethren, then them. Wee do not inquire here, whether offences be to be given, or not? for it cannot be avoided, but that one must be offended: and therefore the question is, whether must rather be offended, our weak brother, or the Magistrate? and wee conceive our brother.

II. To offend the Magistrate by disobeying his command, is *Scandalum datum*, an offence given to offend our brother by doing that which the Magistrate commands, is *Scandalum acceptum*, an offence taken. Now as I confesse, our brethren are to be regarded, and not to bee offended, if there were no command, or necessitie enforcing thereunto: so I imagine that wee must rather choose to fall into an offence taken by the weak brethren, then into an offence given to the Magistrate: because the one is our sin, the other is not ours.

III. There will alwayes be some weak ones in the Church, which will stumble at these adiaphorall things: and therefore if these should be respected more then the Magistrate: the Magistrate should never bee obeyed in these things at all: That is, if a man should omit the Ceremonies (although the Magistrate enjoyne, and command them) untill all the people be informed, concerning the lawfulnesse, and indifferencie of them; hee should then never use them at all; because there will be still in the Church, some who will stumble at them.

IV. When wee do those things which give offence, we do them not, for this end, that others may be offended, but that we may not offend, *Rom.* 14.20. We desire not to disobey the Magistrate, nor that others should be offended with our obedience of him.

V. Thus to offend our brethren: namely, by doing that which the Magistrate enjoyns, is not the Offence, which Saint *Paul* speaks of: namely, to lay a stumbling stone before them, that they may fall, *Rom.* 44 13. and so destroy our brother, for whom Christ died, *verse* 15. 20. For the Apostle speaketh of eating meat offered unto Idols; and hee saith, that some eat it as a thing offered unto an Idol, and their conscience being weak, is defiled, 1 *Cor.* 8 7. And if they see those who are strong, eat such things in the Idols Temple, their conscience is confirmed, and enboldned to eat those things, which are offred unto Idols, *verse* 10. And so their consciences are wounded, and killed, *verse* 11, 12. wherefore we must deny our selvs, rather then thus cause the weak to stumble, and fall, *verse* 13. And thus wee see the large difference that is between our Ceremonies injoyned by the lawfull Magistrate, and voluntary eating of meat offered unto Idols, which the Apostle speaks of in the place objected.

VI. Those things which of themselvs, and in their own nature are indifferent, being once commanded, are not indifferent, by vertue of the 5th Commandement, which enjoyneth obedience to Magistrates in lawfull things.

Quest. 2. Who give offence to their brethren, and by giving of offence incur this *Woe* here denounced?

Answ. 1. First, those who do hurt unto their neighbours, *Matth.* 5 41, 42.

Answ. 2. Secondly, those who offend the consciences of the weak, as *Mat.* 18. 6.

Answ. 3. Thirdly, they are guilty of this woe, who leade a wicked life: for an evill conversation is scandalous, and offensive, *Rom.* 2. 24. and 1 *Peter* 3.2.

Quest. 3. Why must wee be so carefull not to give offence?

Answ. 1. First, because those who are offensive unto the children of God, are not to be tolerated in the Church of Christ, 1 *Cor.* 10.32. And

Answ. 2. Secondly, because such shall be punished, *Mat.* 13.41, 42. and in the present Text. And

Answ. 3. Thirdly, because offences and scandals are contrary to the whole scope of a Christians life: for the better understanding hereof observe, that there is three-fold scope, and end of a Christians life, all which ends are crossed, and twarted by him, who gives offence.

I. We were created for Gods glory.
II. We were created for our brethrens edification.
III. We were created for the salvation of our owne soules.

Those who offend doe

I. Dishonour God. And
II. Infect their brethren. And
III. Ruin, and destroy their own souls.

Now contrarily,

For the better understanding of this, we must yet observe, that there is a double scandall, or offence: namely,

First, in unlawfull things, as *Rom.* 2. 24. and 1 *Cor.* 5. 1, 2. and 2 *Cor.* 11. 29. Now woe unto him by whom such offences come.

Secondly, in lawfull things, as *Rom.* 14. 13. and 1 *Cor* 8. 13. Now concerning these, wee lay down this Rule: That as Religion regulates Christian charity, so love should regulate Christian liberty, 1 *John* 10. 20. We expound and explain the Rule thus, *viz.*

I. This must bee understood of indifferent things, not of Religious: for wee must not for our love unto our brother omit, or neglect any religious dutie, or worke: but wee may, and ought to forbeare indifferent things, if our brother be offended by them.

II. This must bee understood of indifferent things, so long as they remaine indifferent, and free: and not of those things which are commanded by lawfull authority, our love unto our brethren must not make us to disobey the Magistrate: but if no such command be, then wee must not offend them: but forbeare those things which are offensive.

III. This must be understood of infirme, and weak brethren, and not of those who are refra-

212 ctory, obstinate, and perverse. Those who are weak, and desire to be informed, wee must be carefull not to offend, as much as in us lies: those who are obstinate, and self-willed, we need not be so carefull to please.

Quest. 5. It is questioned amongst Divines, whether Protestants with a safe conscience, may go to the Popish Masse, or not?

Answ. To this a Reverend Prelate of our Church doth answer negatively; and amongst other reasons brought for the confirmation of his answer, produceth this, drawn from this place: because if any of our Religion goe unto their Masses, hee sins against his brethren, and principally those who are weak: before whose feet he laies a stone of offence, while by his example, he allures, and enticeth them unto the same liberty, whereby their consciences must necessarily bee polluted. Now that it is a sinne thus to offend them, appears by these words: *Woe be unto that man, by whom the offence commeth.* Neither can it be denied, but that in so doing hee gives offence, at least to the weak: because an offence is nothing else, then something said, or done, *Minus rectum*, which gives unto another, an occasion of stumbling and falling. Now this deed (of going to Masse) doth give occasion to the weak to suspect, that Masse is not a wicked, & idolatrous action; and so consequently makes a way for him to incline, and fall unto Popery, and Superstition. And therefore they sin who do so, [h].

h Bishop Davenant qu. 7. determ. pag. 40.

Vers. 8. 9. VERS. 8, 9. *Wherefore if thy hand, or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life, halt or maimed, rather then having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be cast into hell fire.*

Something hath beene said of these words before, *Chap.* 5 29. 30. And therefore I will onely adde a word or two, to what hath been spoken.

Sect. 1. §. 1. *If thy hand, or foot, or eye offend thee.*

Si scandalizat, if it shall offend thee; *σκανδαλιζει*, as was said before comes a *σκάζω. Claudico*; as if our Saviour would say, *facies claudicare.* Whence we may note.

Observ. That sin makes men stumble, and halt, and fall into danger, *Rom.* 11. 11, 12. and 14. 4. & 1 *Cor.* 10. 12. and 2 *Cor.* 11. 3. The truth hereof further appears thus: wee are commanded,

First, to stand fast in faith and obedience, *Rom.* 11. 20. and 1 *Cor.* 16. 13. *Galath.* 5. 1. *Ephes.* 6. 13. and 2 *Thessal.* 2. 15. and 1 *Pet.* 5, 12. and *Colos.* 4: 12. and 1 *Thessal.* 3. 8. And

Secondly, to walk in the wayes of God, *Colos.* 1. 10. And

Thirdly, to run the race of his commandements, *Rom.* 9. 16. and 1 *Cor.* 9. 24. *Galath.* 5. 7. Now to fall is opposed to all these; namely, to standing, walking, and running. For sin makes men fall, either

I. From obedience; and that either Finally, as *Heb.* 6. 6. or Dangerously, as *Hebr.* 12. 15. Or

II. From faith, *Galath.* 5. 4. and 1 *Tim.* 6. 21.

What is here required of us? *Quest.*

First, wee must take heed of Apostasie, that being a sin unpardonable (*Heb.* 6. 6. and 1. *John* 5. 16.) if it be, *Answ.* 1.

I. After illumination.

II. If it be a totall relapse.

III. If it bee conjoyned with presumption against the holy Spirit (*Hebr.* 10. 26.) there remaines then no more sacrifice for sin.

Secondly, wee must take heed of the cosen Germaine, or rather brother unto this Apostasie; namely, the contempt of Christ, or the Spirit, or the Word, and graces of God. These which follow were the great sins of the Pharisees: to wit. *Answ.* 2.

I. They spake against Christ, and his Word, *Matth.* 12. 25. and *Marke* 3. 22. *Hee casteth* (say they) *out Devils by the helpe of Beelzebub, &c.*

II. They contemned the means of grace: the Word and Sacraments.

III. They abused the gifts, and graces of the Spirit: namely, illumination, and compunction.

IV. They spake often against their own consciences. And therefore wee must take heed of these sinnes, which lead unto a totall relapse: wee must not speak against Christ, or religion: wee must not despise the means of grace; that is, either neglect, or abuse the Word, or Sacraments; wee must walke according to our light, and knowledge, and be obedient to all the good motions of the Spirit, and we must principally beware of sinnes against conscience, because they lead unto Apostasie, and Atheisme: Yea,

Thirdly, wee must take heed of all sinne whatsoever; because nothing is so little, that it shall goe for naught: Yea, because every sinne is mortall; Wee must beware, wee fall not *Answ.* 3.

I. From the course of our obedience, and service of God, unto the service, and obedience of Sathan. And

II. From the liberty of the sons God, into the snares and captivity of sin and satan, 1 *Timothy* 2. 25.

III. We must take heed that we decline not from the grace of God: for so long as we live holily, God will protect us, but if we tempt him we may justly fear that he will leave us.

IV. We must beware, lest we fall from the comfort of the holy Spirit, *Ephes.* 4. 29. we must, not grieve the holy Spirit.

V. We must take heed, lest we fall into the lretull hands of God, *Heb.* 30. 31. for then we shall either be punished with temporall, or eternall torments.

§. 2. *Cut it off, pluck it out, and cast it from thee.* *Sect.* 2.

Is the body to be dismembred? *Quest.* 1.

No; *Non mutilandum corpus, sed frænandus usus sinistrus. Calvin. f. Non præcipit damna corporis. Hilar. f. Non in membrorum compage disturbanda. Chrysost. f.* *Answ.* 1.

Why

Quest. 2. Why may not the body be dismembred, and mutilated?

Answ. 1. First, because the members of the body want the sense of sin, *Potest cogere manum ut peccet, manum te cogere non potest. Hilar. ſ.* Thou maist constrain thy hand, and force it to sin, but thy hand cannot compell thee unto evill.

Answ. 2. Secondly, *Otiosum damnum corporis, relictâ voluntate concupiscentiæ. Hilar.* It is to no purpose to cut off an hand, and pluck an eye out of the body, so long as lust and concupiscence remain in the soul.

Answ. 3. Thirdly, *Quia crimen non carnis, sed voluntatis; non oculus sed per oculum animus instruitur. Chrysost. ſ.* Because the fault (when a man sins) is in the will, not in the flesh; and it is not the eye that lustfully looks upon beauty, but the minde by the eye. And therefore unwarrantable was the practise of *Leo* the first, who cut off his hand, because by the kisse of a Matron he was inflamed, and kindled unto lust. *Sabel.* 5.6.

Sect. 3. § 3. *For it is better for a man to enter into Heaven, having but one hand, foot or eye, &c.*

Quest. Shall any be lame in Heaven?

Answ. 1. First, certain it is, that there shall be no deformity in Heaven, neither shall there be any wounds or lameneſse there.

Answ. 2. Secondly, some say that our Saviour speaks of the losse of these members in this life: but it is here said, *It is better to enter into life* (not to remain or abide in life) *having but one hand, &c.* And *Mark* 9.43,45,47. it is called the kingdom of Heaven, and in both places is diametrally opposed to Hell.

Answ. 3. Thirdly, some say that our Saviour speaks comparatively, as if he should say, put case that thou shouldest be deprived of thy eye for ever, yet it were better to have one in Heaven, than two in Hell.

Answ. 4. Fourthly, we may safely, and certainly answer, that the speech is figurative; and therefore the letter thereof is not too strictly to be prested or urged.

Sect. 4. § 4. *Then having two, to be cast into hell fire.*

Observ. 1. We may learn hence, that it is necessary that we be separated either from God, or from sin: or, that either the sin or sinner must necessarily perish; either sin must be cast off, or the sinner must be cast into hell fire, 1 *Tim.* 1.19. *Mat.* 7.23. *Rev.* 2.5. yea it is an excellent sign of a Saint, and sanctified man, to be totally separated from sin, and the occasions thereof.

Object. Against this it will be objected, If this be a mark of a holy man, then none are holy, for these things can none do, *viz.* separate themselves from sin, and the occasions thereof.

Answ. Although of our selves we cannot, yet by Gods assistance we may, and that two manner of waies; namely,

First, by a sincere purpose of heart, *Acts* 11.33. *Rom.* 7.17,20. And

Secondly, by an increase of grace; for thereby we shall be taught, and enabled

I. To sin more seldome every day than other. And

II. To check, and reclaim our selves sooner from sin, than formerly. And 213

III. To lament, bewail, and be more sorry for our sins, and more condemn our selves for our iniquities, than heretofore. And

IV. To love sinne lesse, but hate it more, then hitherto we have done. And

V. To love good things, and godly duties better every day then other.

Quest. 1. Why is this place so expresly thrice repeated, that is, both *Mat.* 5.29,30. and 18.8,9. and *Mark* 9.43,45,47?

Answ. 1. *Observ.* 2. First, it is repeated for the certainty of the Doctrine; or, to teach us, That the condemnation of the wicked is most certain; or, That sinners shall certainly be cast into hell; *Mat.* 5.18. and 24.35. *Psalm.* 19.17. and 1 *Cor.* 6.9. *Gal.* 6.7. *Psal.* 11.6. *Rom.* 2.8,12.

Quest. 2. How further doth it appear, that sinners shall certainly perish?

Answ. 1. First, because Tophet was prepared for such, as Heaven was prepared for the righteous: and therefore the one is not more sure of Heaven, than the other is of Hell; reade *Esa.* 30.33. *Prov.* 16.4. *Rom.* 9.22,23.

Answ. 2. Secondly, it appears evidently, that the wicked shall perish, thus; The Lord can as well cease to be, as not to be just; but he should not be just, if he should not punish the wicked, and make a difference between them and the righteous: and therefore they shall never go unpunished, 2 *Thes.* 1.6,7. And therefore sinners must not delude themselves, and think that they may sin and live; for they must either leave their sins, or lose life everlasting; they must either turn from their iniquities, or submit themselves to hell fire and everlasting death.

Quest. 3. Must all adulterers, and drunkards, and swearers, and the like, be cast into hell?

Answ. Certainly all such shall, except they repent; for true Repentance onely approves Faith to be true.

Observ. 3. Secondly, this place is thrice expresly repeated for our instruction; to teach us,

Answ. 3. That the repetition, and recapitulation of those things which are taught, is commodious and profitable, 2 *Pet.* 1.12. and 3.1. And that

I. Because many often are not present, when things are first taught and delivered. And therefore a short recapitulation of those things can neither be displeasing to those who have heard them, nor unprofitable unto those who heard them not.

II. Because many often are present, which attend not: and therefore a brief repetition will sharpen and quicken their attention. We must sow and water, if we desire that our labours may be profitable.

III. It is evident, that repetition of what hath been formerly preached, is very profitable, because it is very hard for us 1 To understand divine Truths. And 2 To beleeve all saving Truths. And 3 To love all holy duties, and things which are taught unto us. And 4 To remember those things which are delivered, and taught. And 5 Seriously to mark and observe them. Now it is necessary that all these should be done, and therefore

214 fore a brief rehearsal of what was formerly more amply delivered, must needs be profitable unto all who desire to be understanding and good hearers.

IV. A short repetition is yet further profitable in a threefold regard: namely

First, in regard of our selves: for the hearing of that twice which nearly concerns us, doth imprint it deeper, and fixe it the surer in our hearts.

Secondly, in regard of our judgment and understanding; for those things which we understand not at all, or not right, or not sufficiently, at the first hearing we shall understand the better, by a second recapitulation. And

Answ. 3. Thirdly, in regard of our Bretheren; for by that means we may be the better inabled to help their memories.

Thirdly, this place is thrice expresly repeated for our meditation; to teach us, That the punishments and torments of Hell, and the eternity thereof, are alwaies to be meditated and remembred. *Observ.* 4.

Quest. 1. Why must we thus meditate of the bottomelesse pit, and the torments thereof?

Answ. 1. First, because it will be a means to preserve us from sin, And

Answ. 2. Secondly, to weane our affections from this wicked world, And,

Answ. 3. Thirdly, it will make us more carefull to prepare our selves for Heaven. And therefore let us meditate, and seriously remember these three things. *viz.*

I. How suddenly we may be called by death unto judgment. And

II. How severely we shall be judged. *Index nec pecuniâ nec pœnitentiâ &c. August de Symbol.* No bribe can be fastned upon that Iudge, no teare will prevail with him. *Tum Potentissimi Reges Aristotelis Argumenta non proderunt. Hier. Epist. ad Heliodorum.* At the day of judgment the most potent Princes shall find no more favour then the poorest persons, yea then neither *Tullies Rhetorick*, nor *Aristotles* Logick, will a whit avail them.

III. Meditate how inevitable Hell is, and how impossible it is for a wicked man to avoid the eternall punishment thereof. It is impossible for men by any art, or power, or pollicy, to shunne death; and as impossible to escape judgement after death, and alike inevitable is punishment after judgment, unto all that are wicked dying without Repentance; for Christ hath preached, and the Holy Ghost thrice repeated, That those who will not cut off, and pluck out, and cast from them their sins, shall together with their sinnes be cast into Hell Fire.

Verse 10. VERS. 10. *Take heed that ye despise not one of these little ones: For I say unto you, that in heaven their Angels do alwaies behold the face of my Father which is in Heaven.*

Sect. 1. §. 1. *Their Angels.*

The Rhemists urge these words to prove the protection of Tutelary Angells; a great dignity and marvailous benefit it is (say they) that every one hath from his nativitie an Angell for his custody, and patrocinage against the wicked, before the face of God, (*Hier. s.*) And the thing is so plain that *Calvin* dare not deny it, and yet he will needs doubt of it, *Lib.* 1. *Institut. cap.* 14. §. 7. *Object.* 1.

First, *Calvin* doubteth not of the Protection of Gods Angels, but whether every one hath a severall Angell appointed for his custody from his nativitie; that he justly doubts, because no place of Scripture evidently proves it. *Answ.* 1

Secondly, this the Scripture doth avouch, that sometimes one Angell hath the charge of a great many men, sometimes many Angels are ready for the defence of one man, yea all the Angels with one consent do wait for our preservation; as is proved clearly by *Calvin* in the place cited. *Answ.* 2.

Thirdly, *Hierome*, doth not mean, that every one hath his severall Angell, for he alleadgeth for the proof of his exposition, & Paraphrase, The Angell of *Ephesus*; *Thyatyra*, *Philadelphia*, and the rest: Where if the word Angell were to be understood of heavenly spirits, yet it is one Angell, for the Church of a whole City, and not for every person one. *Answ.* 3.

Fourthly, *Chrysostome* affirmes that by Angels here are understood not the inferiour, but the superiour: whereby he signifies that every one hath one superiour Angell alone, but yet that he may have divers other inferiour Angels: See *Cartwright* and Doctor *Mayer's*. *Answ.* 4.

The Papists urge this place amongst others; for the proof of the invocation of Saints: In these places, say they (*Zachar.* 1. 12. *Revelat.* 8. 3. *Daniel* 10. 13. *Psalm* 91. 11. *Matth.* 18. 10.) the Angels intercede for the living, and have care of them in particular. And therefore much more ought the Spirits, and soules of men so to doe: and consequently we may call upon them. *Objct.* 2.

First, in some of the places quoted, the Holy Ghost speaks of the intercession of Christ for his Church. *Answ.* 1.

Secondly, the Argument is sick of a *Non sequitur*: The Angells intercede for the living, and care for them in particular, therefore so do also the souls of the deceased, follows not: because to the Angels is committed the care of the faithfull in the earth, as appears from this verse, and *Psalm.* 91. 11. and *Heb.* 1. 14. But wee reade of no such charge, or power given to the deceased Saints. *Answ.* 2.

Thirdly, in *Revelat.* 8. *Iohn* declares a vision, wherein by Saints, he understands the Saints on earth, and not them in Heaven; and by the Angel he understands Christ, as *Daniel.* 10. 13. *Answ.* 3.

Fourthly, in this place here is nothing at all of the intercession of Angells in particular; *Scharp. de eccles. triumph.* 38. *Answ.* 4.

§. 2. *They behold the face of my Father.* *Sect.* 2.

What is meant here by the face of God, or how many waies it is taken in Scripture? *Quest.* 1.

First, sometimes the face of God is taken for his *Answ.* 1.

his presence in generall: as *Genes.* 4. 16. *Iudg.* 6. 22 *Iob.* 1. 12 and 2: 7. *Psalm* 89. 14. and 96. 13. *Zachar.* 2. 13.

Answ. 2. Secondly, sometimes the face of God is taken for his familiar presence, as; *Genes.* 32. 30. *Exod.* 33. 11. *Numb.* 12. 8. and 14. 14. 15. *Deut.* 5, 4. and 34. 10.

Answ. 3. Thirdly, by face is sometimes signified and meant, the sight, knowledge, and acknowledgement of God: *Iob* 1. 11 and 2. 5. and 13. 20. *Psal.* 10. 11, and 51, 9. and 139. 7, *Eccles.* 8. 8. 12. 13. *Esa.* 26. 17, and 65, 3. *Ierem.* 4. 1. and 16. 17. *Hos.* 7. 2. *Ionah* 1. 3. 10.

Answ. 4. Fourthly, sometimes by Gods face is meant his presence in the Temple, Sanctuary, & Holy worship: as 1 *Samuel* 2. 18. and 13. 12. and 21. 6. and 2 *King.* 13. 4. and 2 *Chron.* 34. 27. *Psalm* 95. 2. and 119. 58. *Ierem.* 26. 10. *Hag.* 1. 12. *Zach.* 7. 2. and 8. 21. &c.

Answ. 5. Fifthly, the face of God is sometimes taken for his presence in Heaven; as in this verse, and *Psalm* 16. 11. and 1 *Cor.* 13. 12. and *Revelat.* 22. 4. And

Answ. 6. Sixthly, sometimes, for his providence. *Psalm.* 104. 29. And

Answ. 7. Seventhly, for his love, mercy, and favour as *Exod.* 33. 14. *Esa.* 63. 9. And

Answ. 8. Eighthly, sometimes for the Majestie, glory and terrour of God. *Exod.* 33, 18. *Iudg.* 5. 5. *Nehem.* 1. 5, 6. *Psalm.* 68, 8. and 97. 5. and 114. 7. *Esa.* 63. 1, 2. *Ioel* 2. 6. 10. And

Answ. 9. Ninthly, sometimes face signifies anger, and revenge. *Numb* 10. 35. *Ierem.* 3. 12. and 4. 26. and *Psalm.* 21. 10. and 1. *Peter* 3. 12. And

Answ. 10 Lastly, by Face is meant, Gods remembrance to punish those that are wicked, *Nehem.* 4. 5. and *Ierem.* 18. 3.

Quest. 2. What is the nature, and property of Gods Face?

Answ. 1. First, it is invisible, and cannot be seen. (*Exod.* 33. 20. 23.) by mortall eye.

Answ. 2. Secondly, it is our hope, and trust. *Proverb* 17. 15.

Answ. 3. Thirdly, it is sweet, and most delectable. *Psalm* 89. 14.

Answ. 4. Fourthly, it seeth all things for the proof hereof see the places quoted above. *Answer* 3. of the former Question.

Quest. 3. What is required of all in regard of the face of God.

Answ. 1 First, we must entreat it and pray unto it in the time of danger. *Daniel* 9. 13.

Answ. 2. Secondly, we must desire, seek, and long for the sight of his face. [*Numb.* 6. 6. 25. and 1 *Chron.* 6. 11, and 2 *Chron.* 7. 14. *Psalm.* 24. 6. and 27. 8. and 31. 16. and 42. 2. and 51. 11. and *Psalm* 63. 1 and 67. 1. and 80. 3. 7. 19.] For thus did *David Psalm* 27. 9. and *Ephraim, Hosea* 5. 15. and Israel 2 *Chron.* 15. 12.

Answ. 3. Thirdly, all must learn to fear and tremble before the glorious face of God. (*Psalm.* 96. 9. *Ier.* 5. 22.) as *Iob* did. 23. 15.

Quest. 4. What benefit do the righteous reap from the Face of God?

Answ. 1. First, hee will not hide it from them, but shew it unto them. (2 *Chron.* 30 9. *Iob.* 33. 26. *Psalm* 22. 24. *Ierem.* 15. 19. *Ezech.* 39. 29. Except it be for a while, either for their sins, or tryall; as *Esa.* 59. 2. *Iob* 13. 14. *Psalm* 13. 1 and 30. 7. and 31, 22. and 88. 14. Esa. 8. 17. and 54. 8. and 64. 7.

Answ. 2. Secondly, Gods face is the joy, and rejoycing of the righteous, *Psalm* 4. 6, 7. and 16. 11.

Quest. 5. What is predicated of Gods Face, in regard of the wicked.

Answ. 1. First, to the wicked it is a fatall face. *Psalm.* 9. 3. and 34. 16. and 68. 2, and 80. 16. *Lament.* 4. 16. *Ezech.* 38, 20 and 2 *Thes.* 1. 9.

Answ. 2. Secondly, to the wicked it is a terrible Face, *Genes.* 3. 8, *Esa.* 19. 1. *Revelat.* 6. 16.

Answ. 3. Thirdly from the wicked God will hide his face. *Deuter.* 31, 17, 18. and 32. 20. *Ierem.* 18, 17. and 33, 5. *Ezech.* 39, 23, 24. *Mich.* 3, 4.

Answ. 4. Fourthly, the wicked shall be cast out from the face of God. (2 *Chron.* 7. 20. *Ierem.* 7. 15. and 23, 39) as was Israell 2 *King* 17. 20, 23. and *Iudah* 2. *King* 23. 27 and 24. 20. and *Ierem.* 15. 1 and 52. 3.

Answ. 5. Fifthly, Gods face is set against the wicked, *Levitic.* 17. 10. and 20. 3, 5, 6. and 26. 17. *Ierem.* 21. 10. and 44. 11. *Ezech.* 14. 8.

§. 3. *Of my Father which is in Heaven.*

Sect 3. *Object.* The Ubiquitaries object this place for the proof of the Ubiquitie of Christs humanity. They argue thus, *Their Angells* (saith Christ) *alwayes bee bold the face of God in heaven:* therefore when they are sent into the earth as ministring Spirits, they are then present substantially both in Heaven and earth [because it is said, *They alwaies see the face of God in Heaven,*] and therefore much more the humane nature of Christ, which is Hypostatically united τῷ λόγῳ, to the substantiall word, or deitie) may be, and is present at once both in earth and Heaven.

Answ. 1. First, it is no mightie miracle, or wonder, that he which is every where present, should bee alwaies seen by the Angels: Now the Lord is every where, and therefore whersoever the Angells are they are in his presence: but to say that they are every where at once, filling Heaven and earth with their presence (which is peculiar unto God) we utterly deny.

Answ. 2. Secondly, this phrase, *to see the face of God,* doth denote the blessednesse and felicity of the Angels, they are said, alwaies *to see the Face of the Father,* because they are alwaies, and eternally happy, continually enjoying the familiar presence of God: they being his servants and Ministers, prest continually to perform his will.

Answ. 3. Thirldly, all the Ancient Divines, and Orthodoxe writers did directly deny, that one and the same Angell could be at one and the same moment in divers places: because (according to the opinion of the Schoolmen) *Angeli sunt in loco circumscriptive, non repletive vide Thalmannum, assert. ver doct fol.* 114. 6. *Arg.* 28.

VERS. 15, 16, 17. *Moreover if thy Brother shall* VERS 15, *trespasse against thee, goe and tell him his fault betweene* 16, 17. *thee*

216 *thee, and him alone; if he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established, And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an Heathen man, and a Publicane.*

These verses occasioning controversies both amongst our selves, and betwixt us and the Papists, it will not be amisse to propound a generall Queon or two.

Quest. 1. What Coherence, connexion, or dependance, have these verses with the foregoing?

Answ. The Coherence is thus; Christ our Saviour tels of Scandals, and offences that shall be given and admonisheth his Disciples of them, and teacheth to avoid them. *Verse* 5, 6, 7 &c. Then comes he to injuries offered, and shews how men must carry themselves towards such as do offer them wrong, in these three verses &c. And that this is the order, appears both by the Text, and matter. For

First, he admonisheth his to take heed of offending others. And

Secondly, he declareth how they are to carry themselves towards such as do trespasse against them.

Quest. 2. What was the occasion of these words?

Answ. The Occasion of these words was (as is generally thought) the state of those daies in our Saviours time, wherein the Jews were in subjection to the Romans, having their authority of Elders greatly diminished by the Romanes, who were Heathens, to whom some Jews became servants: these were Publicanes of which was *Zacheus*, yea and our Evangelist who sate at the receipt of custome: for which they were to the Jews very hatefull, but therein servants to the Romanes, and so freed from the power and authoritie of the Jews, with whom (as with the very Heathen, and Gentiles amongst them) what Jew soever would have to do for any wrong which they offered, that Jew must call these Publicanes before Romane authoritie and convent them there, and not bring them into any Iewish Court; from which they were exempt by their Service to the Roman state: which liberty was also granted to any other Priviledged Iew which would make an appeal to the Romane Governour, as St. *Paul* did: to whom the Iews might have recourse if they would recover their rights, or redresse wrongs offred them.

Quest. 3. What is the Scope of our Saviour in these words?

Answ. The Scope of Christ here is, to moderate the passions of the Iewes (rising one against another for wrongs received) that so they might not run into extremities, as mans nature is both hastie and desirous of the utmost revenge at the first. Our Saviour adviseth them therefore, not to deal one with another at first, as they must do with Publicanes and Heathens, who were men hatefull unto them, and exempted from all that power which yet remained amongst themselves; and against whom they held it lawfull to use all extremities to the utmost: but to proceed lovingly; that is, according to the Rules of charity, which prescribeth first all gentle means; and when these will not any way prevaile, then to use extremitie.

What is the sense and meaning of these three *Verses?* *Quest.* 3.

Answ. The meaning of these words is; If thy brother a Iew do injurie against thee, which art also a Jew, go thou to him, and tell him of it, between your selvs alone; and if hee acknowledge the wrong, and doth give thee satisfaction, thou art to cease further to call him into question, as being reconciled, and hee won unto thee by this thy loving carriage: but if he doe despise thee (as but one to one) yet use not extremity; but again go to him, and take with thee one or two, before whom thou maiest manifest the wrong received, that they may bear witnesse of it, as also of thy charitable proceeding, and may be a mean to the same partie for thee, to consider of his evils, and to make thee recompence for the same: but if hee regard not their counsell neither; then complain to the authority of the Jewish Synedrion; and let them perswade him to deale well with thee, and to make satisfaction for the injury done. But if hee become so graceless, and so wickedly obstinate, that hee despise it, and so no such means as these will do him good; then use (if thou wilt) the utmost remedy, and deale with him, as if he were no faithfull Iew; that is, bring him before the Roman power, and sue him at *Cæsars* bar, as if he were a Publican, or Heathen. So that this place is meant of private, and personall suits, and quarrels between man and man, Jew and Jew, as the state stood then, of which our Saviour did speak.

Bishop Bilson of the perpetual government of Christs Church.

5. *If thy brother sinne against thee.* *Sect.* 1.

The Papists affirm, that no Generall Councell is of sufficient authority, without the allowance of the Pope: and that hee is in such sort above all Councels, that hee cannot, though hee would submit himself to their sentence. *Bellarm. de Concil. lib.* 2. *Cap.* 11. & 14. Now against this, an Argument or two may be framed from this place.

The Scripture here saith; *Hee that refuseth to heare the Church, let him bee unto thee as an Heathen man, and Publican.* Therefore if the Pope shall refuse the sentence of the Church assembled in generall Councels, hee is no better by the voice of Christ, then an Heathen. *Argum.* 1

Our Saviour saith here: *If thy brother offend, or sinne against thee, &c. Tell the Church:* But the Pope is our brother, he being a Christian, and one who prayeth, or ought to pray, *Our Father, &c.* And therefore the Pope may bee called to the judgement of the Church; and consequently be judged, censured, and punished by the Church. Now the Church doth nothing, but by her Prelates: and therefore the Pope may bee judged by a Councell consisting of Prelates. This Argument was first framed by *Gerson*, Doctor *Parisiensis*. *Argum.* 2

First

First, hereunto *Bellarmine* answers: Although *Gerson* said; That the Pope ought to acknowledge himself to be subject unto the Church: yet we answer, that the Pope fulfilleth this Precept; when hee reproveth a man in private, next by witnesse, and after shall himselfe proceed unto publike censure. *Bellarm. lib. 2. de Concil. Cap. 19. §. Sed iterum.*

Replie. Hereunto as credible a person as the Cardinal is, answers, Christ said not unto *Peter*, *Tell thy selfe*, but *tell the Church*, which is a Congregation in a Councell, *Greg. Papa apud Æneam Sylvium, lib. 1. comment. de gest. Concil. Basil.*

Answ. 2. Secondly, *Bellarmine* answers again: By this word Church, is either understood a Bishop, as *Chrysostome* would have it, or a company of the faithfull with their head. Wherefore in every Bishoprick, all offenders are to bee carried unto the Church, and Bishop of that place: but if that Bishop sin, then hee is to bee carried to a higher Church: namely, to the Arch Bishop, or Patriarke under whom hee is: if an Arch Bishop, or Patriarke offend, they are to be carried yet to a higher Church: to wit, to the Church of Rome, or a Generall Councell, over whom the Pope is: but if the Pope offend, he is to bee reserved to the judgement of God; for there is no Church unto which he can be carried, or before which accused, seeing that without him, no Church can be found which hath an head.

Reply 1. First, this word Church signifieth either an universall Congregation, and Assembly, or a Councell consisting of that Assembly; but it no where signifies only a Bishop: neither doth *Chrysostome* say, *Die Episcopo*, tell the Bishop, but *Die Ecclesiæ, id est, præsultibus, ac præsidentibus*; tell the Church: that is, the Prelates, and Presidents thereof; and so also *Theophylact*, τοῖς ἐκκλησίας προέδροις And therefore by the Church is alwayes meant some body of men, and never a particular person.

Reply 2. Secondly, Christ in these words remits, or sends *Peter* himselfe to the Church, as to a superiour Tribunall, or judgement: yea, to a particular Church. Now if every, or any particular Church, have greater authority in judgements, then either *Peter*, or any of the Apostles: yea, or any particular person; then much more the Vniversall Church, which is represented in a Generall Councell.

Reply 3. Thirdly, the evasion of *Bellarmine* is idle, *viz.* That when these things were spoken to *Peter*, hee was but a private man, and not as yet the Vniversall Bishop, and head of the Church: and therefore hee did justly then acknowledge himselfe to be inferiour unto the Church: For *Peter* was now an Apostle, but an Vniversall Bishop he was never: And wee leave it unto them to prove. Although I could say that these words were spoken after those, *Matth. 16. 18. Thou art Peter*, &c. when themselves: yea, *Bellarmine* himselfe saith, that hee was constituted Head, and Vniversall Monarch of the whole Church: and therefore it relisheth not well to say, that now he is but a private man.

Reply 4. Fourthly, Christ speaks generally: *If thy brother sin against thee*, whosoever he is; except *Bellarmine* will say, that the Pope is no Brother; that is, no member of the Church, nor no child of God.

Reply 5. Fifthly, the Pope may sin against another, as well as another man: and therefore Christ sends him to the Church: yea, many of the Popes have beene Heretikes, impure, impious, abusers of themselves, and of others: And therefore by a Councell, or Representative Church, hee is to be judged and censured.

Reply 6. Sixthly, in the Councell of *Basil*, the case was thus collected out of Saint *Hierome*, and *Augustine*; and the two ancient Popes, *viz.* that it is necessary that the Pope should be subject unto a Councell; for if the Church be a Mother, then must the Pope acknowledge himself to bee her sonne, otherwise how shall he have God for his Father? And this our Saviour shewed, when hee said unto *Peter* (*Tell the Church*) which authority if the Pope shall contemne, hee ought to bee accounted as an Ethnick, and Publican. *Vide Æneam Sylvium de gest. Concil. Basil. lib. 1. fol. 5. §. Multis*: yea, Cardinall *Cusanus* doth further prosecute this argument, from another sentence of Saint *Augustines*, wherein he requireth the judgement of a Councell, in determining of a case, after that the Pope had delivered his sentence. *Card. Cusan. Concord. Cathol. lib. 2. Cap. 17. pag.* 737. If the Reader would see this Pillar of Popery (That the Pope is not subject to a Nationall, or Generall Councell) razed, and pulled down, and that by their own side; let him reade Bishop *Mort appeale, lib. 4. Cap. 2. §. 8. p.* 451. 452.

Wee affirmed before in the conclusion of the fourth Generall Question, that these verses speak of private, and personall suits, and quarrels between man and man: Now how this is clearly confirmed, and the contrary Objections made by the Separatists fully confuted: If the Reader would know, and see, let him reade Mr. *Bernard* against the Separatists, *pag.* 220. 221.

§. 2. *Take with thee one or two.* *Sect. 2.*

Why must witnesses here be called?

First, that they may convince the offender of his sin, if so be, he be either ignorant of it, or deny it. And, *Quest. Answ. 1.*

Secondly, that hee may be left without excuse, if hee offend again. And *Answ. 2.*

Thirdly, that they may see, and know, that he which hath suffered the wrong, hath done what became him, or belonged unto him to doe, *Carthus. f.* *Argum. 3*

§. 3. *Tell the Church.* *Sect. 3.*

The Separatists object here against us, and what wee have said: That in these words, *Tell the Church*; the word *Church* cannot be taken for the Iewish Synedrion, or the Assembly of Authoritie among the Iewes; which was then as well civill, as Ecclesiasticall.

First, the word *Church* in holy Scripture, is not alway so strictly taken, as men do now use it, but is used for the assembly of good, or bad Christians, or Infidels, met together to consult, and determine

218 termin: of causes, whether civill, or Ecclesiasticall, *Psalme* 26.5. Where the Septuagint do translate the word *Assembly*, by the word, ἐκκλησία, *Church*: So *Prov.* 5.4. and *Acts* 19.32. 39.40 in which three verses the word translated *Assembly*, is ἐκκλησία, the same which is here translated *Church*.

Secondly, *Beza* himselfe by the word *Church*, understandeth it as spoken here of the Iews; that is, the Elders assembled, who exercised judgement in those dayes; which assembly of Iudges, as here they be called the *Church*, so in the old Testament they were called the *Congregation*, which is all one, *Num.* 35.12,24,25. *Iosh.* 20.6 9. And therefore our Exposition is warrantable by the word, and this objection is also of no moment against it.

Sect. 4. §. 4. *If hee refuse to heare the Church.*

Object. 1. The Papists say, that Generall Councels may absolutely determine without Scripture, and bind all men necessarily to the obedience of their Canons: because such a Councell is a representative Church: and for the proof hereof they thus urge this place: Our Saviour Christ saith, *If hee refuse to heare the Church, let him be unto thee as an Heathen-man, and Publican*: Therefore the Church is absolutely to be obeyed in all things, *Bell. lib.* 1. *de Concil. cap.* 18.

Answ. 1 First, our Saviour in this place speaketh not of the Canons, and Decrees of the Church, concerning faith; but only prescribeth the form of Church discipline, for reformation of manners, and correction of sin: *If thy brother trespasse against thee, &c. verse* 15. where Christ saith no more then this; That Christians ought to obey the sentence of the Church, in censuring of sin; and not that they ought to receive new Articles of faith, if imposed by the Church, though contrary to Scripture.

Answ. 2 Secondly, our Saviour speaketh not of every Church absolutely, but of a Church guided and ruled by his word, and assembled in his name, *verse* 20. For otherwise by the Iesuits collection, Christ and his Apostles should have been as Publicans, because they obeyed not the Scribes and Pharisees, amongst whom the Church was at that time.

Object. 2. The Papists further produce this place, to prove that the Church cannot erre, but is infallible in her judgement: Christ saith, *If hee will not heare the Church, let him be unto thee as an Heathen man, and Publican*; but unlesse her judgement were infallible, it were hard: yea, unequall, to hold them for heathen men, and Publicans, which would not obey her Decrees. And therefore the Church (that is, the Pastors of the Church; *Bellarm. de verbo Dei, lib.* 3. *Cap.* 5.) cannot erre, but is to bee heard in all things.

Answ. 1. First, it followeth not, that the Church cannot erre, because we are bidden to heare it; for so we are commanded to obey Magistrates, *Rom.* 13.1. and yet they may command things unlawfull, and in such a case they must not be obeyed, *Act.* 4.19. It was a Law to the Iews; that in matters of weight they should repair to the Priests, and doe according to that which hee should judge, without declining from it (*Deut.* 17.8.) and yet the Papists will not say; that *Uriah*, and *Annas*, and *Caiphas*, were of infallible judgement.

Answ. 2. Secondly, the meaning of this place is: That wee must obediently hear the Church, and yeeld unto it, not simply in all things, but conditionally, as long as it speaketh things agreeable to the word of God.

Answ. 3. Thirdly, the things properly which Christ here mentioneth, and wherein hee biddeth us hear the Church, are not determinations of faith, but Church censures, and admonitions; wherein it is clear, the true Church of Christ may sometimes decline from the right, and be admonished by her children, notwithstanding this threatning of Christs. Thus the Iewes excommunicated him that was borne blind (*Iohn* 9.34.) and the East, and West Churches censured one another, about the keeping of Easter, *Niceph. lib.* 12. *Cap* 33. If the Reader would see this further cleared, and fully proved from some of their own side, let him reade Mr. *White*, his way to the true Church, *pag.* 78. & *Episc. Daven. de Iudic. p.* 100.

Answ. 4. Fourthly, if the Church may erre in her censures (as is proved in the fore-cited Authors) notwithstanding these words of Christ; then we leave it to the Iesuit, to yeeld some sound reason or other, why not as well in points of faith.

Answ. 5. Fifthly, the judgement of the Church, whether in inflicting of censures, or defining of opinions concerning faith, or determining of differences about Religion, is so farre to be regarded, as it is warranted by the word. For the Scripture neither here, nor no where else doth say; That the Prelates of the Church can never erre in judging.

Answ. 6. Sixthly, this place speaks of a particular Church: for not for every offence of one brother against another, is a Generall Councell to be called. And therefore if there be any weight or truth in the Objection at all, it proves that every particular Church hath an infallibility of judgement, and cannot erre: But this is more then the Papists affirm: But of this more in the next objection.

Tannerus (*in colloquio Ratisbonensi sess.* 13.) produced this Argument, to prove: That the deciding, determining, and judging of all controversies of Religion, belongeth onely unto the Church; that is, to the chief Pastors, and Bishops only of the Church. He argues thus. If all controversies be to be decided by the Church, and referred unto the Church; then it will follow that the Church is the Iudge of all controversies.

But the Antecedent is true, that all controversies are to be decided by the Church, and are referred unto the Church.

Therefore also the Consequent; That the Church is the Iudge of all controversies. Now he proves the Antecedent from these words: *Tell the Church, and if hee will not hear the Church, &c.*

&c. Therefore the Bishops, and chief Pastors must expound the doubts in Scripture. *Bellarm. lib. 3. de Script. Cap. 3* argues thus.

Our Saviour speaks here of private injuries; but the place is to be understood also of publike injuries, such as Schisme, and Heresie are: Now by this word *Church* is not meant the whole body of the faithfull, but only the Pastors and Bishops: and therefore Heretikes, and Schismaticks are not to be referred, or turned over to the Congregation of the faithfull, to judge, and censure, but to the Prelates of the Church; because as a man hears, and speaks by his head, so the Church doth by her Prelates; and consequently from the judgement of the Pastors there is no appeale, their sentence, and determination being the last, and utmost judgement.

Answ. 1. First, *Hunnius* (*in eodem Colloquio Ratisbonensi*) did rightly distinguish this word *Iudge*; for there is a double Iudge: namely,

I. A Iudge, who hath absolute authority of judging: now if the Argument understand *Iudge* in this sense, wee deny the Consequent; for although it be certain, that all controversies which arise amongst Christians, may bee referred unto the Church, that they may have her judgement: yet it is most false, that the Church is a Iudge, which is absolute from all Law, and may pronounce after her own will; and so in effect be the chief, and principall Iudge; that is, the very Rule of Religion, and controversies.

II. There is a Iudge, whose power is limited, and restrained unto the Law: and if the Argument speak of this Judge, wee have nothing to say against it: for wee deny not, but that some; yea, all controvertes may bee referred unto the Church, to be examined, and judged.

Answ. 2. Secondly, wee deny that the last, and utmost judgement of controversies belong unto the Church, her judgement being only Ministeriall.

Answ. 3. Thirdly, we must give eare to the Church, but with a double condition: namely,

I. Wee must be sure, that it be the Church of God, as our Saviour himselfe expoundeth it, *ver.* 20. *Where two or three are gathered together in my name, &c.* So that every Congregation is not the Church; but that which is assembled in the name, and authority of Christ. And therefore it is necessary, that we know that Church, which wee hear to be the Church of Christ, and that by the Scriptures; for otherwise wee cannot know the true Church, but by the word, & except it be the true Church, we ought not to hear it at all.

II. Wee must not hear the Church (although it be a true Church) contrary to the Scriptures, but only so long as shee teacheth the doctrine of Christ; for otherwise an Angel from heaven is not to be heard, *Gal.* 1. 8. If the Pastors, Prelates, and Presidents of the Church shal prescribe those things, which are approved, or prescribed by Christ, wee must hear them, otherwise not: for there have been many Bishops and Councels, which have refuted other Heretiks, and yet have erred themselvs in many other things. Wherefore the Church is not simply to bee heard in whatsoever she saith, or teacheth, or to be believed, and obeyed, in all her decrees, opinions, tenents, and commands, but only then when shee speaketh, and teacheth the truth of Christ: For we are not to beleeve, or credit the Church, but for Christ, and his words sake. I find this answer given by Dr. *Willet. Synops. 46. initio. Whitak. de sacra Script pag* 317.

Answ. 4. Fourthly, if the judgement of the Pastors and Bishops in a Councell, bee the last and utmost judgement, then not the Popes judgement only, which the most of the Iesuits labour for.

Answ. 5. Fifthly, our Saviour speaks not here of the chief Judge of all controversies, or of the chiefe Interpreter of Scripture, but only of brotherly correction, and admonition, which who contemnes are referred to the Church; and if they will not heare the Church, they are to be excommunicated: For the interpretation of Scripture dependeth not upon the will, and fantasie of the Pope, Cardinals, or Popish Councils, but must be tried by the Scriptures themselvs. Now the reason why wee deny, that the Evangelist speaks here of the supream Iudge, or Rule of controversies, is, because that which is meant, and understood in this place, to bee told to the Church, doth belong unto all Churches, *viz.* of *Constantinople, Ierusalem, Smyrna, Rome*, and the rest; not unto all together, but every one severally: Now the Papists themselvs do not contend, that every particular Church is the rule of all controversies. Now that the place is to be understood of brotherly admonition, and reproof, appears thus: namely,

I. Because the speech is of private offences between brethren; as is plain from *verse* 15. *If thy brother shall sinne against thee.* But private, offences, injuries, and jars, are not to be referred, either to a Nationall, or Generall Councell, but unto the Ecclesiasticall society, or jurisdiction of every place, by whom the reasons on both sides may be weighed, and known, and judgement accordingly pronounced.

II. Because this is the first degree of publike or Ecclesiasticall judgment; for the former degrees here named by our Saviour, verse 15, 16. are private; to wit, when the wronged Brother doth privatly alone admonish him that did the wrong, or before some few Witnesses. But it was scarsly ever heard of, or at least done, that either private offences, or even publike, and those which belong unto the Church, should presently at the very first be referred unto the Church universall, scattered through the whole world.

III. Because our Saviour speaks here of Excommunication, as some are of opinion; let him be as a Heathen, &c. But Excommunication, and every kinde of Ecclesiasticall censure doth belong also to every particular Church (*Concil. Nicen. can.* 5.) And therefore in this place by *Church*, are to be understood the Jurisdictions of particular Churches, and not such a Judge as is absolute, free, and exempt from all Law, having his own will onely for a rule. I conclude this Objection with a double Argument.

Arg. 1. If every Church [which who so hears not, be to be accounted for a Heathen man, or publican]

220 be the abſolute Judge of all Controverſies: then it will follow, that every particular Church is the abſolute Judge of all Controverſies: but the conſequent is abſurdly falſe, therefore alſo the antecedent. *Cham. t. 1. p. 26.*

Argum. 3 An obſtinate ſinner muſt be referred to the cenſure of the Church: for Chriſt ſaid to *Peter*, *Dic Eccleſiæ, &c. Tell it to the Church, and if he will not hear the Church, &c.* Therefore *Peter* and his ſucceſſours are not the ſupreme Judges: for here he is referred to the Church. *Willet, Synopſ. pag.* 1304.

Sect. 5. §. 5. *Let him be unto thee as an Heathen man, and a Publican.*

Queſt. 1. What is meant by theſe names of *Heathen man*, and *Publican?*

Anſw. Something hath been ſaid of the meaning of them before, *Sect. 1.* as alſo, in the generall queſtions before that Section. I do therefore here but onely adde this, That to eſteem one as an *Heathen man*, or *Publican*, is not to hate him, but not familiarly to uſe him, or not to be familiar with him who deſpiſeth the voice of the Church.

Queſt. 2 Why muſt we ſhun the ſociety, intimacie, and acquaintance of him who will not hear the Church?

Anſw. 1. Firſt, for our own ſakes, leſt we ſhould be tainted, animated, and emboldned by them to do the like; and ſo we make our ſelves odious unto all who are good.

Anſw. 2. Secondly, for their ſakes who do deſpiſe the voice of the Church, that they may be aſhamed of their contempt: This anſwer is given by Saint *Paul*, 2 *Theſ. 3. 6, 14. We command you to withdraw your ſelves from thoſe who walk diſorderly; and have no company with thoſe who are diſobedient to our word;* ἵνα ἐντραπῇ, *That he may be aſhamed:* where the word is moſt ſignificant, for it denotes ſuch a perturbation of the minde, that he who is affected therewith, ſeeks up and down where he may hide himſelf for ſhame. For as nothing animates a ſinner more, than to ſee Chriſtians, yea the Profeſſours of Religion to love him, and delight in his company: ſo nothing humbles a ſinner ſooner, than to ſee that all good men withdraw themſelves from his ſociety and friendſhip. Now this Chriſtian ſubduction, or alienation is not like the ſubduction of the Anabaptiſts, which is conjoyned with hatred and execration: but our withdrawing of our ſelves from the contemners of the Church, is an Argument of our love unto them: yea, we muſt not ſimply or totally withdraw our ſelves, for the Apoſtle exhorts us to admoniſh and counſell thoſe whom we muſt not be familiar withall: and how can we admoniſh them, except we go unto them, and labour to reduce them into the right way?

Anſw. 3. Thirdly, we muſt have no commerce or fellowſhip with thoſe who deſpiſe the voice of the Church, for the Churches ſake, and the edification thereof: Thus Saint *Paul* exhorts the *Corinthians* to excommunicate the inceſtuous perſon, and to give him over to the Devill, leſt he ſhould infect others; *for a little leaven ſowers the whole lump, 1 Cor. 5. 7.*

Anſw. 4. Fourthly, we muſt not be familiar with thoſe who will not hear the Church, for the Lords ſake, or for his glories ſake: for when wicked and prophane perſons are tolerated, yea loved, and entirely acquainted, and affectionatly endeered unto the Profeſſours of Religion, it cauſeth the name of God to be evill ſpoken of, and blaſphemed among the Gentiles: for thoſe who tolerate ſuch, are thought to be like thoſe who are tolerated, 1 *Tim. 6. 1.* Cameron de Eccleſ.

Queſt. 3. How many ſorts of ſinners doth our Saviour intimate, or imply in theſe verſes?

Anſw. *Vincentius* (*Serm. hyemal. pag.* 540.) obſerves, that there are four kind of ſinners here pointed at, and withall how every ſort are to be handled: *viz.*

Firſt, there are ſome ſimple, and corrigible ſinners, who when they have offended, and are reproved, thank the reprover, and are ſorry and ſatisfactory for the offence. Now of theſe our Saviour ſaith, *If thy brother ſin againſt thee, tell him his fault between him and thee*: admoniſh him ſecretly, becauſe he will quickly be convinced of the wrong done, and make thee ſatisfaction.

Secondly, there are ſome who are proud and preſumptuous ſinners, who preſume too much of themſelves, and ſtand too much upon their own juſtification. Now of theſe our Saviour ſpeaks, when he ſaith, *Take one or two with thee*, that by their words and perſwaſions they may be the ſooner convinced of their offences and errours.

Thirdly, there are obdurate, obſtinate and perverſe ſinners, who are led by the ſpirit of contradiction and obſtinacie, and will be counſelled, adviſed, and perſwaded by none. Now theſe muſt be referred *to the Church*, that by her power and authority, they may be convicted and humbled.

Fourthly, there are others more prophane, malicious, and incorrigible ſinnners, who neither regard the admonition of their Brother, whom they have offended, nor of their Brethren who in love adviſe them, nor of the Church; but diſobey all, deſpiſe and ſlight all. Now theſe our Saviour ſaith, muſt be held as *Heathen men* and *Publicans*.

Verſ. 18. *Verely I ſay unto you, that whatſoever ye ſhall binde on earth, ſhall be bound in heaven: and whatſoever you ſhall looſe on earth, ſhall be looſed in heaven.* Verſ. 18.

Becauſe much was ſpoken of theſe words before, chap. 16, 19. I therefore here adde onely a word or two.

What is meant by *binding* and *looſing*? *Queſt.*

For anſwer hereunto, we muſt obſerve that theſe words, *ligare & ſolvere, to binde and looſe*, were uſuall in the Church of the Jews, and therefore the ſignification of them was well known and underſtood, when Chriſt was corporally in the earth; for in the Judaicall Church, *ligare, to binde*, did ſignifie *Interdicere, Prohibere*, to interdict and prohibit; and *Solvere, to looſe*, ſignified *Iubere, permittere*, to command and permit; and therefore in their language אסר is *Prohibere*, and התיר is *Permit-* *Anſw.*

Permittere. And thus they have a saying, *Davidem & Ezechielem nihil ligasse quod non esset ligatum in lege.* Wherefore to bind, is to pronounce something to be prophane; and on the contrary to loose is to pronounce something to be lawfull: this therfore is our Saviours meaning, *What soever the Church shal declare to be unjust, the cause being truly and throughly known, those things God will declare to be unjust, and on the contrary those things which the Church shall declare to be just, those God also will declare just* [a].

[a] Cameron de Ec clef.

Argum. This place is produced by our men against the Papists, who affirm the keys to be promised, only unto *Peter*: They argue thus.

If the Keys were by Christ promised unto *Peter* only, then they were given by him also only unto *Peter*, for he performes what he promises.

But the Keys were given to all the Apostles, and not only to *Peter*, as appears by this verse. Therfore they were not promised only unto *Peter*. If the studious Reader would see this Argument canvased to and fro, let him reade *Amesius Bel. enerv. tom. 1. pag. 162. ad 167.* And because it is so largely handled there, I will but briefly prosecute it, and frame the Argument thus.

To preach the Gospel, and to have jurisdiction of government, do both belong unto the power of the Keys.

But the Keys were equally to all committed: therfore they had all equal power both to preach and to govern. That they all had the power of the Keys equally granted unto them, appears from this verse, wherein the Keys are given to all the Apostles.

Yea *Bellarmine* himself confesseth that *Iames* was Bishop, and ordinary Pastor at Jerusalem, and therefore (with *Anselm* and *Aquinas*) saith, that he is named first by S. *Paul, Galath. 2. Bellarm. lib. 1 de Pontif. Rom. Cap 19.* Therefore at Ierusalem *Peter* was to give primacie to the ordinary Pastor there.

Answ. To this they answer, That *Rome* was the chief Citie, and therefore *Peter* being Bishop of *Rome*, was to have the preeminence.

Replie. But hereunto we reply, that Ierusalem was rather to be preferred in respect of place; for that City was chosen by the Lord himself, to be the chief City of his Church: but *Rome* through the tyranny & usurpation of the Romans over other Countries was advanced to that dignity, and not by the election and choise of God.

If the Reader would see how this verse is urged by the Separatists for their Church-discipline, let him reade *Mr. Bernard* against *Ainsworth*, where the Objection is fairly propounded and fully answered. *Pag. 222, 223, 224.*

Vincentius (serm. hyem pag 544.) thus commenteth upon them. 221

Answ. First, when the Rulers and Governours of a Citie or land, are gathered together, for the good and benefit of the City or common-wealth: they are then gathered together in the name of Christ, who according to his promise) will bee in the midst of them.

Secondly when the Pastors, Prelates, and Presidents of the Church are convened together in a Convocation or Synod for the good of the Church of Christ; they are then gathered together in the name of Christ, who (according to his promise) will be in the midst of them.

Thirdly, when the faithfull meet together in the house of God, for the celebration of the worship and service of God; they are then gathered together in the name of Christ, who according to his promise will be in the midst of them. Here *Vincentius* playes with the words, and pleaseth himself with his own conceits, thus

When the congregation is met together in the Temple, there are but *Two*, that is, Clergy, and Laity, or men or Women; or *Three*, that is, the people on the Ministers right hand, and those on his left hand, and himself which is in the midst of the Pulpit Or there are but two, that is, the Preacher, and the People: or *Three*, namely, the Laymen, and the Ecclesiasticall men, and the Preacher.

Fourthly, we adde, that when two or three are privately met together in a family, for Prayer, or other holy exercises; they then are gathered together in the name of Christ; who (according to his promise) will be in the midst of them: for he regards not so much the multitude of supplicants as the sincerity of the heart, and therefore when a little family joyns together about the worship and service of God, then Christ will be present with them, and also assistant and gracious unto them.

Verse 20. VERS. 20. *For where two or three are gathered together in my name, there am I in the midst of them.*

Sect. 1. §. 1. *Where two or three are gathered together,*

Quest. What doth our Saviour mean by these words?

§. 2. *Shall be gathered together in my name,*

Objct. It is controverted between us and the Church of *Rome*, by whose authority generall Councels ought to be called; and they say that they are only to be called, and appointed by the Popes authority, or his assignment; and that Emperors and Kings have no power at all to call them: and for the proof hereof urge this place thus.

Counsells ought to be congregated in the name of Christ, that is, by him that hath authority from Christ so to congregate them (*Nam in nomine idem est quod ex authoritate*; for in the name of Christ, is the same; with by the authority of Christ) but Christ did not commit his Church to *Tyberius*, but to *Peter* and his successors; when he said, *Peter feed thou my Lambes. Bellarm. lib. 1. de Concil. Cap. 12.*

Answ. 1. First, the exposition of the Iesuite, is grosse and absurd in a double regard, to wit,

I. If to assemble in the name of Christ be to assemble by the authority of the Pope, then it will follow that none are assembled in the name of Christ, and that Christ will be present with

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222 no assemblies or congregations, but onely those who send up to *Rome* for a licence, that they may assemble, and come together; then which what more absurde?

II. If it be one and the same thing to convene together in the name of Christ, and by the authority of the Pope, then it will follow, that the four first generall Councels (*viz.* the *Nicene*, *Constantinopolitane*, *Ephesine*, and *Chalcedone* Councels) which were so singularly approved of, were not called or congregated in the name of Christ, because they were appointed not by the Pope but by the Emperors: & yet *Socrates* (*lib.* 1. *Cap.* 6.) dare say that they were gathered together in the name of Christ. Cardinall *Cusanus* goes farther, affirming boldly, that the authoritie of a Councell doth not depend upon the Pope, (*Quia tunc non fuissent octo prima Concilia omnia firma, quoniam per Imperatores congregabantur, Card. Cusan Concord. Cathol. lib.* 2 *Cap.* 25.) because so we should thus disanull the authoritie of the Eight first generall Councels, which were appointed by Emperours; &c.

Answ. 2. Secondly, the Assumption of the Objection is false, that Christ gave not the Church to Kings but to *Peter*, and his successors; For we reade, that the Church was committed to Kings. *Esa.* 44.25. And *David* did distribute the Ministeries, and other Kings have had care of the Church. But we no where reade that the Church was committed to the Pope; and therefore it followes not neither, the Church was committed to *Peter* therfore it belongs to the Pope onely to call Councels.

Answ. 3. Thirdly, this Phrase to bee assembled in the name of Christ doth not signifie the efficient cause of the Assembli, but the form, *viz.* to be assembled in unanimitie, and concord, and the power and Spirit of Christ: as both *Chrysostome* (*hom.* 4. *in Matth*) & *Arias Montanus* (*in hunc locum*) expound the place.

Answ. 4. Fourthly, this phrase, *In the name of Christ*, doth not alwaies signifie authority but sometimes faith, and the profession of Christ, as Infants are baptised. *In the name of Christ*: yea sometimes *in the name*, signifies for Christs sake, as *Ephes.* 5.20 *Matth.* 19.29. *Iohn.* 14. 14. But here it signifies *in the power and vertue of Christ. Scharp. de Concil. pag.* 392.

Answ. 5. Fifthly, in these words [*When two or three are gathered together in my name* &c.] the promise of our Saviour is generall, respecting as wel the congregations and Assemblies of the faithfull in prayer, as in Councels. Now shall not Christian men any day pray in the name of Christ unto God, before they have the Popes reall command, or assent?

Answ. 6. Sixthly, Councels are then assembled in Christs name, when they suffer themselves and their actions, to be governed by the Spirit of God speaking in the Scripture.

Ver. 3. §. 3. *I will be in the midst of them.*

Argum. From these words we conclude that to assemble together in the name of Christ, that is, to hear his word, and receive the Sacraments, is a most manifest note of the true Church: whereunto *Bellarmine* answers two things, *viz.*

First, to be gathered together in the name of Christ is not a note of the Church, because it agrees with Heresies and Schismes. *Answ.* 1.

To be gathered together to preach the word of Christ truly, to hear it reverently, and to receive it sincerely, is to be gathered together in the name of Christ, and doth not agree with Heresies, and Schismes which destroy the Church. *Replie.*

Secondly, *Bellarmine* answereth, That this place sheweth not where the Church is, but where Christ is. *Answ.* 2.

Christ walks amongst the Seven Candlesticks, which are the seven Churches, *Revel.* 1. 20. and 2.1. He is to be found only in his Church; and therefore where Christ is known to be present, there is necessarily the Church. *Replie.*

Object: The Papists object this place to prove that a Councel cannot erre, but that the judgment therof is infallible. Christ here saith (saith *Bellarmine*) *Where two or three are gathered together in my name, there am I in the midst of them*, and therfore they obtain whatsoever they desire of God, *viz.* wisedome, and light which may suffice for the understanding of those things which are necessary for them. And as Christ is present in private, and particular assemblies, to help and assist them in private and particular things; so he is present in a generall Councell, that he may help them in great and publike things; and consequently, they do judge of all such things infallibly. *Bellarm. de Concil. lib.* 2. *Cap.* 2.

Answ. 1 First, this place directly respects every particular assembly of the righteous: if therefore by vertue of this promise infallibility of judging be allowed and granted unto men, then it is given also to all Bishops and Ministers assembled together in every particular Councell, and Convocation; which the Papists themselves deny.

Answ. 2 Secondly, in these two or three, to whom Christ promiseth his presence, is not necessarily, included the *Pope* of *Rome*; and yet the Papists say that not only the opinion of two or three, but even the judgment of the whole world wants this infallibility, untill the confirmation of the Pope of *Rome* come thereunto: and therfore from this promised presence of Christ, this infallibility of judging is not rightly collected.

Answ. 3. Thirdly, *Gregory de Valentia* (*analys. fidei lib.* 8. *cap.* 7.) answers, That this place is not to be applied to an infallible certainty of any opinion, wherein many agree: but unto the efficacy of the consent of many; for the obtaining of that which is unanimously desired. Bishop *Davenant, de Iudice controv. pag.* 97 & 114. *ubi ex hoc loco contra hanc infallibilitatem disputat.*

Quest. 1. How is Christ present with those who are assembled in his name?

Answ. The Schoolmen say, (and that truly) that there are four degrees of Gods presence, which degrees may rightly be applied, and accommodated to the humane nature of Christ. For

First, the humane nature of Christ is present, *naturaliter*, with the Son of God, and the Substantiall word *Personaliter*, personally the humanity being

being united unto the Deitie, ἀσυγχύτως, *inconfusè*, ἀτρέπτως, *inconvertibiliter*, ἀδιαιρέτως, *indivulsè*, ἀχωρίστως, *inseparabiliter*, and therefore the humanity can never be separated from the Deitie.

Secondly, the humane nature of Christ as it is present ἐν λόγῳ, in the Godhead, is present with the blessed Saints and Angels in heaven, *Gloriosè*, gloriously, who without ceasing behold his glory which was given unto him by his Father. *Iohn.* 17.24.

Thirdly the humane nature of Christ or his manhood, is present ἐν λόγῳ, with his Church *Gratiosè*, graciously: governing it, and blessing the Ministery therof, regenerating men by Baptisme, feeding his Children in his Holy Supper with his body and blood, hearing the prayers of the faithfull, curbing their enemies, and at length freeing them from all evill. And this is the presence here promised.

Fourthly, the humane nature which Christ assumed unto his divine, is present with all creatures *Vniversaliter*, universally; creating them, conserving them, directing them unto a determinate end, containing them within the bounds appointed and set by God, and the like.

Is there not a *Pleonasmus* or redundance here, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν, *I will be there in the midst of them?*

It seems that there is, but yet indeed there is nothing lesse: for this Phrase, *To be in the midst*, in the Hebrew phrase hath a double signification namely,

First, to be present with some: as is plain from these places, *Genes.* 23. 6. *Ezech.* 1. 1. *Esa.* 52. 11. which is repeated by S. *Paul.* 2 *Corin.* 6. 17. *Separamini de medio eorum, Be ye separated from the midst of them*, that is segregate your selves from them. Now suppose this phrase *To be in the midst*, had no other signification but this, then there was indeed a *Pleonasmus* here, and yet such a one as is ordinary and very Emphaticall; thus the Grecians say, πάλιν καὶ πάλιν, and the Latines, *Etiam atque Etiam*, Again and again: and therefore being the more Emphaticall, it is not superfluous. But we need not thus answer the question; because there is another signification of these words *viz.*

Secondly, this phrase, *To be in the Midst*, as it signifies to be present with some: so also to bee president amongst some: or to be chief in an assembly: Thus it is said, *God standeth in the congregation of the Gods, and judgeth. In medio Deorum, in the midst (or amongst) the Gods*, For in Iudicial assemblies the place of a President is in the midst, that he may both hear all, and be heard by all. Thus Christ is both present with, and President amongst the faithfull assembled together in his name.

Verse 23, 24, &c. VERS. 23, 24, &c. unto the end of the Chapter. *Therefore is the Kingdome of Heaven likened unto a certain King, which would take account of his servants; and when he had begun to reckon, one was brought unto him which ought him ten Thousand Talents, &c.*

Quest. 1. What is the meaning of this Parable?

First, the King here spoken of, is God, who is the Lord of all the world. 223

Answ. 1. Secondly, the servants here mentioned are we who are the Subjects of this King. *Answ.* 2.

Answ. 3. Thirdly, the Talents which the Lord betrusted us withall and which prodigally we spent and wasted are the Image of God, and those inherent graces which were given unto us in our first creation, which by the fall we lost:

Answ. 4. Fourthly, the debts which we owe are our sins and trespasses.

Answ. 5. Fifthly, the calling of the servants by name to account, is by the Preaching of the Law, and the accusation of the conscience.

Answ. 6. Sixthly, the payment of the debt, is either the performance of obedience, or the undergoing of punishment for disobedience.

Quest. 2. Are wee able to pay the debt wee owe unto God?

Answ. No, for we are neither able to satisfie for our former disobedience, nor to perform perfect future obedience, unto our Lord God.

Quest. 3. How may we obtain remission of our sins at Gods hands; seeing we are not able to satisfie his justice, nor pay our debts.

Answ. 1. First, wee must do as this servant did to his Master: that is,

I. We must humble our selves before God, as this servant, *Who fell down and worshipped.*

II. We must pray unto God for pardon, and remission, as he did; *Lord have pity, or patience.*

III. VVe must promise the payment of our debts, as he did, *I will pay thee all*: that is, we must promise that our debts shall be paid and satisfied for by Christ, and we must vow new obedience unto God. And then

IV. We may be sure that the King our Master will pardon and pity us, *and forgive us our debt.*

Answ. 2. Secondly, we must do as this Servant did not unto his fellow servant: that is, we must forgive our brethren, if we desire that our Father should forgive us.

Quest. 4. What debts must we forgive our Brethren.

Answ. By the name of debts are understood all the offences, wrongs, injuries, and the like which are committed against us, by our Neighbour: all which we must be ready to forgive for Christs sake.

Quest. 5. Whether are money debts to be forgiven, or are they altogether excepted;

Answ. Neither: for as the Gospel doth not evert and destroy policy and civill Government, nor prohibit the lawfull exacting of debts: So it doth not allow of cruelty, oppression, extortion, and hard usage, either by publike or private men, neither doth God like those Spirits, who will let men rotte in prison, rather then remit, or release them, although they have nothing to pay: for this servant who would have no pity of his fellow servant, found none at his Masters hands afterwards.

Quest. 6. Why must wee forgive those who wrong, injure, and offend us?

Answ. 1. First, because herein, and hereby we imitate the

224 the example of our Father, who is full of mercy and pitty. Reade *Luke* 6. 36. *Epheſ.* 4. 32. *Coloſſians* 3.13.

Anſw. 2. Secondly, becauſe ſmall and few are the offences of our brethren towards us, in compariſon of ours towards God: That which our brother owes us, is nothing in regard of that which wee owe God, as is to the life illuſtrated by our Saviour in this parable.

I. What doe our brethren owe us; *a hundred pence*: obſerve here the Roman peny is the eighth part of an ounce, which after five ſhillings the ounce, is 7-d. ob. So that the whole ſumme is but iij.l. ij.s. vj.d.

II. What doe wee owe our God? *Ten thouſand talents*: now here alſo obſerve: That a talent is 750. ounces of ſilver, which after five ſhillings the ounce, is 187.d. x.s. And the whole ſumme is 1875000. One thouſand thouſand, eight hundred ſeventy five thouſand pounds. And therfore ſeeingour Father ſo freely forgives us ſo great a ſum, we ſhould not ſtick to forgive our brother ſo ſmall a debt.

Anſw. 3. Thirdly, we ſhould forgive thoſe who wrong us, becauſe they are our fellow-ſervants: yea, our brethren, and members of the ſame body with us: now none ever hated their own fleſh: a man will not cut off his hand, if it hit, and hurt his eye; becauſe it is a part of himſelfe: and a man cannot be cruell to any part, or member of his body, but hee is cruell to himſelfe, which is inhumane.

Anſw. 4. Fourthly, wee muſt bee ready to forgive thoſe who offend us, becauſe cruelty againſt ſuch is hurtfull: yea moſt pernicious unto our ſelves, *Iames* 5.9. He who will not pitty his fellow-ſervants, nor have patience with them, ſhall (with this wicked ſervant) bee eternally puniſhed. For as

I. The King being angry, cals this evill ſervant: And,

II. Reproves his cruelty: And

III. Caſts him into perpetuall priſon. So cruell perſons in the generall judgement, ſhall

Firſt, be cited, and ſummoned to appear, by an angry Iudge. And

Secondly, ſhall be reproved, and reproached for their cruelty. And

Thirdly, ſhall be ſubjected, and bound over to perpetuall paines, and unſpeakable torments.

Queſt. 6. How muſt wee forgive, and pardon thoſe who offend us?

Anſw. Wee muſt remit offences after the manner of our heavenly Father; that is, wee muſt labour to forgive our brethren, as our Father forgives us; that is,

Firſt, the Lord pardons *citò*, *quickly*; *David* had no ſooner ſaid, *Peccavi*, *I have ſinned*, but hee hears (*Dominus abſtulit peccatum tuum*) tidings *that the Lord had put away his ſinne*, we ſee that the Lord is ſo prone to pardon, that the Prophet *Ionas* is diſpleaſed with his readineſſe, and proneſſe thereunto. Thus ſhould wee be ſlow to anger, but ready to remit, and moſt eaſie to be reconciled.

Secondly, God forgives *Totum*, *the whole debt*; he doth not pardon by halfes, but remits all our ſins, *Pſalme* 103.2,3. Thus we ſhould not forgive our brother only ſeven times, but as often as hee offends us, and that wholly and fully, as though they never had wronged us at all.

Thirdly, our Father gives more then is deſired: his ſervant here intreats him to have a little patience, and he preſently doth not only forbear his debt, but doth forgive the debt. *Adam* and *Eve* are not only pardoned, but have over and above a promiſe made of a Saviour: And the Prodigall Child doth only beg, that he may be received as a ſervant, and he is accepted as a ſonne. Thus we ſhould put on the bowels of mercy, and tender compaſſion, and be ready not only to forgive our brethren, but alſo to give unto them; not only to do them no hurt, but alſo to do them what good wee can.

Fourthly, God doth all theſe things, *Ex animo*, cordially, and verely; for our offences being once pardoned, he remembers them no more, but *caſts them into the bottom of the ſea*, *Mich.* 7. Thus we muſt not revenge our ſelves indeed, nor complain, or murmure in word, nor by our carriage or countenance ſhew, that either we will avenge our ſelvs, or would if we could, or harbour any malice, and grudge in our hearts, but forgive from our hearts. For if wee labour in theſe things thus, to imitate our heavenly Father, then wee have a promiſe, that all our ſins ſhall be pardoned by him.

Againſt this which hath been ſaid, fleſh and blood objects many things: and becauſe many therefore I will briefly reſolve them.

My brother, or neighbour reiterates his offences againſt mee daily: and therefore why ſhould I forgive him? *Object.* 1.

Conſider with thy ſelf, what thou oweſt unto God, and how great thy debt is: yea, remember if thy brother ſin daily againſt thee, ſo doſt thou againſt God; and if thou daily forgive him a few offences, thy Father daily forgives thee many. *Anſw.*

But my eaſineſſe and readineſſe to pardon him, will make him more obſtinate, and injurious againſt me; and therfore why ſhould I forgive him? *Object.* 2.

Do thou what is thy duty to do, and what the Lord requires of thee; and commit the ſucceſſe, and event unto God; yea, remember, that although many wickedly abuſe the Lords long ſuffering, and patience, unto their own deſtruction, yet the Lord ceaſeth not to beſtow many mercies upon them, making his Sun to riſe, and his rain to fall, even upon ſuch. *Anſw.*

But this proneneſſe to pardon thoſe who offend me, will make others deſpiſe, and ſlight me; and therfore for this cauſe, it is not good to bee ſo eaſie, and ready to remit. *Object.* 3.

Saint *Paul* hereunto anſwers; that glory, honour, and peace are prepared by God (though not by men) for all thoſe who continue in well doing; notwithſtanding all the lets, and hinderances of the world, *Rom.* 2. Yea, thoſe who honour God, ſhall be honoured in heaven by God, though deſpiſed on earth by men. *Object.* 4.

But *David* curſed his enemies, for their miſchief

chiefe done against him, and prayed for their destruction: and therefore why may not I?

Answ. 1. First, sometimes it is true, that *David* prayed, against the Counsels of his enemies, and that God would infatuate them, and frustrate them; as that of *Achitophel*: and thus may wee desire wish, and pray for the peace, and prosperity of the Church, and children of God, and that the Lord would infatuate all the plots of the wicked intended against them. Or

Answ. 2 Secondly, *David* prayed for some temporall calamity to be inflicted upon the bodies of his wicked enemies, that thereby their soules might be saved: and thus wee may desire the Lord to shew his power, and justice upon obstinate sinners, that thereby they may learn to fear, and tremble before him, and turn unto him, and so by a corporall punishment be freed from an eternall. Or

Answ. 3. Thirdly, *David* prayed for the finall destruction of his enemies; and that two manner of wayes: namely, either

I. For the destruction of all his enemies in generall, whosoever or whereseever they were. Or

II. For the destruction of some more particularly, whom by divine inspiration he knew to be the enemies of God, and his Church. Now these are not to be imitated by us, wee having in the Gospel both a Precept, and President, to the contrary.

First, wee are commanded to blesse those who curse us, and to pray for those who persecute us, *Mat.* 5.

Secondly, Christ did not revile, when hee was reviled, 1 *Pet.* 2. nor curse those who crucified him, but contrarily prayed for them.

Object. 5. Wee are but men, and therefore it must not be expected, that wee should doe as Christ did.

Answ. The dutie here required hath been performed by men, and not only by Christ: yea, if we bee regenerate men, wee also in some measure may perform it. *Ioseph*, although he was a man, yet hee forgave his brethren, who had sold him to be a slave unto heathens. *David* was a man, and yet hee forgave *Saul* his enemy, who pursued his life. *Stephen* was but a man, and yet he forgave, and prayed God to forgive those who stoned him.

Object. 6. But I am never able to forgive my neighbour, as God forgives me; and therfore it is but lost labour to endeavour it.

Answ. Indeed it is true, that wee cannot forgive, as the Lord forgives, in regard of the quantity, but wee may according to the quality, if we forgive them candidly, cordially, faithfully, and *ex animo*, for a spark is true fire, and a drop is true water.

Quest. 5. Whether can the remission of sinnes be made void, or not? that is, whether doth the Lord remember, impute, and punish those sins which once hee had pardoned? for it seems by this Parable that hee doth; hee first pardoning the debt, and freeing the servant from his bond, *verse* 27. and afterwards for the debt casts him into perpetuall prison, there to endure eternall torments? 225

Answ. 1. First, we must here observe: That this is a Parable, and that similitudes and parables are not so to be accommodated, and applied unto those things, for the declaration, and manifestation wherof they were propounded, that they ought to agree, and square with the things themselvs in all things; for then they should not be parables, but the things themselvs. And therfore we must alwayes look to the mind of him that propounds the parable, and observe for what end he propounded it, and what he would have, or principally aims at, in the propounding of it; for otherwise many absurdities will often follow from Parables. Wherfore seeing this is a Parable, wee ought not too subtilly to apply, or rather to wrest, all the words of the Parable, unto the thing wherof Christ speaks: but onely to consider the mind, and purpose of Christ in the propounding of the Parable.

Answ. 2. Secondly, Christ had taught his Apostles, and in them all of us, to pardon those injuries, offences, and debts, which our brethren have committed against us, and do owe unto us, *verse* 21. 22. And then presently addes this Parable, for the confirming, and declaring of his purpose. Now our Saviours scope herein is to shew; that it is necessary, that they should forgive their brethren, who desire to be forgiven by their Father.

In this Parable,

I. Our Saviour propounds the example of a King, who forgave a great debt unto one of his servants: and hereby would teach us: that wee have a Master, and Lord in heaven, who is gentle, easie to be entreated, and ready to forgive sin; but so, that when wee are not able to pay our debts, or to satisfie for our sins, we beg mercy at his hands, and pray unto him for pitty, and pardon. The King here releaseth not his servant, nor remitteth his debt, until he humbleth himself before him, and confesseth his present inability to pay, and prayeth for mercy: Thus although the Lord be naturally slow to conceive a wrath, and ready to forgive; yet wee cannot hope to be forgiven, except we confesse our sins, and humble our selvs before our God, and crave mercy at his hands; because upon these conditions, the Lord offers mercy unto us.

II. Christ in this Parable propounds unto us the example of a servant, who would not pardon his fellow servant: and lays down the words of the King, his Master unto him, shouldest not *thou also have had compassion on thy fellow-servant, even as I had pitty on thee*, *verse* 33. And hereby our Saviour would teach us, that God requires of us, that we should pardon our brethren, who have injured us, when they aske forgiveneese of us, and remit the debts of those, who are not able to pay.

III. In this Parable our Saviour declares the words, and deeds of the King, unto this evill servant; his Lord was wroth with him, and delivered him to the Tormentors, &c. *verse* 34.

IV. The Parable being expounded, Christ

226

forthwith doth explicate, what his scope is in this Parable, saying; So likewise shall my heavenly Father do also unto you, if yee from your hearts forgive not every one his brother their trespasses.

Answ. 3. Thirdly, from these words of our Saviours in the Parable; therfore we must not infer, that God will impute unto us, and punish us, for those sins which once he had clean remitted, and done away [because this doctrin is contrary to divers plain places of Scripture, as hath else-wher been shewed] but wee must marke how Christ concludes onely one thing from the whole Parable, and that conditionally: and therefore, unlesse we remit, and forgive our brethren, who injure, and wrong us, wee shall bee punished by God, for those offences committed against him. In a word, Christ by this Parable would shew, that they are miserably mistaken and deplorably deceived: who thinke, that either God hath forgiven, or will forgive them their sinnes, although they neither have forgiven, nor will forgive their brethren their trespasses. *Zanch. miscel. de remiss. peccat. pag.* 288. *Initio.*

CHAP.

CHAP. XIX.

Vers. 3,4,5,6. VERS. 3,4,5,6. *The Pharisees came unto Christ tempting him, and saying unto him, is it lawfull for a man to put away his Wife for every cause? And hee answered and said unto them, Have yee not read, that hee which made them at the beginning, made them male and female? And said, For this cause shall a man leave Father and Mother, and shall cleave to his wife: and they twaine shall bee one flesh. Wherefore they are no more twaine, but one flesh. What therefore God hath joyned together, let not man put asunder.*

Sect. 1. [*The Pharisees demanded of Christ, whether it were lawfull for a man to put away his Wife for every cause?*]

Quest. The Pharisees here propound a question unto CHRIST concerning Divorce, *Whether for every cause a man may put away his wife, or not?*

Answ. To this Christ answers negatively, that for every cause a divorce is not lawfull: And this hee proves by divers Arguments, or reasons: namely,

First, from the authority of the Institutor of Marriage, which was God, *vers.* 6. *Whom God hath joyned together, let no man put a sunder.*

Secondly, from the Antiquity of the institution of marriage, which was *from the beginning*, *Vers.* 4. At the beginning God made them male and female, and joyned them in marriage together.

Thirdly, from the manner of the conjunction and union, which is betwixt a man and his wife: *vers.* 5. *Twaine shall bee one flesh.*

Fourthly, from the excellency of the conjugall bond and tye, *vers.* 5. *A man shall leave Father and Mother, and shall cleave to his wife.*

Sect. 2. §. 2. *And they twaine shall be one Flesh.*]

Quest. 1 Whether is Polygamie and Digamie lawfull or not? That is, whether is it lawfull for a man to marry two wives, or more then two?

Answ. 1 First, Polygamie is unlawfull, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her owne body, but her husband: but it was never lawfull for the wife to have more husbands then one at once; therefore it was never lawfull for the man to have more wives then one at once.

Answ. 2. Secondly, there are two sorts of Digamie, namely,

I. Lawfull, and improperly so called; and this is, when men have had more wives then one, but not at once, but successively, one after the death, or lawfull divorce of another.

II. Unlawfull, and this is two-fold, to wit, either,

First, direct Digamie, when men have two wives at one time. And

Secondly, indirect Digamie; and this is when a man having put away one wife unjustly marries another: and of this sort of Digamie, the Apostle speakes, 1 *Tim.* 5.9. *Shee must be the wife of one husband.* A wife might not by the law of God (if shee had not violated her faith to her husband, nor stained the marriage bed) bee divorced from her husband; but it was permitted amongst the Iewes. Now such a woman as was unjustly divorced from her husband, and married to another, was the wife of two husbands: that is,

I. Shee was the wife of the first husband still, *Iure divino*, by the law of God. And

II. Shee was the wife of the second husband onely *Iure humano*, by humane Law.

Quest. 3 What manner of union is betwixt man and wife, that our Saviour here saith, they are but one?

Answ. This union and conjunction of the husband and the wife, by which they become to be but one flesh, may be easily understood, if wee doe but turne our eyes to the end of that Union: Now the end of this union was, that man might have a helper, and assistant in readinesse, yea, and that like unto himselfe. Now man stood in need of such a helper, in many regards; *viz.*

First, for the procreation of Children, and issues sake; Now although properly the Father be *Genitor* the begetter, yet he cannot beget a child alone: And hence it is, that the offspring which is brought forth must acknowledge both Father and Mother, but not as two, but as one Parent. *Unus enim ab uno est.*

Secondly, man stood in need of a helper for the education of children: Now it is impossible (ordinarily) for a man to have any, who will bee more tender, and carefull over his children then his wife, shee being Mother unto them.

Thirdly, man stands in need of a helper, and assistant, that may communicate, and partake with him, both of weale and woe, both of prosperity and adversity: For our joy is encreased when wee have others who rejoyce with us, esteeming our joy their rejoycing, and our good their glee, and our sorrow is decreased when wee have copartners, who mourne and weepe with us, bearing a part of our burden, as though our griefe were theirs. Now ordinarily there is not a greater fellow-feeling of one anothers affaires, or occurrences, betweene any, then there is betwixt the husband and wife.

Fourthly, this union of the husband and the Wife, is seene in the communion of all things; all things being common betwixt them. If the studious Reader would see these two last particulars amplified and enlarged, let him reade *Cameron. Myrothec.* Pag. 96,97.

232

§. 3. *Those whom God hath joyned together, let no man put a sunder.*

Sect. 3. Object. Some object this place thus, against marriage after a lawfull divorce. CHRIST saith, *Whom God hath joyned, let no man separate*; therefore after divorce they still remaine man and wife before God, and may not marry to others.

Answ. The party offending breakes the bond of marriage, and so sinneth grievously both against God and the yoke-fellow: but the innocent party marrying againe after lawfull divorce, onely taketh the benefit of that liberty, whereto God hath set him free through the unlawfull breaking of the bond, by the party offending. *Perkins.*

It is controverted betwixt us, and the Church of *Rome*, whether there are more causes of divorce then Fornication only; and they hold the affirmative, and wee the negative. Separation from bed and board may be admitted, say they, for divers causes. *Concil. Trid. sess. 24. can. 8. Bellarm. lib. 1 de Matrim. c. 14.* Now against this their opinion we urge this Argument drawne from this place:

Argum. *What God hath joyned together, man must not separate*; But the Papists in devising so many separations (as they doe) from bed and board, doe put asunder those whom God hath coupled: for where the duties of marriage are broken off, there marriage it selfe is also dissolved: if the man and wife be no longer bound to render the carnall debt one to another, and other services of love, the bond of marriage it selfe is loosed betweene them: and consequently they are divided whom God hath coupled. This is *Chemnitius* his Argument, and is opposed by *Bellarmine*, and amply answered by Dr. *Willet. Synops.* 777. 778. To which place I referre the Reader.

It is controverted also betweene us and the Church of *Rome*: Whether the Pope can dispense with those who are married: and both the practice of the Pope, and the opinion of the Popish writers shew, that by his dispensation he can dissolve lawfull and perfect Matrimony. Now against this we produce this place, *That which God hath joyned, man must not separate*, or put asunder. Hereunto we may adde. *Luk.* 16. 18. and 1 *Cor.* 7. 10. In which places both Christ and St. *Paul* say, That man and wife joyned by Christ, must abide during life together, or live unmarried, and not be severed by the Popes dispensation.

Argum.

Answ. *Bellarmine* (*Lib. 2. de Monach. Cap. 28.*) and divers others say, That those who are married may be separated, if the one party be desirous to enter into holy Orders, though the other be not agreed, if their marriage be not consummate by carnall copulation, but was only publikely ratified and confirmed by the rites of the Church, and the consent of both parties: More plainely their opinion is this, The Pope by his dispensation may dissolve a marriage in these two cases, to wit:

First, if either the man desire to become a Monke, or the woman a Nunne. And

Secondly, if the marriage have been onely publikely ratified, but not consummate by carnall knowledge: and the reason to prove this, which is given both by *Bellarmine* and others is, That CHRIST speakes here onely *de matrimonio consummato*, and that *Matrimonium ratum* with which the Pope dispenseth, is not *de jure divino*. Hereunto we reply.

Reply. 1. First, CHRIST speaketh here absolutely, and maketh no mention at all of copulation, or Popish consummation.

Reply. 2. Secondly, Matrimonie with Papists is a divine Sacrament, and consequently, it both is perfect without carnall copulation, and also indispensable by the power of man: If we may beleeve their owne famous Iesuits *Melchior Canus*, who saith *Spiritus sanctus, et Sacramenti gratia per coitum non datur Canus de locis Lib. 8. Cap. 5. Pag.* 246. The holy Ghost, and the grace of Sacrament is not given by copulation.

Reply. 3. Thirdly, it is absurd to say, that marriage begins to be a sacrament by carnall copulation, and was not a sacrament by the Priests action.

Reply. 4. Fourthly, it followeth hereupon that there was not perfect matrimonie betweene *Adam* and *Eve*, for their matrimonie was in the state of innocencie, and before all carnall knowledge.

Fifthly, it followeth hereupon, that the marriage betweene *Ioseph* and *Mary*, was not perfect matrimonie: for there doubtlesse wanted carnall copulation: and yet the Angell of God feared not to call her *Iosephs* wife.

Sixthly, both the Pope hath dispensed with marriages, or, by his dispensation dissolved them, even after copulation, and also many popish Doctors deny, that he may give dispensation for the dissolving of those marriages which are ratified and performed according to the rites of the Church, with the consent of both parties, although not consummate by carnall copulation. If the learned Reader would see this to the life prosecuted and proved, I referre him to B. *Davenant. De Iudice controv.* pa. 138. 139. and Mr. *Bels bold challenge*, pag. 36. 37. 38. 39. 40.

VERS. 7. 8. 9, *They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardnesse of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who so marrieth her which is put away, doth commit adultery.* *Vers. 7. 8. 9.*

§. 1. *They say unto him.*

Sect. 1. Quest. The Pharisees here demand of Christ, whether *Moses* comanded that wch was unlawfull? Hereunto our Saviour answers these things, namely,

Answ. First, he denies not but that *Moses* gave a commandement concerning a bill of Divorcement.

Secondly, he grants that *Moses* did permit them to put away their wives, but he denies that *Moses* gave any such commandement.

Thirdly, he gives the reason, why *Moses* did permit that, which in it selfe was unlawfull; *viz.* because of the hardnes of their hearts, & for the avoyding of a greater inconvenience, namely, murder, as was shewed before. *Chap.* 5. 31.

Fourthly, he shewes the true, and onely cause, or the onely true cause of divorce, namely adultery: *Whosoever putteth away his wife, except it be for fornication, &c.* §. 2. Why

Sect. 2. §. 2. *Why did Moses command to give a writing of divorce, and to put her away?*

What is the difference betweene *Repudium* (a putting away of a wife) and *Divorsium* a Divorce? *Modestius* saith, they differ thus. *Repudium*; a putting away, hath place, & belongs, unto those who are contracted (thus after *Ioseph* and *Mary* were contracted, he thinking her to be with child, was minded *Repudiare*; to put her away.) *Math.* 1. 19.) but *Divortium* a Divorce, is a separation of man and wife, after that matrimonie is consummated, both by publike legall rites, and carnall knowledge. *Repudium* (*Inquit*) *est inter contractos, at Divortium inter maritum et uxorem, Post matrimonium consumatum.*

Sect. 3. §. 3. *But from the beginning it was not so.*

Bishop *Cowper* in his seven dayes conference, obserues hence, That if controverlies of Religion were decided, as our Saviour decided the question concerning Divorcement, the quarrell betweene us, and the Church of *Rome*, were soone ended: For being demanded, whether men might put away their wives, as *Moses* permitted them? He answers, no: *because from the beginning it was not so*: leaving this to us as a Maxime in Religion, and a most sure rule whereby to try trueth from falsehood. What hath not beene from the beginning, let it be rejected as a noueltie. Now how many novelties there are in the Church of *Rome*, which cannot be proved to have been from the beginning, is proved by B. *Cowper*. pag. 7. 8. 9. &c. And divers of our owne learned * men.

* See Bp. *Mortons Appeale*, lib. 4. cap. 16. §. 3. pag. 150.

But the Papists will not acknowledge ꝧ any of their opinions or practises are novell, except we can produce the yeare when they were borne, the place wherin they were first brought forth, & the author by who they were first begotten. Now the māner of the resolutiō of this question, doth overthrow this idle evasion of theirs; as appeares thus:

When the Pharisees tempted CHRIST in the question of divorce, asking; *Whether it is lawfull for a man upon every occasion to put away his wife?* He answers, *from the beginning it was not so*: reproving the cōmon errour of the Jewes by testimony of Antiquitie, from the word of God, *Gen.* 2. 24. Where we may obserue that the question propounded by the Pharisees were two, *viz.*

First, whether is it lawfull?

Secondly, if it be not lawfull, Why then did *Moses* suffer it? To this second Christ answers. *Moses* suffered it for the hardnesse of your hearts. But to the first he answers: *It was not so* (that is, not thought lawfull) *from the beginning.*

Here the Romanists would have taught the Pharisees to reply upon Christ, thus; If you convince us of error, you must shewe us, *When this arose in the Church of God, who first taught it, & what person resisted it*; or else this contrarie custome must be maintained as divine, and from the beginning. But the wisdome of Christ seemeth to condemne this reason of folly, when passing over the originall of this custome, he is contented with the revealed will of God in ꝧ beginning of truth: In the beginning it was not so: plainly teaching us, that we are not bound for the confutation of errour, to a positive demonstration of the beginning thereof, but that it is sufficient to deliver a negative, shewing a time when it was not.

But the Papists plead Antiqnity for many of their opinions, which we hold erroneous; to which evasion also our Saviour hath taught us here, how to answer: For he by reforming the corrupt doctrine of divorce (which was ancienter then *Moses*) by a more ancient constitution, even of that which was *from the beginning*, did teach us wisely to distinguish of Antiquity, that one is primitive, and hereditary, the other adoptive, of an after invention: There is *Ancient*, and *most ancient*, and this must we flee unto, because *Antiquissimum verissimum*, That which is *most ancient*, is *most true*. *Tertul.*

Quest. What may we safely hold concerning Polygamie, or the having of divers Wives alive at once, which was usuall amongst the *Iewes*, and seemes here to be reproved by our Saviour?

Answ. 1 First, we hold that it was never lawfull, being either a transgression of, or at the least a digression from the first Institution in the creation. This our Saviour here plainly shewes, saying, *From the beginning it was not so*: for (*verse* 4) At the beginning God made them male, & female; one male, and one female: and they two shall be one flesh; where we see that not three or foure, but only two are made in one: therefore *Polygamie* is a breach & transgression of the first Institution. *Mal.* 2. 15.

Answ. 2 2. In the Patriarks we deny not, but that before there was yet any Law written, in respect of ꝧ necessity of those times, it was by use & custome tolerated, though not by any dispensatiō authorized.

Answ. 3 Thirdly, among the Gentiles, where there was not the like reason or occasion, Polygamie was neither lawfull, nor tolerable.

Answ. 4 Fourthly, after *Moses* law was written, and the Church in them increased, we doubt not but that the multitude of Wives was a sinne and corruption. I enlarge not these, because the Reader may see them amplified by Dr. *Willet. Synops. fol.* 775.

Sect. 4. §. 4. *Except it be for Fornication.*] In these words our Saviour doth plainly shew, that Marriage is not forbidden after a lawfull divorce; For if hee which puts away his wife but not for fornication, causeth her to cōmit adultery; then he which putteth away his wife for fornication, causeth her not to cōmit adultery. And if he which puts away his wife, unlesse for fornication, and marries another, commits Adultery: then he which puts away his wife for Fornication, and marries another, doth not commit adultery. This argument is largely handled, & discussed, both by Dr. *Willet. Synop. pag.* 776. 777. and also by *Chamierus, de repudiis, lib.* 18. *cap.* 16. *tom.* 3. *fol.* 693.

The Papists hold that a man may put away his wife, if he be to enter into Orders: Against which we produce this Argument from this place.

Our Saviour giveth this perpetuall Rule, that no man should dismisse his wife but for Fornication: But Orders is no fornication (although frequently those in Orders be fornicators) therefore not for entring into Orders, is shee to be dismissed. So *verse* 6. No man must put a sunder that which God hath coupled: but they which are but Contracted, are coupled before GOD; therefore no humane ordinance (such as is the single life annexed to Orders) can separate them.

234

Vers. 10. 11. 12. VERS. 10. 11. 12. *His Disciples say unto him, If the case of the man bee so with his wife, it is not good to marry. But hee said unto them, all men cannot receive this saying, save they to whom it is given. For there are some Eunuches, which were so borne from their mothers wombe; and there are some Eunuches which were made Eunuches of men: and there be Eunuches which have made themselves Eunuches for the Kingdome of heavens sake. Hee that is able to receive it, let him receive it.*

Sect. 1. §. 1. *His Disciples say unto him.*]

Quest. The Apostles here demand of CHRIST, whether it bee expedient for men to marry or not, seeing that they must keepe their wives whatsoever they are, except Adulteresses?

Answ. In answer here unto: our Saviour,

First, opposeth the necessity of marriage, which is such, that but few are exempted from it.

Secondly, he shewes to whom this is given, to be free from Marriage; *viz.* either to those that by some defect of nature are debilitated from generation; or to those who willingly or unwillingly are made *Eunuches*; or to those who by Witchcraft, charmes, and enchantments are weakned and disinabled from performing the act of procreation; or to those, who neither by nature nor force are gelded, but of their owne accord abstaine, being endued with the gift of Continencie: of which more by and by.

Sect. 2. §. 1. *It is not good to marry.*]

Quest. How can these words of the Apostles, and that saying of St. *Paul*, 1 *Cor.* 7. 1. (*It is good for a man not to touch a woman*) stand or accord with that saying of the Lords. *It is not good for man to be alone*; that is, To be without a wife.

Answ. 1 First, the Lord speakes of that which is good and commodious for the whole species of mankind, which cannot bee promoted, propagated, and preserved by one man alone.

Answ. 2 Secondly, the Disciples speake here of a personall good; for to them it seemed good for men to put away their wives, as often as they would: but herein they erred.

Answ. 3 Thirdly, the Apostle *Paul* also speaketh of a personall good, or commodity, which is joyned with a single life; because the single did more easily undergoe persecution, then the married. *Vers.* 26.

Sect. 3. §. 3. *All men cannot receive this saying.*]

The Papists usually blame us, because sometimes wee refuse to subscribe to the opinion of some one or other Father, and ancient writer, yet themselves can reject them by the grosse: As for example. *Maldonate* the Jesuite (*Comment. in Math.* 19.) Saith, That almost all that comment upon this place of Scripture doe note, that all men are not capable of the state of single life, because they have not the gift of continencie. Now observe these things, *viz.*

First, that the Fathers by their exposition of this place, did imply a necessity in some to marry namely, for those to whom the gift of continencie was not given.

Secondly, that the Jesuite himselfe confesseth, *That almost all* the Fathers doe expound his place to signifie, that it is not in all mens power to live unmarried, because of the want of the gift of continencie.

Thirdly, amongst these, *Almost all*, he reckons up *Origen* (*Tract. in Math.* 7.) *Gregory Nazianzen* (*Orat. in hac verba*) And *Ambrose* (*in exhort. ad Virgil.*) Who expounds the place as wee have said.

Fourthly, yet hereunto he vouchsafeth onely this answer, I cannot agree hereunto, nor be brought to follow this interpretation, but thinke rather that CHRIST by saying (*All men receive not this saying*) meant that all men did not understand it. Such is the partiall practise of our Adversaries in condemning Protestants of impudencie, for refusing the testimonies, although but of a few; and yet will *Maldonate* have it held a point of learning and wisdome in themselves, to reject (as oft as they list) *Almost all*.

Argum. Against the vow of single life imposed by the Church of *Rome* upon all the Clergie, wee produce this Argument drawne from this place.

Continencie is a hard thing, and is not given to all, (*All men receive not this saying*) And therfore it ought not indifferently, and without any difference, to be imposed upon the Clergie.

Answ. 1 First, *Bellarmine* hereunto answers, That they onely ought to bee Priests, who seeme to have this gift of continencie.

Reply. But there is nothing seene in their Masse Priests, nor in those who enter into Orders, by which it may be collected, that they have this gift any more then others: And certaine vowes and burdens ought not upon uncertaine conjectures to bee imposed upon the consciences of Christians.

Answ. 2 Secondly, he answers, that the Clergie may have the gift of continence if they will.

Reply. But they have no more power to containe if they will, then *Paul* had to perfect what he would. *Rom.* 7. 15. Yea suppose that hee might containe that would, yet who (in these things) could be certaine, that alwayes his will should be to abstaine. *Quibus datum est, non qui voluerint, dicitur: quoniam non est volentis, neque currentis, sed miserentis Dei, a quo datur donum virginitatis servande. Non dicit, qui vult, sed qui potest capere, quia etsi velles, & non sentis te tanta constantia, ut possis, non es de numero eorum qui possunt capere. Cajetane in hunc locum.*

Objct. 1 Against this they object, Christ hath made a generall promise, *That whatsoever any asketh of God in his name, they shall receive it. Iohn* 14. 14. and 15. 16. And St. *Iames* saith, *If any lacke wisedome, let him aske it of God, who giveth abundantly. Iames.* 15.

Answ. 1 First St. *Iames* saith, If any lacke wisdome (not if any lack the gift of continencie) let him pray, and it shall bee given him: and therefore that place is ill applied to the present purpose.

Answ. 2 Secondly, it is palpably absurd, to understand Christs words without any Limitation; That whatsoever any asketh of GOD for CHRISTS sake hee shall receive it: as for example,

example. If this exposition of *Christs* words (*Iohn* 14. 14. and 15. 16.) be true, then it will follow, that all the Cardinals, Bishops, and Priests in the world shall be Popes at one and the same time, upon this supposition, that they all prayed to God for Christs sake, to make them Popes when the Popedome is vacant: and so (according to their opinion, that the Pope is the head of the Church) the Church would be made a true monster indeed. But this they will say is absurd; and therefore let them say no lesse of their generall, and indefinite exposition of Christs words.

Answ. 3. Thirdly, the holy *Evangelist* else-where expounds the place, adding this limitation, *if we aske any thing according to his will he heares vs.* 1. *Iohn*, 5. 14. And therefore not *whatsoever* in generall.

Answ. 4. Fourthly, wee say that there are two sorts of gifts; to wit.

I. Some gifts are generall promised to all the faithfull. And.

II. Some are singular, and peculiar; now this St. *Paul* saith, God distributeth not indifferently to all the faithfull, but as he pleaseth, to one thus, and another so. 1. *Corinth.* 12. 11. Now the gift of continencie is not one of the first sort, but of this second: and therefore all cannot receive it, though they pray for it.

When the Apostles had said, *It is not good to marry*; our Saviour replies. *All men cannot receive this saying, save they to whom it is given. For there are some Eunuches, which were so borne from their Mothers wombe; and some so made by men, and some who make themselves such for the Kingdome of Heavens sake. Hee that is able to receive it, let him receive it.*

From these words *Bellarmine* collects three things (*de Monach. lib.* 2. *Cap.* 9.) namely,

First, that in this place no precept is given concerning continencie or the conservation of Virginity, because in this Chapter marriages are proved and approved. Yet

Secondly, in this place there is given *Consilium* a Counsell concerning continencie, and the preservation and conservation of virginity; because when the Disciples had said, *It is not good to marry*; the Lord doth not say, yea but it is good and expedient: but *he that is able to receive it, let him receive it.* And

Thirdly, from hence he gathers, that this continencie doth not onely afford vnto us, and bring along with it a corporall utility, but it hath also a reward in Heaven; because our Saviour here saith, Some have made themselves *Eunuches* for the Kingdome of Heavens sake.

Obiect. 2. The summe of his Argument (which hence he brings to prove Supererogatory workes) is this,

Virginity is a good worke, which is not commanded but commended, and yet there is made unto it a promise of the Kingdome of Heaven: therefore there are workes of supererogations, which shall be rewarded.

Answ. 1. First, wee say, that neither in this place, nor in any other, is given a generall command to all men equally, which binds them to lead a single and a virgins life; for this were to forbid marriage which God hath instituted. Yet 235

Answ. 2. Secondly, wee say, that in this place divers men are denoted, who from a particular calling, are obliged to lead a single life: to wit, those, who having received the peculiar gift of continencie, doe make use of it, for the promoting and advancing of the Kingdome of God.

Answ. 3. Thirdly, wee deny, that Christ in this place gave advice or counsell, concerning the single life, as it is taken in the Popish sense. For they by a Counsell understand a worke of perfection promiscuously commended unto all: Now CHRIST here teacheth, that some are capable ἀγαμίας of living unmarried, and therefore he calls these specially unto this single life, and not all Christians equally and alike.

Answ. 4. Fourthly, Christ doth not so call them *ad ἀγαμίαν* unto this single, and virgins life, as though from or by this estate and worke they might acquire a perfection transcending the righteousnesse of the law of God: but because in this estate and condition they may the more fully and freely, proceed and goe on unto perfection.

Answ. 5. Fifely, these words, *Hee that is able to receive it, let him receive it*, is not a Counsell which commends the single life unto all men, as a worke of perfection: but a rule shewing to whom belongs the single life, which is an instrument, whereby those who have it may come nearer unto perfection; they having more freedome and liberty to serve the Lord, then those who are encumbred with the care which attends vpon those who are married.

Answ. 6. Sixtly, to that which *Bellarmine* affirmed, [That virginity was not onely to be conserved and kept, for a corporall commodity, but for a celestiall reward] wee answer, That as the single life is an instrument unto a greater progresse in the Kingdome of grace, so by consequence it brings us unto a greater reward in the Kingdome of glory: but yet it doth not deserve this heavenly reward, in it selfe, but is onely a meanes to carry and lead men in that way which leads vnto heaven, and to the obtaining of a greater measure of glory in that heavenly Kingdome, by the munificence and bounty of God. The summe of all is this, Virginity is neither commanded, nor commended, nor counselled to all men, by Christ: neither is it commended as a worke transcending the spirituall perfection of the Law: and therefore it is not a *Counsell* in that sense, that Papists defend and maintaine *Counsels*.

Sect. 4. §. 4. *And some have made themselves Eunuches.*]

It is a dangerous thing (in the interpretation of Scriptures) when the words are properly to be taken, for to take them figuratively; or contrarily, when the words are figuratively to be taken, to take them properly. When *Origen* taught at *Alexandria* he gelded himselfe; because our Saviour here said: *Some have gelded themselves for the Kingdome of God*, taking

these words literally, which are figurative; whereas he propounded almost all the rest of the Scriptures figuratively. Now this fact of his *Demetrius* the Bishop of *Alexandria* at first did approve of and commend, but afterwards, when he heard the fame of *Origen* to increase, and the world to sound his praise, did reprove, and condemne it.

Quest. 1. What is the true meaning of these words, *Some have made themselves Eunuches?*

Answ. It is not, some have vowed single life (as the Papists dreame) nor some have made themselves *Eunuches* (as *Origen* thought) but that there are some, who being assured that they have the gift of continencie, vpon that gift doe endeavour to maintaine there present estate, that so they may the better serve God, and advance his Kingdome, both in themselves and others.

Quest. 2. Who are meant here by *Eunuches.*

Answ. By *Eunuches* are meant those who have no need of marriage, and therefore are fit to lead and live a single life.

Quest. 3. How many sorts of *Eunuches* are there?

Answ. 2. First, there are some who were borne *Eunuches* from their Mother: who are so cold of constitution that they are unfit for generation.

Answ. 2. Secondly, there are some who were made *Eunuches* by men; who either for some sinne, or for some disease of the body, have beene gelded: or else so dealt withall by force, for the keeping of Queenes, Virgins, or Concubines, which was usuall amongst the Gentiles, and is yet in use amongst the *Turkes.*

Answ. 3. Thirdly, there are *Eunuches*, who have made themselves *Eunuches for the Kingdome of Heavens sake.* That is, there are some who being endued by God with the gift of continencie, doe devote themselves wholly up to the Service of the Lord, and withdrawe themselves from all carnall and mundane delights, which may distract them from the Lords worke.

It is controverted betweene us and the Papists, whether it is lawfull and meritorious to vowe the vowe of continencie or not? And for the proofe of the affirmative, they produce this Argument drawne from this place.

Object. This word *Eunuche* doth denote *a vowe*; and therefore those *who make themselves Eunuches for the Kingdome of Heavens sake*, are those who have vowed the vow of continencie: The Antecedent *Bellarmine* proves thus; He is not an *Eunuche* who onely doth containe, but he who cannot not containe: Now these *Eunuches* are not compelled to containe for some defect of nature (because they are distinguished from such) nor are constrained by any common Law, because there is no Law which forbids marriage absolutely; and therefore by *Eunuches* are meant those who have vowed the vow of continencie. *Bellarm. Lib. de Monach. Ca.* 22.

Answ. 1. First, wee deny the Antecedent, neither doth *Bellarmines* probation prove it; for whosoever containes himselfe, so long as he containes himselfe, *Ex dono* by vertue of the gift of continencie, is an *Eunuche.*

Secondly, wee deny the Consequent; because another cause of continencie may be given besides a vow, that is, the gift of God. 1. *Corinth.* 7. 9. Yea, the Apostles here did not demand concerning a vow of continencie: and therefore this place speakes nothing of vowing; for undoubtedly CHRIST answers unto the things demanded. *Answ.* 2.

Thirdly, many did containe and abstaine from marriage, not by reason of any perpetuall vow of continencie, but in regard of the present necessity; to wit, that in the time of persecution they might professe and preach the Gospell the more conveniently. 1. *Corinth.* 7. 20. *Answ.* 3.

Why may not all the Clergie, or others, vow the vow of continencie, and single life? *Answ.* 4.

First, because except the gift of continencie be given by God, such a vow cannot be kept by the flesh. *Answ.* 1.

Secondly, because no young men or women taking that vow, can be sure and certaine to obtaine that gift of continencie from God, because it is given but to few. *Answ.* 2.

Thirdly, because single life being (as they say) a *Counsell* not a *Precept*, becomes by the vowing of it) a *Command* not a *Counsell*: and thus they command that which neither GOD nor CHRIST commands. *Answ.* 3.

How doth it appeare that Ministers may marry? *Quest.* 5.

The *Germaine* Priests and Bishops being forbidden marriage, some 700 yeares after *Christ*, by *Pope Boniface*, *Hildebrand*, and some others, maintained Priests marriages against them, by the word of God; and some of their arguments were these. *Answ.*

First, because God in the old Testament allowed wedlocke to the Priests. And

Secondly, because no where in the new Testament is it prohibited, either by GOD, or CHRIST. And

Thirdly, because St. *Paul* saith expressely; That concerning Virginity he had no command from God. And

Fourthly, because St. *Paul* would have Bishops and Deacons to be the husbands of one wife. And

Fifthly, because both *Christ* and *Paul* affirme, That all men cannot receive this *Counsell* of continencie, but only they to whom it is given.

5. 5. *For the Kingdome of Heavens sake.*] *Sect.* 5.

The *Rhemists* object this place to prove, that the vow of chastity and single life is both lawfull and meritorious; because *Christ* saith, *Some have made themselves chaste for the Kingdome of Heaven.* *Object.*

First, this is meant onely of those who have the gift of continencie, who if they be sure that they have received it, may vow and purpose single life: but without such assurance, no man can vow continencie lawfully: neither can every man receive this gift that will: as appeares by *Verse* 11. *Answ.* 1.

Secondly, as for meriting of heaven, it [illegible] neither by being married or unmarried, but it is the free gift of God through [illegible] *Rom.* 6. 23. *Answ.* 2.

VERS.

Vers. 13, 14, 15. VERS. 13, 14, 15. *Then were there brought unto him little Children, that he should put his hands on them, and pray, and the Disciples rebuked them. But Iesus said, suffer little Children, and forbid them not to come unto me; for of such is the Kingdome of heaven. And he laid his hands on them, and departed thence.*

Sect. 1. §. 1. *And the Disciples rebuked them.*]

Quest. Why did the Apostles of *Christ* rebuke and blame those who brought Children to their Master?

Answ. It was not out of envie to the children' or the bringers of them, but out of zeale for the honour and quiet of their Master. For

First, they imagined that *Christ* should be inaugurated into an earthly Throne and Kingdome, and therefore it did not suite with the Majesty of a King, to trouble himselfe with women (which seeme to have bene the bringers of the babes) and young children. And

Secondly, they rebuked those who brought the Children, in love to their Master, that he might not be over-wearied: they saw him to be so troubled, molested, and pressed upon, that often times he could not get leaue, or have leasure to eat; and therefore (they thought) that he would be tired outright, if he were troubled with children too, as well as men. And

Thirdly, hitherto the sicke had come unto *Christ*, and the Disciples commiserating their sicknesse, and desiring their health, suffered them to come unto Christ; but these children were well, and wanted nothing; and therefore what need was there to offer, or bring them unto Christ? Thus they rebuked them, because they thought it a needlesse worke. Yea

Fourthly, they thought that Christ could doe nothing with or unto these children: And therfore they blame the bringers of them. The Apostles see the children to be young, and as yet neither capable of reason, nor able to heare their Masters words with profit, nor to judge of his miracles; and therefore what should their Master doe with them? Now all these conceits our Saviour implicitely taxeth, in saying, *Suffer little Children to come unto me, and forbid them not.*

Sect. 2. *Obiect.* §. 2. *Suffer little children to come unto me.*]

The Papists say, that men and women at any age (if they be come to yeeres of discretion) may take upon them the vowe of *Monkerie*: and because we deny this, therefore *Bellarmine* produceth this place for the proofe of it. Christ saith, *Suffer little Children to come unto me: Ergo*, young men and maids may become Monkes, and Nuns.

Answ. 1. First, the text speaketh of little children, such as were not yet come to yeares of discretion; now the Papists themselves say, that they must be of yeares of discretion, who undertake this vowe or profession of *Monkerie*. And therefore this place is corrupely applied to the question in hand.

Answ. 2. Secondly, from this place they might as well conclude, that none can come unto Christ, but through a Monks cowle; because our Saviour saith, *Suffer such to come unto me.*

Answ. 3. Thirdly, the text saith, *Of such is the Kingdome of heaven*; and therefore by this reason of *Bellarmin's*, the gates of heaven should onely be open to Monkes and Friars, which is the right heresie of the *Pelagians*, and *Manichees*, that promised the Kingdome of God to none, but those who cast away their riches.

Sect. 3. *Quest.* §. 2. *For of such is the Kingdome of heaven.*]

Whether or no by Baptisme can and ought the Kingdome of Heaven be applied, and sealed to Infants, seeing by the word, and the other Sacrament it cannot be, and consequently whether are they to be baptized?

Answ. The affirmative (namely, that heaven may be applyed and confirmed unto Infants by baptisme) is proved by divers arguments taken from Scripture; by which also it appeares, that they ought to be baptized.

First, Christ here saith, *Of such is the Kingdome of heaven:* now none can enter into heaven except hee be regenerate, *Iohn*, 3. 5. and baptisme is called the laver of regeneration. *Titus*, 3. 5. And therefore it is necessary that Infants should be baptized, that they might be borne againe of water, and the Spirit, and consequently enter into the Kingdome of Heaven.

Secondly, it is not the will of God, that Infants perish. *Matth.* 18. And therefore he would have them saved. Now God doth not save them without meanes, but by the laver of regeneration. *Tit.* 3. 5. And therefore Infants are to be baptized.

Thirdly, if those who are guiltie of sinnes, would not perish in their sinnes, nor for them, it is necessarie that their sinnes should be pardoned, which remission is conferred by the meanes appointed by God for this end; now *Peter. Acts.* 2. 38. exhorts them to be baptized for the remission of their sinnes. And therefore if we desire that Infants may not perish, we must admit them to baptisme for the remission of their sinnes.

Fourthly, Christ would and commanded Infants to be offred and brought unto him. *Matth.* 18. Now we cannot corporally and visibly put infants into the armes of Christ, but we doe it by baptisme; for as many as are baptized into Christ (saith St. *Paul*) have put on Christ, *Rom.* 6. *Galath.* 3. And as many as are baptized into CHRIST, are baptized into his death, and are buried with him by Baptisme. Now because there is no question of this, that Infants are to be brought unto Christ (he having commanded it) but that the controversie betweene us and the *Anabaptists* is concerning the manner, how they ought to be brought unto him, We therefore follow the conduct of the Scriptures, which teacheth us that Infants are to be offred vp, and brought unto Christ and are to put on Christ by baptisme, and consequently, that it is both the will and commandement of Christ, that Infants should be baptized, and by baptisme be brought unto him.

238. him, because of such as are brought vnto him is the Kingdome of Heaven.

Fiftly, Christ would blesse Infants, *Marke* 10. that is, communicate his merits unto them for their salvation, for this is the true blessing, *Genes.* 22. *Galath.* 3. *Ephes.* 1. Now Baptisme is the meanes or instrument, whereby the benefits of Christ are communicated to Infants: for by baptisme Christ cleanseth and sanctifieth. *Ephes.* 5. Yea saveth, 1. *Peter* 3. 21. And therefore Infants are to be baptized, that so the blessing of Christ (that is the participation of his merits) may be communicated vnto them.

Sixtly, when Christ saith: *Suffer Infants to come vnto mee*, he would have Infants to be made his members, that is members of the Church whose head he is: for they who come vnto Christ are the true members of the Church, *Iohn* 6. and are baptized into one body, 1. *Corinth.* 12. And therefore Infants are to be baptized, that they may be made members of the Church whereof Christ is the head.

Seventhly, those for whom CHRIST died, that they might be glorified, he sanctifies, and washes with the laver of water in the word. *Ephes.* 5. But Christ died for Infants, of whom is the Kingdome of Heaven: therefore he sanctifies Infants, and washeth them with the laver of water in the word.

Eightly, Infants in the old Testament were circumcised, therefore in the new they ought to be baptized, for Baptisme is come in the place of Circumcision. *Colos.* 2. And there is the same covenant of peace and grace in both.

Ninthly, Christ gave an universall command unto his Apostles of baptizing all, who were to be saved: *Matth.* 28. *Mark* 16. But in that number are many Infants; and therefore the Precept of baptizing is to be extended even unto them.

Tenthly, *Acts* 16. and 1. *Corinth.* 1. Wee read of whole Families and house-holds which were baptised by the Apostles; and therefore by their practice it appeares that Infants are to be baptized, because in all probability there were some Children belonging to those Families.

Lastly, the Prophet *Esay* prophecying of the time of the new Testament, Chap. 49. 22. doth not say that onely men of ripe yeares shall be members of the Church, but he saith, *I will lift my hand vnto the Gentiles, and set vp my standard to the people: and they shall bring thy Sonnes in their armes: and thy Daughters shall be carried vpon their shoulders.* *Acts* 2. when St. *Peter* verse 38. had exhorted them to be baptized for the remission of their sinnes, he addes, verse 39. *For vnto you is the promise made, and to your children.*

Objection. Against this *Balthasar* one of the first *Anabaptists* objects. Christ conferred a blessing upon those Infants which were brought unto him, not by baptisme, but by the laying out of his hands vpon them: and therefore we ought not to baptize Infants, but onely to lay our hands on them, not doubting but thereby the blessing of Christ will be conferred vpon them.

First, whether we should embrace rather the practice of all true Christian Churches in all times, or the idle phansie of a few brainsicke Anabaptists, let our enemies judge. *Answ.* 1.

Secondly, whether we should rather doe that which is enjoyned by precept, and to which is annexed a promise, or that for which wee have neither precept nor promise, let the world decide: Now wee have both precept and promise for baptizing (as was shewed in the former question) but we have neither for imposition of hands. And therefore we leave the *Anabaptists*, to their owne vnwarrantable and wicked practice, and as not worthy to be learnt, reject it. *Answ.* 2.

Thirdly, all the actions of Christ are not to be imitated: Why doe we not make a peculiar Sacrament of breathing in the faces of Ministers, or those who are baptized, seeing Christ by so doing conferred the holy Ghost vpon the Apostles, who were baptized, and were to undertake the worke of the Ministery. Hereunto they answere, because wee have neither Precept so to doe, nor promise of any blessing in so doing: and the same wee answere to this their objection. *Answ.* 3.

VERS. 16. 17. 18. 19. 20. 21. 22. *And behold, one came and said vnto him, good master, what good thing shall I doe that I may have eternall life? And he said unto him, why calleſt thou mee good, there is none good but one even God? but if thou wilt enter into life keepe the Commandements. He said to him, which, and Iesus said, these, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witnesse. Honour thy Father and mother: and thou shalt love thy neighbour as thy selfe. The young man said unto him, I have observed all these things from my youth: what lacke I yet? Iesus said unto him, if thou wilt be perfect, go sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come and follow mee. And when the young man heard that saying, he went away sorrowfull: for he had great possessions.* *Verſ.* 16, 17, 18, &c.

§. 1. *Why calleſt thou me good, there is but one good, that is God.* *Sect.* 1.

Some object this place to prove that Christ is not God, arguing thus. *Objection*

He that denies himselfe to be good, denies himselfe to be in nature and essence a God:

But Christ here denies himselfe to be good: *Why calleſt thou me good?* &c.

Therefore Christ denies himselfe to be in nature and essence a God.

First, that Christ is good evidently appeares thus; to wit: *Answ.* 1.

1. From his owne mouth, *Many good workes* (saith he) *have I done amongst you; wherefore for which of my good workes doe yee stone me?* Now men cannot gather grapes of thornes: and therefore he brings forth good

true good fruits, muſt needs be a good Tree.

Anſw. 2 II. The Scripture telleth vs, the creatures of God are good, and are good by Chriſt, and were made by him; and therefore he the Creator muſt needs be good.

Secondly, it is falſe that CHRIST denies himſelfe to be good; for he onely askes a queſtion.

Anſw. 3 Thirdly, therefore the conſequence is naught: Chriſt ſaith, *Why doſt thou call me good*; Therefore he denies himſelfe to be good, followes not: For

I. We muſt conſider unto whom, and wherefore Chriſt uttered theſe words, to wit, they were ſpoken unto a Phariſee, for the repreſſing, and beating downe of his pride: He thought himſelfe to be very good, but when he heares, Chriſt ſeemes to diſlike the phraſe, and not to take the title unto himſelfe, he may then learne to thinke lowlier of himſelfe? for although the Phariſee were good in his owne conceit, yet I cannot conceive that he thought himſelfe to be either ſo good, or better then Chriſt; and therefore ſeeing the Maſter refuſeth to be called good, the proud Phariſee cannot for ſhame but plucke downe his peacocke-plumes.

II. CHRIST doth not ſimply deny himſelfe to be good, but he denies it according to that opinion which the young man had of him, who thought him to be but a merere man: Now in this ſence indeed Chriſt ſaith, that no meere man is abſolutely good.

Anſw. 4 Fourthly, St. *Ambroſe* (*lib.* 1. *de fide. cap.* 2.) ſaith well, *Non dicit Chriſtus, nemo bonus, niſi Pater, ſed niſi Deus, Deus autem eſt nomen commune et naturæ.* Chriſt ſaith not, none is good but the Father, but none is good ſave onely God; now God, is a common name to all the three perſons of the bleſſed Trinity.

Anſw. 5 Fifthly, neither the eſſence nor the attributes of God can be communicated unto any Creature; whence our Saviour here ſaith, *There is none good but God onely*, that is, after that ſort which God is good, to wit, by his eſſence and nature, and therefore truly, and by himſelfe good. And this ſpeech of our Saviours was not ſpoken without cauſe: For looke what good is in the creatures, the ſame is from the Creator, 1. *Corin.* 3. 8. and *Iames* 1. 17. Now though the goodneſſe that is in the creatures be from God, yet is it imperfect: whether it be.

I. Naturall, as to be, to live, to have ſence, &c. Or

II. Gotten by art and paines, as the liberall ſciences, vertues, &c. Or

III. Supernaturall, as the knowledge of God, faith, regeneration, &c. But as for God he hath them moſt perfectly, and is good: Who as he is JEHOVAH of himſelfe, ſo is he good of himſelfe. Man although he have all things good, perfectly in reſpect of other creatures, yet imperfectly in reſpect of God: to whoſe goodneſſe, wiſedome, and power, the like in creatures cannot be equall.

Anſw. 6 Sixthly, Chriſt by theſe words. *There is none good but God*, doth neither deny himſelfe to be good, nor to be God; but it was his mind hereby to reprehend, in that party with whom he ſpake, and in all others, two things: namely. 239

I. That when as wee ſee in our ſelves, or others any good, wee conſider not that it is from God, but admire the ſame as if it were of our ſelves: whereas we ſhould aſcribe all glory and honour unto God, who is the Author of whatſoever is good.

II. CHRIST by this his anſwere would reprehend this in us, *viz.* That we conſider not the corruption of our nature, namely that all men are naturally evill, and that God onely and wholly is good, there being in him no evill at all. Wherefore Chriſt by this ſpeech of his, would bring all men

Firſt, to the knowledge of God, that he alone is good indeed, from whom all good things come. And

Secondly, to the knowledge of our ſelves, that wee by nature are evill and perverſe. Thus wee muſt not thinke, that Chriſt denied himſelfe to be good: as though hee did exempt himſelfe from being this one alone good God; but onely in that ſenſe that the Phariſee called him good: who conſidered not, that whatſoever was good in the man Chriſt, the ſame was from God, and conſequently from his Deity.

§. 2. *If thou wilt enter into life, keepe the Commandements.*] *Sect.* 2

The Papiſts lay downe their opinion concerning the merits of workes, in this manner and forme; God giveth as well everlaſting life and glory to men, for and according to their workes, as he giveth damnation for the contrary workes. And men by their workes proceeding of grace, doe deſerve or merit Heaven. *Rhemiſt. Rom.* 2. §. 2. and 1. *Cor.* 3. *S.* 2. Now for the proofe of the merit of our workes, they produce this text, *If thou wilt enter into life, keepe the Commandments*; and 1. *Timothy* 48. *Godlineſſe hath the promiſe both of this life, and the next.* And *whoſoever ſhall forſake any thing for my ſake, ſhall receive an hundred fold in this life, and in the life to come, life everlaſting.* And *Iames* 1. *He ſhall receive the crowne of life, which God hath promiſed to thoſe that love him.* Now hence they reaſon, life eternall is promiſed to good workes; and therefore as he that promiſeth is indebted by promiſe; ſo he that worketh and fulfilleth the condition meriteth. Or thus, if the promiſe of eternall life be conditionall, then it is neceſſary that thoſe who would be ſaved ſhould fulfill the condition: But Chriſt hath here ſaid, *If thou wilt enter into life, keepe the Commandements*: and therefore unto ſalvation is required the condition of the fulfilling of the Law. And therefore our fulfilling of the Law is neceſſary, yea the proper and true cauſe of our ſalvation. Or thus (for *Bellarmine de Juſtific. lib.* 4. *cap.* 7. urgeth the point in controverſie all theſe wayes) life eternall is promiſed to workes, and a promiſe made with a condition of labour, doth not onely make the thing promiſed a debt, but alſo that he which fulfils the worke may be ſaid to merit the

thing

1240 thing promised, and may demand it as his wages, which of right belong unto him. The Argument seemes thus to be framed.

Whosoever shall fulfill the workes, to which the promise of life eternall is made, he merits Heaven *Ex condigno*, and may challenge it as due debt.

But the faithfull fulfill those workes, whereunto life eternall is promised.

Therefore they merit heaven *Ex condigno* and may claime it, as their right by worke.

Answ. 1 First, here is a repugnancie in the termes, for *promise*, and *merit*, or *worke*, cannot stand together: now promise (not merit, or worke) is the object of Faith, according to that of the Apostles, *It is by Faith that the promise might be sure* (*Rom.* 4. 16.) And that which is of Faith, is not of debt or mans merit; as the Apostle sheweth, *Rom.* 4. 3. And *Ambrose*; *veniam tanquam ex fide speremus, non tanquam ex debito.* Let us hope for pardon as of Faith, not of debt (*Lib.* 2. *de panit. cap.* 8.) And therefore if Salvation be by promise it is not of merit but of faith.

Answ. 2 Secondly, the promise, of eternall life indeed is conditionall in regard of the legall covenant, or covenant of workes, and depends upon the perfect and rigide observation of the Law: and therefore our Saviour advisedly and of purpose referres this young man unto this covenant, because he thought that by his good workes he could merit heaven.

Answ. 3 Thirdly, the promise of life eternall in regard of the Evangelicall covenant, and covenant of grace, doth depend vpon the condition of Faith; and hereunto are referred all those, who being sensible of their weakenesse and infirmity, acknowledge themselves unable to keepe the Law, or to merit salvation by any thing they can doe.

Answ. 4 Fourthly, of these who are under the covenant of grace, the practise of good workes is required, not as the condition of the covenant, by whose exact observation they may acquire life eternall, or by the violation thereof be deprived or debarred of eternall life: but the practise of good workes is required of them, as a subsequent condition, for the testimony of their thankfulnesse, and progresse in the way of salvation. Although therefore by reason of the infirmity of the flesh, they daily faile in this practice of good workes, yet cleaving close unto the Mediatour by Faith, they doe not fall from the promise of salvation. From whence it is plaine, That the fulfilling of the Law, is not that condition whereunto the salvation of the faithful doth leane, neither that a meritorious efficiencie of workes is necessarily required for the obtaining of life eternall, as *Bellarmine* affirmes.

Answ. 5 Fifthly, it followeth not, God promiseth life with a condition; therefore by the condition performed wee doe merit: seeing that the reward dependeth vpon the promise which is apprehended by faith, and so is not of merit. And thus it appeares that the Major propositiō is not universall, because a condition may be added to a promise, although there be no proportion betweene the condition required, and the reward promised; as for example, if the King should promise a mighty masse of money to him that would come unto him, he that came, and received the reward promised could not say, he had deserved it, because there was no proportion betwixt the worke and the wages. So if life eternall were promised, yea and given to those who doe what lyeth in their power (as the Papists say) yet they could not say, that they had deserved it *ex condigno*, because there is no proportion betweene our imperfect and momentary workes, and our eternall and glorious reward. Againe, a promise may be added to the condition of a worke, which of right ought to be performed; that is, a King or Master may promise a Subject or Servant some reward, if they will but doe what they ought to doe; As for example, A Master may promise to his bond-slave that if he will be but a good, faithfull, and profitable Servant unto him for a yeare or two, hee will then set him at liberty: Now though the Servant should doe what is desired, yet he could not claime his freedome, *ex condigno*, because all servants ought to be good, and faithfull unto their Masters. And thus our Saviour saith of us, *Luke* 17. 10.

Answ. 6 Sixthly, the Minor proposition is false [namely, that the faithful fulfill the works whereunto the promise of life eternall is made] for there are none of the faithfull but sinne, and therefore none fulfill the workes to which life eternall is promised. Now when wages or a reward is promised to a workeman, that is, to him who shall exactly fulfill the condition which is added to the promise, and yet it is given to him who doth ot fulfill the condition then he who receives it cannot say, that he merited it, but onely that it was given him of grace, not of desert. And such are all the faithfull; wherefore our Saviour teacheth one and all to pray and that daily: *Forgive vs our trespasses*: and therefore they cannot *ex condigno*, by their workes merit heaven.

Seventhly, to the place objected wee answer two things; namely.

Answ. 7 I. That none of the places produced or alleadged prove the Minor propolition; and therefore that being false, the conclusion is nothing.

II. The places cited onely proove that there is a promise made to those who worke, but not that the workes are condigne, that is, either not due by some other right, or perfect, that is, such as are supposed in the condition. And therefore they neither establish the Major proposition.

§. 3. *Keepe the Commandements.*] *Sect.* 3

Our Saviour sending this young man to the Morall Law, may occasion divers questions concerning the Law.

How

Quest. 1 How doe the Law and Gospell truly differ?

Answ. 1 First, they differ herein, namely.

I. The Doctrine of the Gospell is revealed from above, and otherwayes is unknowne to the wise and prudent men of the world. *Matth.* 11. *I thanke thee oh Father, that thou hast hid these things from the wise and prudent, and revealed them to babes.* And *Iohn.* 1. *The Sonne of God shall teach you.* And *Math.* 13. *To you it is given to know the mysteries of the Kingdome of Heaven.* Thus the Gospell is not naturally knowne unto men.

II. The Law in some manner is knowne to reason; for although it was proclaimed in *Sinai* and published by GOD, yet before that it was knowne, and written in the hearts of men in their first condition, and remained (though much obscured) afterwards: as St. *Paul* shewes *Rom.* 1. And that those who have no more then the light of nature, have the Law in some sort writ in their hearts.

Answ. 2 Secondly, they differ thus, *Lex data, the Law was given by Moses, Veritas facta, but grace and truth were made by Christ, Iohn* 1. Where an Emphasis is to be observed in these words, *Dare et Facere, To give* and *to make.* For

I. *Moses gave the Law*, that is, *Moses* in the Law did shew and demonstrate unto men, as with his finger, or in a glasse, what righteousnesse the Lord requires of men as his due, namely, the perfect fulfilling of the Law prescribed, or intire obedience, which is absolute in all the parts and Articles of it. But *Moses* cannot shew a doer of the Law, nor can find one that payes the debt of absolute and perfect obedience amongst all corrupt mankind: But

II. The Gospell shewes and holds out unto us *a Doer of the Law*, namely *Christ*, who by doing the Law, hath merited grace for us at the hands of his heavenly Father. For for mankind, or in the roome of mankind he performed the Law perfectly, and absolutely, as he saith himselfe, *I came not to destroy the Law but to fulfill it. Math.* 5.

Answ. 3 Thirdly, the Law and the Gospell thus differ, to wit:

I. The promises of the Law are conditionall and particular, promising life onely to those, who perfectly satisfie it according to the will of God; according to this speech of Christs unto the young man, *If thou wilt enter into life, keepe the Commandements*; and *Luke* 10. *Doe this and live.* And thus the promises of the Law are made onely to those who perfectly fulfill it. But

II. The Gospell hath free and universall promises, namely, that God for CHRISTS sake will freely forgive the sinnes of all those who beleeve, *Iohn* 3. 16. and 1. *Behold the Lambe of God which takes away the sinnes of the World: and of his fulnesse wee have all received grace for grace, Iohn* 1. 16. Thus the Law hath promise of life, upon the condition of doing and fulfilling the Law; but the Gospell hath a free promise of salvation, upon the condition of beleeving, or laying hold upon the promises by the hand of Faith. 241

Answ. 4 Fourthly, the Law and the Gospell are distinguished in the effect. For

I. The Law doth not bring nor shew grace unto men, but it makes knowne unto them their sinnes, and the wrath of God, which they have incensed by their sinnes, and that condemnation which they are guilty of for their sinnes; and thus it workes in men terrours. But

II. The Gospell doth shew and bestow grace by CHRIST, and the benefits that wee reape by him: It lets us see, how wee are justified before God by Christ, and how for his sake God is reconciled unto us, promising peace and joy unto us in Soule here, and glory and felicity in Heaven hereafter: and thus it workes comfort, and sweet consolation.

Quest. 2 What is the office and use of the Law, that our Saviour sends this young man unto it, *keepe the Commandements?*

Answ. 1 First, the Law of God doth admonish all men of that rule of righteousnesse, unto which God created them; yea which they were able to observe and keepe, when they were first created, and which God justly yet requires of all: Wee know that in civill things, the violation of a Law, doth not take it away, or abolish it: but although there be transgressions of the Law daily, yet the Law stands firme. So *Adams* breaking of the Law hath not abolished this rule of righteousnesse, which was given unto man at first to walke by, but it is immovable, and doth still expresse and shew that Righteousnesse and obedience, which men owe unto God as unto their Creator. And this Law the Lord would have to be made knowne unto all men, that every one might understand his obligation thereunto.

Answ. 2 Secondly, the Law doth leade us to the acknowledgement of an infinit debt; that is, it humbles, it terrifies, it condemnes unto perpetuall Prison, all the violaters of the tenne Commandements; *Matth.* 18. The Law accuseth, *Iohn* 5. *There is one which accuseth you even Moses*; it kils men, and leaves men deprived of all comfort; it affects with shame and blushing. Our Saviour being about to leave the Earth, *Luke* 24. gives charge to his Apostles to preach Repentance; and therefore the office and use of the Law is to urge and perswade unto contrition, and sorrow for sinne, and the breach of the Law. Yea without the true knowledge of the Law, either *Epicurisme* or *Pharisaisme* doth raigne amongst men.

Answ. 3 Thirdly, the office and use of the Law is to shew to those, who are regenerated and justified, according to what Rule their obedience should be begun, exercised, and continued. *Iohn* being asked by divers of his Hearers what they must doe? Answers, they must be just, charitable, and faithfull; and bring forth fruits worthy of repentance, *Luke* 3. 8, 11, 12. &c. Which workes were prescribed unto them in the law, and from it. And all those

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242 precepts which Chriſt ever and anon gives concerning good workes are agreeable unto the Law: and therefore our lives muſt be framed according to the rule of the Law, and the direction thereof.

Queſt. 1 Why muſt the law be obſerved?

Anſw. 1 Firſt, becauſe God commands it: Now an Argument drawne from the authority of Chriſt or God, ſhould be of great force with Chriſtians: CHRIST would not diſſolve the Law, Chriſt ever and anon ſends us unto the law; and God commands us to obey the Law; and therefore great reaſon there is, that wee ſhould labour and endeavour to obſerve and keepe the Law.

Anſw. 2 Secondly, the obſervance of the law is the worſhip of God: for the workes commanded in the Law are in themſelves good; and the Law is a manifeſtation of God, and his will: and therefore we ought to labour to obey it.

Anſw. 3 Thirdly, wee ſhould be carefull to obſerve the Law, becauſe thereby we labour to imitate God, *Math.* 5. 48. and 1 *Peter* 1. 13. &c. And

Anſw. 4 Fourthly, becauſe in ſo doing we glorifie our God. *Math.* 5. 16. *Philip.* 2. 15. And

Anſw. 5 Fifthly, becauſe by our obedience we teſtifie our love unto God, *Iohn* 14. 15. And

Anſw. 6 Sixthly, becauſe thereby wee confirme our election and vocation, 2. *Peter* 1. 10. And

Anſw. 7 Seventhly, becauſe by inuring of our ſelves unto good workes, we ſhall facilitate our obedience. *Uſus Promptos facit*, Uſe makes men perfect and prone, both

I. Unto a holy labour in that which is good: And alſo

II. Unto a godly warring and fighting againſt ſinne and whatſoever is evill. And

Anſw. 8 Eightly, we ought to ſtrive to obey the Law, and to fructifie in the practice of holy workes, becauſe the felicity and happineſſe of our eſtate doth encreaſe, by the augmentation of our ſanctity, and the nearer we approach to the nature of bleſſed Spirits.

Anſw. 9 Laſtly, by our obſervation of the Morall law, we ſhall be a meanes to winne and gaine our Brethren. *Philip.* 2. 15. and 2. *Peter* 1. 12. And therefore great reaſon there is, that we ſhould labour to obey it.

Sect. 4. §. 4. *Ieſus ſaith unto him, Theſe, &c.*]

Queſt. Why doth our Saviour here in anſwer to the young mans queſtion, omit the Precepts of the firſt Table, and recite onely theſe of the ſecond.

Anſw. 1 Firſt, not becauſe the Precepts of the ſecond Table, are chiefe in dignity, or more excellent then the firſt; for the duties of the firſt are more excellent then the duties of the ſecond. Nor

Anſw. 2 Secondly, becauſe the more principall Precepts of the firſt Table doe not belong unto the preſent cauſe, namely ſalvation; for they are principally requiſite unto ſalvation. But

Anſw. 3 Thirdly, our Saviour names onely the duties of the ſecond Table, becauſe in theſe wee are moſt eaſily deceived, and ſooneſt by *Sathan*, and our owne corrupt nature over-reached. And

Anſw. 4 Fourthly, becauſe our true obedience to the ſecond Table is but a fruit, effect, or conſequent of our obedience unto the firſt. He that is carefull to performe thoſe duties which God requires of him in the ſecond Table, towards his Brother, and that becauſe God requires it, gives unto the world a good argument and teſtimony of his obedience unto God in the duties of the firſt Table. Read *Galath.* 5. 6. and 1. *Iohn* 4. 20.

Anſw. 5 Fifthly, our Saviour to this young man recites onely the precepts of the ſecond Table, becauſe the Jewes held theſe ſo vulgar, & eaſie, that there were few but thought that they obſerved and kept theſe ſufficiently enough: as this young man plainly ſaith, *All theſe have I kept from my youth up.* And therefore for the ſuppreſſing of this preſumption, and rectifying of this vulgar errour, our Saviour by the rehearſall of theſe precepts would teach them, that they obſerve and keepe none of them, as they ought to doe.

Sect. 5. §. 5. *Honour thy Father, and thy Mother.*]

Queſt. 1 What is the honour that Children owe unto their Parents?

Anſw. To this the *Hebrewes* anſwer; They owe unto them maintenance, and reverence; they ſhould give them meat, drinke, and cloathing; they ſhould lead them in, and lead them out. And they adde further, we reade, *Honour the Lord with thy ſubſtance*; and *Honour thy Father and Mother*: thou art to honour God with thy ſubſtance, if thou have any ſubſtance; but thou art to honour thy Parents, whether thou have any ſubſtance or not; for if thou have not, thou art bound to begge for thy Parents: So ſaith, *R. Salomon* in his Gloſſe vpon *Levit.* 10. 3.

Queſt. 2 Whether ought wee to love our Parents or our Children moſt? And whether are we rather to releeve?

Anſw. 1 Firſt, wee are to love our Parents more then our Children, in giving them honour; for they are nearer to us then our Children, being the inſtruments of our being: yea the child is beholden to the Parent, not the Parent to the Child: Yea the Child takes of the Father his body, but not the Father his from the Child.

Anſw. 2 Secondly, we are to ſuccour our Parents in caſe of extreame neceſſity, rather then our Children: For (*Filium ſubvenire parenti proprio, honeſtius eſt quam ſibi ipſi, Ariſtot.*) It is a more honeſt thing to helpe the Parent, then a mans ſelfe. Yea there is a greater conjunction betwixt the Father and the Sonne in *Eſſe abſoluto*, then betwixt us, and our Children: and therefore in caſe of extreame neceſſity, a man is more bound to helpe his Father, then his Child.

Anſw. 3 Thirdly, when there is not ſuch a caſe of extreame neceſſity, then a man is more bound to helpe his Child, then his Parent. 2. *Corinth.* 12. 14. *The children lay not up for the Parents, but the Parents for the Children*: And the reaſon is, becauſe the Father is joyned with the Sonne, as the cauſe with the effect: *Sed cauſa inſistit in effectum*, the cauſe workes in the effect; and ſo ſhould the Parent communicate unto his child.

§. 6.

Sect. 6. §. 6. *And thou shalt love thy neighbour as thy selfe.*

Quest. Must wee love all our Neighbours alike, and as well as our neareſt kindred? or are wee bound to love thoſe more, in whom we ſee more grace, although they be ſtrangers to us; then thoſe of our kindred, in whom wee ſee not ſo great meaſure of grace?

Answ. 1 First, wee muſt not love all equally, and alike, as will appeares by the following anſwers.

Answ. 2 Secondly, we are to love thoſe moſt, in whom wee ſee moſt grace *Objectivè* that is, in reſpect of the bleſſedneſſe that is deſired, becauſe they are nearer joyned to us in God. A Center, out of which iſſueth many lines; the further they are extended from the Center, they are the further diſunited among themſelves; and the nearer they draw to the Center, they are the nearer united; as appeares by the figure in the margent. So thoſe who are neareſt to God, ſhould be neereſt to us, and wee ſhould wiſh to them the greateſt meaſure of happineſſe.

Answ. 3 Thirdly, theſe who are neareſt to us in the fleſh, and in the Lord, ſhould be moſt deare unto us *Appretiativè*, and in our eſtimation; And thus Chriſt loved *John* better then the reſt of his Diſciples, *John* 13. 23. becauſe he was both his coſen German, and had more grace in him; but he wiſhed not a greater meaſure of glory to him then to *Paul*, *Objectivè*, *Matth.* 12. 50. For the underſtanding hereof, let us obſerve here a threefold conſideration of Chriſt, *viz.*

I. He is conſidered as God,	And thus	He loved not *John* better then the reſt.
II. He is conſidered as God and man, or as Mediator.		He loved not *John* neither better then the reſt; for as Mediator he loved them all alike.
III. He is conſidered as Man		He loved *John* better then the reſt.

Answ. 4 Fourthly, wee are more bound to love our parents, then any other of our Neighbours, both in temporall and ſpirituall things, 1. *Timoth.* 5. 4. *If a Widow have Children, let them learne to requite their Parents*: in the *Syriacke* it is, *Rependere fœnus parentibus*. Let them pay uſury or intereſt to their Parents. A man divideth his goods into three parts: that is,

I. So much he ſpends vpon himſelfe, his wife, and ſervants. And

II. So much he gives to the poore, and pious uſes. And

III. So much he lends to his Children looking for intereſt backe againe.

Sect. 7. §. 7. *All theſe have I kept from my youth vp.*]

This young man being a Phariſee, gives us occaſion to move this queſtion;

Quest. How many ſorts of Phariſees there were?

Answ. The Phariſees were a ſect ſo called, becauſe they ſeparated themſelves from others by a Hypocriticall kind of ſervice, and outward ſhew. And *Druſius* (*in Elench. tribar.*) maketh mention of ſeven ſorts of them, but there are onely foure uſually made mention of, *viz.*

Firſt, the Phariſee of praiſe, that did all that he might be ſeene of men; and of this CHRIST ſpeakes, *Matth.* 6. 21.

Secondly, the Phariſee who ſaith, *What is it, that I have not done?* as if he ſhould ſay. *I have done that which the Law, commands and more.* Such a Phariſee was this young man, who boaſted to CHRIST, that he had kept all the precepts of the ſecond Table even from his youth vp. Such are the new Phariſees who ſay, they have workes of ſupererogation: And as the old Phariſees had their *Auctarium Legis*, Additions to the Law; ſo have the Papiſts good workes to ſpare to others.

Thirdly, the Phariſee of blood (*Epiphan. adverſ. hæreſ. Lib.* 1.) who knockt his head againſt the wall, So that the blood came: they carried Thornes in their cloathes, and ſpred thornes in their beds, that they might ſleepe the leſſe, and attend their prayers the more. Such are the new Phariſees, the *Penitentaries*, who whip themſelves untill the blood come downe.

Fourthly, the Phariſee of feare (*Druſius in Elench. tribareſ.*) who abſtained from doing of evill onely, *Formidine pœnæ*; for feare of puniſhment.

Sect. 8. §. 8. *If thou wilt be perfect, ſell that thou haſt, and give it to the poore.*]

The Papiſts by theſe words hope to eſtabliſh and ſtrengthen two maine pillars of Popery: of which ſeverally and apart.

Object. Firſt, theſe words are produced to prove Evangelicall Counſels unto perfection: Chriſt ſaith, *Goe and ſell all thou haſt, if thou wilt bee perfect*: which is a Counſell of perfection, not a precept given to all Chriſtians: Now that this is not a Precept, but a Counſell, appeares by the context, or very conſequence of the words: For to the young man demanding, *What hee ſhould doe to be ſaved*, CHRIST anſwers, *if thou wilt enter into life keepe the Commandements*: where our Saviour teacheth, that the obſervation of the Law is ſufficient unto ſalvation, and forthwith ſubjoynes. *But if thou wilt be perfect* [that is, if thou bee not content with life eternall, but aſpireſt unto an excellent degree in life eternall, by doing workes above thoſe which are preſcribed in the Law] *Goe and ſell all thou haſt. Bellarm. de Monach. Lib.* 2. *Cap.* 9.

Answ. 1 Firſt, this young man was bewitched with the ſame errour that the Papiſts are; *viz.* He thought that the obſervation of the Law of God was ſo obvious and eaſie; that it might be fulfilled with an ordinary and meane labour: He thought alſo (as doe the Papiſts) that there were ſome voluntary and free workes, of a greater perfection then were the workes commanded in the Law. And therefore ſeeing the Phariſees, Sadduces, and Eſſenes, had their peculiar workes, in which they placed their perfection; this young man deſires

244

that Christ would shew him, what workes he preferres as most perfect, that he might follow after them, *All the Commandements* (saith he) *have I kept from my Childhood: What lacke I yet?* As if he would say, The precepts of Gods Law I have fulfilled from my youth with an easie labour: and therefore I intreat thee to prescribe unto mee some more perfect workes, that I may exercise my strength and power in them. Now Christ that he may convince him of his errour, propounds unto him a peculiar precept of tryall, by which it will appeare, that he neither loves God with all his heart, nor his neighbour as himselfe: and consequently, that he had not (as he dreamed) as yet fulfilled all the Commandements of God.

Answ. 2 Secondly, this was both a Counsell and a Precept, though not to all, yet to this one man, to discover his Hypocrisie, and vaine confidence which he had in himselfe, as though he had kept the Law, when he was farre from it. And therefore *Bellarmine* erres here in saying, That in these words of Christs, *If thou wilt be perfect, goe and sell all, &c.* Is given as a common Counsell of perfection, or of supererogation; for there is given a peculiar precept of probation, exploration, and healing or reducing this young man who was self-conceited of his owne strength, and performances.

Answ. 3 Thirdly, or wee may answer, that this is a *Precept*, and not a *Counsell: Goe* saith Christ, *sell all thou hast*, which words beare the forme of a Command: and againe *Mark.* 10. 17. Christ saith, *This thou wantest*, but wee are commanded to supply those things which are defective in us. *Philip.* 3. 13. Yea these words, *If thou wilt bee perfect*, are in the effect the same with these, *If thou wilt enter into life*; now if wee would be saved our Saviour sends us to the Law, *Keepe the Commandements.* And therefore this is not a Counsell but a Precept.

Answ. 4 Fourthly, it is not onely a peculiar precept given to this young man, but a generall Precept unto all, *To love the Lord with all their hearts*, and to be content when the Lord requireth for Christs sake, to leave all we have. *Calv. inst.* 4. *Ca.* 13. §. 13.

Answ. 5 Fifthly, some Precepts are

I. *Observatoria*; given for observation and practice; and thus the Precepts of the Law, were given, that they might be obeyed and done. And

II. Some are *Probatoria*; for tryall; and these Precepts are either

First, for the approving of our sincerity: and thus *Abraham* was commanded to offer up his Sonne *Isaac.*

Secondly, for the reproving, and detecting of our Hyprocrisie: And thus this young man was commanded to sell all, &c.

Object. If it be objected, That he was no Hypocrite: because the Text saith, *Christ loved him. Mark.* 10. 21. I answer

Answ. 1 I. There is a double Hypocrisie; namely,

First, an Artificiall Hypocrisie; and this I conceive he had not. And

Secondly, a Naturall Hypocrisie: and this he was tainted withall; for the discovering whereof unto him, our Saviour gives him this Command.

Answ. 2 II. There is a threefold love of Christ; to wit,

First, generall, towards all his Creatures; and thus he loved this young man, but not thus onely. And

Secondly, particular, towards every good thing: whether proceeding from a renewing grace (which this young man had not) or from a common and generall grace; or from a restraining grace which preserves from sinne and evill. And this the young man had, and for this CHRIST loves him. And

Thirdly, there is a proper love, towards those who are Regenerate and borne anew: and thus he loved not this young man.

Answ. 6 Sixthly, *Bellarmine* erres here in saying. That the young man spake true, when he said *All these have I kept:*

Answ. 7 Seventhly, grosse and palpable is the errour of the Cardinall, to say or thinke, That to sell all and giue it unto the poore, is a worke of perfection, and supererogation above all the Commandements of God: for the Apostle saith, *If I shall distribute all my goods for food for the poore, and have not love, it profits mee nothing.* 1. *Corinth.* 13. 3. By which it evidently appeares, that this worke which *Bellarmine* extols above all the Commandements of the Morall Law, is nothing, further then it is subordinate to the precept which enjoynes love unto our Brother. Yea it is evident also, that this worke may be done by those, who are void of true Christian love, and consequently, which are guilty of the breach of the whole Law which is fulfilled by Love, and consists in Love. And therefore *to sell all, and give it unto the poore*, is not a worke of perfection, or supererogation, which transcends the Law of God.

If the Reader would see how *Bellarmine* excepts against divers things which hath beene said, and how all his instances are full answered; let him read B. *Davenant. de justit. actuali. Cap.* 44. *Page* 510, 511. and Dr. *Willet. synops. Page* 322.

Object. 2 This place is further urged for proofe of the vow of voluntary poverty: CHRIST here saith, *If thou wilt be perfect, goe and sell all thou hast, and give it to the poore, and come and follow mee.* Now this is properly to follow Christ, to lacke propriety, and live in common: and thus the Apostles followed Christ. *Rhemist.*

Answ. 1 First, for the full answer to this Objection, I referre the Reader to Br. *Mortons* appeale, *Lib.* 5. *Cap.* 4. §. 3. And because it is there answered, not onely learnedly, but clearly, and plainly also. I will therefore but adde a word or two.

Answ. 2 Secondly, these words are a speciall precept of triall (as wee said before) and therefore are not to be made a generall observatory command, or a Counsell of perfection.

Thirdly,

Answ. 3 Thirdly, this is not a generall precept to all, but given to this one man to discover his Hypocrisie, and vaine confidence that he had in himselfe, as though he had kept the Law, which he came farre short off. Or

Answ. 4 Fourthly, this personall, and particular command was given by Christ to this young man, because he was called to become a Disciple of Christ, and to preach the Gospell, *Luke* 9.59, And therefore this precept being given not generally to all, but particularly to him alone, wee must not make a generall rule of a speciall commandement or example.

Answ. 5 Fifthly, *Gulielmus de S. Amore*, as he is cited by *Aquinas* (*Thom. opusc.* 19.) Thus expoundeth this precept, *Goe and sell all, &c. Ibi mandatam nobis esse paupertatem habitualem, &c.* Our Saviour here requireth a habituall, not an actuall poverty; that is, he commandeth us not to distribute, and give actually all away, that wee possesse; but onely requireth an habituall poverty; that is, when the confession of the name of God, and the glory of CHRIST so requireth. *Tum omnia deserere parati simus*, Then wee should be ready to leave all &c.

Answ. 6 Sixthly, the Apostles themselves had propriety: *Peter* had a house; *John* had to provide for the Virgin *Mary*, whom CHRIST commended unto him: and *Matthew* made a Feast of his owne goods.

Vers. 24. 25. 26. VERS. 24, 25, 26. *And againe I say unto you, It is easier for a Camell to goe thorow the eye of a needle, then for a rich man to enter into the Kingdome of God. When his Disciples heard it, they were extreamly amazed, saying, Who then can be saved? But Iesus beheld them, and said unto them, with men this is impossible, but with God all things are possible*

Sect. 1. §. 1. *It is easier for a Camell to goe thorow the eye of a needle.*]

Quest. What is the meaning of these words?

Answ. 1 First, some say, There was a Gate in *Ierusalem* called the *Needles eye*, which was so low and little, that when Camels came that way, both their load must be taken off, and themselves must stoope, before they could passe thorow. So if rich men would enter into Heaven, they must forsake and part with their riches, (as this young man was commanded to doe) and humble themselves, and then they shall be saved, But I conceive this to be but a conceit, and therefore leave it.

Answ. 2 Secondly, both *Beza. ſ.* and *Sylloge variorum Exotic. in Matth.* 3.4. *page* 11. *et in hunc locum, Page* 145. doe tell us, that in stead of κάμηλον *a Camell* some read κάμιλον, *a Cable*: and then thus expounds the words, A man cannot possible put a Cable as it is thorow a Needles eye, but if he untwist it, he may by thred and thred, put it thorow. So rich men cannot possibly come unto Heaven so long as they keepe their riches, but if they will distribute, and impart them unto good uses, then they may be saved. But wee mislike both the reading, and the exposition: For

I. We must not corrupt, and pervert the text when we cannot understand it, this being a cutting, and not a looling of the knot.

II. It is false (by Scripture) that a rich man cannot keepe his riches, and come unto heaven; or be saved, except he give away all he possesseth: for *Abraham*, *Ioseph*, *Iob*, and divers others were rich, who did not part with all they had, and yet were saved no doubt.

Answ. 3 Thirdly, these words are a proverbiall speech; for the *Talmud* had a Proverbe (*Antonius Nibrisſ. de proverbiis Talmuditis.*) *Are ye of Pambeditha, who can cause an Elephant to goe thorow a Needles eye?* These of *Pambeditha* were great braggers, who said they could doe strange things; hence came that Proverbe amongst them, and Christ useth it. *It is easier to cause a Camell to goe thorow a needles eye, then to doe thus or thus*, or for such, or such a thing to be.

Answ. 4 Fourthly, the meaning is plaine and simple. A young man comes unto Christ, demanding how he may be saved? CHRIST bids him. *Sell all, and give it away, and follow him, and then he shall enter into life*: Now this being heard he departs, because he had great possessions. Whereupon our Saviour saith, That it is merely as impossible for such a rich man to be saved [That is, which trusteth in his riches, and loveth them, and will disobey God rather then distribute them unto good uses, yea leave Christ, rather then leave them] as it is for a Camell to goe thorow the eye of a needle.

Sect. 2. *Object.* §. 2. *But with God all things are possible.*] The Papists for the proofe of the corporall, and substantiall presence of Christ in the *Eucharist*, produce this place; The Lord saith, *that it is possible for a Camell to goe thorow the eye of a needle*; and therefore it is not impossible for CHRIST to bee in the Sacrament under the formes of bread and wine. Againe Christ saith, *That to God nothing is impossible*; and therefore he can make a true body to be in divers places at once. The body of Christ may be where it pleaseth him, and yet shall not need any naturall place, or occupy any roome: He is able to bring a Camell through the eye of a needle (as he saith here) and therefore he can as well, and is no doubt present under the shapes of bread and wine in the Sacrament. *Rhemiſt. in Matth.* 26. §. 11. *et Bellarm. Lib.* 3. *de sacram. Cap.* 6.

Answ. 1 First, it is the *Cardinall*, not *Christ*, that saith it is possible for a Camell to goe thorow the eye of a needle: For our Saviour here affirmes no such thing, but rather the contrary, as will appeare by and by.

Answ. 2 Secondly, for full answer unto this objection, I referre the Reader to *Amesius Bellarmino enervo. Tom.* 3. *Page* 144. and to M. *Hildersam* in his knowledge of the true God. *Page* 174, 175.

Answ. 3 Thirdly, the power of God is two fold, to wit, *ordinate*

246

I. Absolute: now Gods absolute Power is that by which he can doe more, then either he doth or will. *Matth.* 3.9. *Philip.* 3.21. *Matth.* 26.53. *Ephes.* 3.20. Now by this power it may be said, That God could have made more worlds, and have hindred the fall, and the like. And of this absolute Power our Saviour speakes in this place.

II. There is an actuall Power of God; which is that by which he causeth all things to be, which he freely willeth. *Psalm.* 135.6. Or that power by which God doeth those things which he wills freely: And this is called by the Schoole men, *Potentia ordinaria*, Gods ordinary power: Now theologically it is not lawfull to argue, but onely from this Power of God, which is alwayes conjoyned with his will. And therefore in the Objection there is *Captio ab homonymia Potentiæ.*

Answ. 4 Fourthly, there are some things which cannot be done, or which are said to be impossible unto God: namely.

I. Such things as are contrary to the nature of God: as to destroy himselfe, and not to beget his Sonne from all eternity.

II. Such things whose action argueth an impotencie in the doer; and may be done by the creature, but not by the Creator; as to sinne, to lye, to be madde, to deny his word. *Tit.* 1.2. and, 2. *Timoth.* 2.1, 3. Now these things are contrary to the nature of God; and therefore we say, that such things are not of their owne nature impossible, but in respect of God, who is Omnipotent, and infinitely pure and perfect. And

III. Such things as imply a contradiction; for God cannot make a truth false; or that which is, when it is, not to be: as for the world to be created and not created, Gods children elected, and not elected: these are contradictory one to the other, and so impossible. Now such things as are of this quality wee say cannot be done by God, who cannot make two contradictory propositions true; for how can hee that created the World, make now that it should not be created? Now in these things it were better to say, That they cannot be done, then to say, GOD cannot doe them: for thereby wee signifie that the defect is in the thing, which cannot be done, and not in the power of God. Now for a body to be at once in divers and sundry places is impossible by the two latter sorts of impossible things; because it is contrary to the nature of a true body, and includes contradictions, as is proved clearely afterwards. *Chap.* 26. 26.

Answ. 5 Fifthly, if these kindes of impossibilities be excepted, wee may then say with the Angell, That with God nothing is impossible, *Luke*, 1. 37. or with the Lord of the Angells in this *verse*, Though with men many things be impossible, yet with God all things are possible: for there is nothing that can be either spoken of, or imagined, which is not subject unto his power. For the better understanding and confirming hereof, observe that there are three causes onely, why some effect cannot be accomplished by some agent, none of which have place in God. The causes are these.

I. The first is, because there is no similitude betwixt the effect, and the agent, as there must needs be: but what is there that hath not some resemblance with God? If thou have a being, it is like to God in being, who is a most perfect being: and therefore every thing that either is, or may be, is subject to his power.

II. The next cause, why an agent cannot produce an effect, may be, because the effect is more excellent then that the agent can accomplish it: therefore corporall substances cannot beget spirituall, nor inferiour superiour. But there is nothing more excellent then God, who is excellencie it selfe.

III. The agent may want matter to worke vpon, and can neither provide it of himselfe, nor procure it from others. But this can never hinder God, who hath no need of matter, for if it please him to use it, he can create it of nothing. And therefore it is as cleere as the light, that all such things as in nature are, and are not contrary to the nature of God, are subject to his power.

Sixthly, unto the place wee answer, that CHRIST here sheweth, That it is as impossible for a rich man that is high minded, and trusteth in his riches, to enter into heaven, as for a Camell to passe through the eye of a needle: but it is possible with GOD to give rich men humble and lowly minds, and so make them fit for his Kingdome: and also to make the Camell lesse, and so draw him through the eye of a needle. *Answ.* 6

Seventhly, the Consequence of the argument is not good: they argue thus, to GOD nothing is impossible; and therefore he can make the body of CHRIST to be in many places at once. Now wee know that *A posse ad esse non valet consequentia.* Such a thing may be; therefore such a thing shall bee; or, God can doe such a thing, therefore hee will doe such a thing, followes not: neither is the question betweene us and the Papists concerning the power of God, what he can doe, but concerning his will, what he doth, or will doe. *Answ.* 7

Eightly, it is not proved out of this place, that God can or will draw the huge body of a Camell through a needle, the Beast remaining still of that bignesse: no more then it is possible for God, to bring a proud, rich, arrogant man to Heaven, his affections not being altered: Now wee say, that both these are impossible unto God, not because he cannot in his absolute power doe them, but because they are contrary to his will and ordinance: For the one is against the law of Justice, to bring a wicked man to Heaven; and the other against the Law of nature, to cause a great Camell to passe through a small needles eye. *Answ.* 8

Ninthly, the thing aymed at in the Objection wee say is impossible: It is impossible that God or his word should be false, now the word saith that the body of Christ shall *Answ.* 9

ſhall remaine, and abide in heaven, untill the time of the reſtitution of all things, *Acts* 3. 21. And therefore it is impoſſible that now his body ſhould be on earth, ordinarily, and in divers places at once, as they teach. But the impoſſibility, and abſurdity of tranſubſtantiation is ſufficiently illuſtrated afterwards, *Chap.* 26. 26.

If the Reader would ſee, how ſome things which wee have ſaid are excepted againſt by *Bellarmine*, let him read *Willets Synopſ. pag.* 609. and *Scharp. de ſacra Cana.* Page 1463.

VERS. 28. 29. *And Ieſus ſaid unto them, verely I ſay unto you, that ye which have followed mee in the Regeneration, when the Sonne of man ſhall ſit in the Throne of his glory, ye ſhall alſo ſit vpon twelve Thrones, judging the twelve Tribes of Iſraell. And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.*

Verſ. 28. 29.

§. 1. *Ye which have followed mee in the Regeneration.*]

Sect. 1.

Concerning this head of Regeneration, many neceſſary queſtions may be propounded; and becauſe they are neceſſary, I will not balke them, and becauſe many, I will not enlarge them all.

Queſt. 1. What is Regeneration?

Anſw. 1. It is a worke of God, wrought by the word, whereby hee infuſeth the holy Spirit into the whole man, for his owne glory, and our ſalvation. The ſeverall branches of the Definition are theſe; namely,

Firſt, Regeneration is the worke of God, not the worke of man; and hence they which are regenerated are called his workemanſhip, *Epheſ.* 2. 10. And the worke is appropriated unto him, as the Author of it, *Iohn* 1 3. and 3. 6. and *Ezech.* 36. 26.

Secondly, Regeneration is wrought by the meanes and miniſtery of the word; *Pſalm.* 19. 7. *Iohn* 15. 3. and 1. *Peter* 1. 23. and 2. *Peter* 1. 5. And therefore if we would be regenerated, we muſt attend carefully to the word, as followes by and by.

Thirdly, in Regeneration the Lord infuſeth his Spirit into the whole man, and worketh a true and holy change in all the parts of the ſoule, *Wiſdom.* 12. 11. and 1. *Timoth.* 1. 7.

Fourthly, God workes Regeneration in the heart of his Saints, both for his and their glory: where we may obſerve, that as there was a double aime and end in the *Worker* of Regeneration, ſo there ſhould be in thoſe in whom it is wrought.

Firſt, the Perſon working the worke of Regeneration, aimed therein

I. At his owne glory, *Proverb.* 16. 4. And

II. At the good, glory, and eternall felicity of thoſe whom he Regenerates: Therefore

Secondly, the perſons in whom the worke of Regeneration is wrought, ſhould aime

I. Principally, and above all, to glorifie their God, in their lives and converſations, who hath done ſo great things for their ſoules, 1. *Corinth.* 10. 31. And

II. Next thereunto they muſt be chiefly carefull to worke out the worke of their ſalvation with feare and trembling, *Philip.* 2. 12. becauſe nothing doth ſo nearely concerne them, next unto Gods glory, as the ſalvation of their ſoules.

Queſt. 2. By what ſteps or degrees doth the worke of Regeneration proceed? Or, what are the degrees of Regeneration?

Anſw. 1. Firſt, the Spirit of God, and the Spirit of contrition doth ſhew us our ſinnes; that is, not onely the guilt and danger, but alſo the turpitude and filthineſſe of ſinne; and doth teach us, not onely to deteſt the puniſhment of ſinne, but even ſinne it ſelfe, yea not to hate God, who is the avenger of ſinne, or righteouſneſſe and holineſſe which are contrary to ſinnes, but to hate our ſelves for the violation of the rules of righteouſneſſe, and the provocation, of ſo gracious, and good a God. I might enlarge this particular, but I will but onely briefely branch it out into a double worke of the holy Spirit: to wit,

I. The Spirit of God doth ſhew us three things; namely,

Firſt, our guilt; that is, how wee have tranſgreſſed and violated the whole Law of God; and therefore if God ſhould call us unto judgement, or enter into judgement with us, wee muſt needs accuſe our ſelves, and confeſſe that wee are guilty of the tranſgreſſion; and breach of the Law. And

Secondly, our danger wherein wee are by reaſon of our ſinnes; the wages of ſinne being death, *Rom.* 6. 23. and the reward of the violation of the Law, eternall condemnation. And

Thirdly, the pollution and filthineſſe of ſinne, how that it is out of meaſure ſinfull, and a thing moſt loathſome both in it ſelfe, and unto the pure eyes of our heavenly Father.

II. The Spirit of God doth negatively not teach unto us theſe two things: *viz.* either

Firſt, to hate God, becauſe he is the puniſher, and avenger of ſinne, or becauſe he will not ſuffer us to ſinne without puniſhment: for this the malignant Spirit teacheth to men, who have given themſelves over unto ſinne. Or

Secondly, to hate righteouſneſſe, and true holineſſe, becauſe they are contrary unto our ſinnes, luſts, and vile affections, and becauſe for the violation of the rules of righteouſneſſe and holineſſe wee are puniſhed and plagued. For this, *Sathan*, and our owne corruption teacheth unto us, and not the good, and bleſſed, and holy Spirit of God.

III. The Spirit of God affirmatively teacheth theſe three things unto us: namely.

Firſt, to hate the puniſhment of ſinne: the Spirit teacheth us, that it is a fearefull thing to fall into the hands of God, becauſe he is a conſuming fire: and that thoſe who continue to tranſgreſſe an infinite Law, and to offend an infinite Law-giver, ſhall be infinitly puniſhed with torments intollerable, though alwayes tollerated and borne: and therefore wee are taught by the

248 Spirit to hate these punishments, which are the reward of sinne. And

Secondly, to hate sinne it selfe, which is the cause of this punishment, and that with a perfect hatred; yea not onely in regard of the punishment of sinne, but in regard of sinne it selfe, it being in its owne nature a thing worthy to be detested, and abhorred. Yea

Thirdly, the Spirit teacheth us to hate our selves, for our folly and madnesse, that have loved, and delighted in those things, which are both infinitly evill and ougly in themselues, and shall be so severely, and unspeakably punished without repentance. And this is the first degree and steppe unto Regeneration.

Answ. 2 Secondly, the Spirit of God doth excite, and stirre vp in us, an unfained desire of the remission and pardon of all our sinnes; and this is the second step and degree of Regeneration. Now because a wicked man may desire to have his sinnes forgiven him, it will not be amisse to observe the difference, betweene the desire of the Regenerate and unregenerate man.

I. The desire of the Regenerate is serious and solide, they conceive sinne to bee an infinite evil, and a thing so odious unto God, that it separates him from man *Ierem.* 5. 25. And therefore so long as they are not certaine that their sinnes are remitted, they are uncertaine of the presence of God in them, or of his love unto them, or of their reconciliation unto him; yea untill they are sure that their sinnes are done away, they cannot have any true peace of conscience, or spirituall rejoycing. Now as they earnestly, and unfainedly desire to be certaine of all these: *viz.*, of the presence and love of God, and reconciliation unto him, and peace with him, and with themselves, and of the joy and consolation of the Spirit in themselves: So they incessantly and heartily desire the assurance of the pardon of their sinnes, without which assurance they cannot be assured of the other.

II. The desire of the unregenerate is a confused, and fleeting desire; he wisheth often that his sinnes were pardoned, but the desire thereof doth not constantly possesse his heart: hee may desire remission remissely, sleightly, and casually, but not seriously, and solidly, or vpon those grounds whereby it is desired by the Regenerate man.

III. The Regenerate man desires rather to be purged from the evill of sinne, then freed from the evill of punishment; When the child of God groanes, both under the burden of sinne, and of punishment, and is sensible of both the *Evils*; then he desires to be freed first from the guilt and filth of sinne, as the greater evill; and prayes unto God more heartily to wash him, and purge him, and cleanse him from his pollution, then to ease him of his paine.

IIII. The unregenerate man is more sensible of the evill of punishment, then of sinne, and more desirous to be freed from that, then this. Thus this earnest and unfained desire of the assurance of the pardon and remission of sinne is the second degree of Regeneration.

Answ. 3 Thirdly, the next step and degree of Regeneration, is the Spirit of supplication, and prayer: now three things are here to bee examined by us: namely,

I. Whether pray wee daily unto God, to pardon our sinnes and to regenerate us? And with *David* cry unto the Lord, to create cleane hearts, and renew right Spirits within us? *Psal.* 51. 11. And

II. Whether can wee commit our selves unto the Lord, and expect with willing obedience the revelation of his will? can wee when wee pray, say unto the Lord, *I flee unto thee O Lord, doe unto mee as shall seeme good in thy eyes?* And

III. Whether doe wee obtaine our requests at Gods hand or not? wee should marke the returne, and fruit of our prayers, and see whether (with the King of *Niniveh*, and the prodigall Child) our prayers be heard, and our suites granted. For if wee can fervently pray, and faithfully commit and commend our selves unto the good will, and pleasure of God, and obtaine our suites at his hands, we may be comfortably perswaded that we are regenerated, because *God heares not sinners, Iohn* 9. 31.

Answ. 4 Fourthly, the last degree and highest step of Regeneration, is the testimony, evidence, and pledge of the Spirit, whereby is sealed unto us, and wrought in us, the certainty of the love of God, together with a full purpose of heart to walke before the Lord, all the dayes of our lives. And therefore wee should examine our selves, whether the Spirit of God witnesse unto our spirits, that God loves us, and that in love unto him, wee purpose to give our selves wholly up unto him.

Quest. 3 Who are Regenerated?

Answ. Onely those who are endued with the knowledge of God, and the faith of Christ.

Quest. 4 What is Regenerated, in those who are regenerated?

Answ. The whole man; that is, as well the body as the soule, but it begins in the mind; and therefore the Apostle exhort us to labour, *to be renewed in the spirit of our minds, Ephes.* 4. 23. *Rom.* 12. 2.

Quest. 5 Who Regenerates?

Answ. CHRIST as God by his Spirit: and hence the Apostle saith, *Yee are taught by Christ, Ephes.* 4. 21. and *yee are created anew according to God, vers.* 24.

Quest. 6 Unto whose examplar, or according to whose patterne is Regeneration to be wrought?

Answ. According to the exemplar, and similitude of Christ. For those who are regenerated must labour and endeavour to be like unto Christ, 1. *Iohn* 3. 3.

Quest. 7 Wherein doth Regeneration consist?

Answ. In the putting off the old man, and putting on the new, *Ephes.* 4. 22.

Quest. 8 What are the parts of this new man which is to be put on?

Answ. True righteousnesse, and holinesse, *Ephes.* 4. 24.

Quest. 9 Where and when is Regeneration to be wrought?

In

Answ. In this world, and that while wee live but it shall be perfected in Heaven.

Quest.10 For what ends doth God Regenerate us?

Answ.1 First, that wee might serve him in righteousnesse and true holinesse, *Luke* 1. 74,75. And

Answ.2 Secondly, that wee might be saved at the last day, *Iohn* 3. These eight last Questions I have onely briefely named, because if the Reader would see them all enlarged, let him read *Zanch* in *Ephes. Cap.4. Page* 327. 328. 329. 330. 331.

Quest.11 By whom, or by what meanes is Regeneration wrought?

Answ.1 First, by the holy Spirit, as the immediate cause; *Iohn* 3. 5. And therefore wee must not resist the holy Ghost, nor greeve him, nor quench his motions, but waight carefully for his comming, and attend diligently unto his cals, and cry mightily unto the Lord, to give his holy Spirit unto us.

Answ.2 Secondly, Regeneration is wrought by the knowledge of Christ, or by the word which is the instrument to beget the knowledge of Christ in us, *Ephes.* 4. 21. *Iames* 1. 18. And therefore two things are here required of us, if we desire to be regenerate; namely,

I. Wee must attend constantly to the preaching of the word, because the mouth of the Minister is the conduite pipe by which the seed of the word, and the life of grace is derived unto us.

II. Wee must hide the word in our hearts: it is a seed, now if the seed be hid in the earth it will spring vp; it is a medicine, and if it be taken downe it will heale; it is a pure Fountaine, and therefore if we delight our selves therein, it will purge: the word is a quickning word, and is full of life, and therefore if we be carefull to listen to the counsell and direction of the word, and to embrace it, and walke according thereunto, it will be a meanes to animate and enliven us.

Quest.12 What are the fruits and effects of Regeneration?

Answ.1 First, a striving, strugling, and wrastling against sinne: for those who are regenerated will contend with and warre against sinne, as their greatest, and deadliest Enemy. Now because naturall and unregenerate men often resist sinne, it will be convenient to shew the difference betweene the striving of the Regenerate and Unregenerate man.

I. The first difference shewes it selfe in the very faculty resisting: For

First, the naturall, morall, and unregenerate man doth not resist sinne with the *Will* but with the *Conscience*; for the *Will* consents unto sinne and would sinne, but the *Conscience* reclaimes him, & with-holds him from sinning, and makes him, that though he would willingly, yet he dares not: the Dog desires the meat which hee sees hang, or lye by him, and would gladly eat it, but forbeares for feare, because the whip hangs by, and he knowes he shall be beaten if he doe. Thus the *Will* of the wicked man runnes after sinne, but the terrour and feare of punishment makes the *Conscience* withstand. But

Secondly, the Regenerate man resists sinne with the *Will*, as well as with the *Conscience*; as he would not be punished, so he would not sinne, and he forbeares tasting of the forbidden fruit, because it is hurtfull unto him, and because he loves it not. *Malum quod volo, Romans* 7. 19. *Paul* conceived sinne to be an evill, and therefore with his will resisted it, and those who are Regenerate assoone as they know a thing to be sinne, so soone they hate it, because it is sinne, and not for feare of punishment. This difference betweene the good and bad mans abstinence from sinne is so cleere, that *Horace* by the light of nature could see it, and thus lively expresse it:

Oderunt peccare mali formidine pœnæ,
Oderunt peccare boni virtutis amore.

And therefore if wee desire to know, whether wee be Regenerated or not, we must not so much enquire whether wee hate sinne or not, Or, whether wee resist it or not: As wherefore, whether for the feare of punishment, or for the love of God, and hatred of sinne as sinne, though no punishment were allotted thereunto by God at all.

II. The next difference betweene the striving and strugling of the Regenerate and Unregenerate man against sinne, shewes it selfe, in the object of the Contention and strife. For,

First, the naturall and morall man, for the most part at least, if not alwayes, strives and warrs onely against grosse and enormious sinnes, and such as are obvious and odious unto men; but for lesser sinnes; which the world makes lesser matter of, or which are unseene and unknowne unto men, they care not to withstand or resist at all. Wicked thoughts, evill words, jeasting which is not convenient, and the like, they never regard: by which they shew plainly, that they feare more to offend and displease man then God. But

Secondly, the Regenerate man wrastles and warres against all sinnes whatsoever, whether great or small, whether externall, or internall, whether of omission or commission: yea hee not onely strives against those evill things, which are conspicuous to the eye of the World, but also greeves for, and strives against, his faint endeavours and drousinesse in the performance of good workes, yea against all evill workes, Lascivious lookes, and corrupt thoughts. And therefore if wee desire to know whether wee be Regenerated or not; let us examine whether wee beare an equall hatred unto all sinnes alike, whether wee are equally watchfull against all sinnes alike, and whether wee equally warre against all alike, because they are sinne, and seene, and taken notice of by God, and displeasing unto him.

III. The next difference betweene the striving of the Regenerate and Unregenerate man against sinne, shewes it selfe in the consideration of those things which move unto this strife; or in the

thing

250. thing ſtriving. The Apoſtle *Paul* ſaith, *The Fleſh luſts againſt the Spirit, and the Spirit luſts againſt the fleſh*, *Galath.* 5. 17. Whence obſerve two things, *viz.*

Firſt, in the Regenerate man, the Spirit luſts againſt the Fleſh: that is, Spirituall reſpects, and conſiderations maketh him forbeare to offend. He is tempted unto ſinne and wraſtles againſt it with manfull wraſtlings, becauſe hee feares to offend his God, yea becauſe he loves his God, and (*Res eſt ſolliciti plena timoris amor*) perfect love is full of feare: yea for him to put forth his hand unto wickedneſſe, were to crucifie unto himſelfe againe the Lord of Glory, and put him to an open ſhame; and therefore hee reſiſts ſinne even unto blood. In a word, the love of CHRIST conſtraines him to ſtrive againſt ſinne: And thus in him the Spirit luſts againſt the fleſh.

Secondly, in the Unregenerate man, the fleſh luſts againſt the fleſh: that is, Naturall, carnall, and mundane reſpects and conſiderations, cauſe him to abſtaine from Sinne, and to ſtrive againſt it. He is tempted often to Drunkenneſſe, revenge, Fornication, deceiving by falſe weights and meaſures, and the like, and he reſiſts and withſtands theſe temptations; and why? For feare of the Judgements of GOD, or the diſpleaſing of ſome men; or, the ſtaining of his reputation, eſtimation, and credit, and the like carnall reſpects; and thus in him the Fleſh luſts againſt the fleſh.

IV. The laſt difference betweene the ſtriving of the Regenerate and the Vnregenerate man, ſhewes it ſelfe in the meanes by which they reſiſt: For

Firſt, the troubled Conſcience onely of the Vnregenerate man reſiſts; and for the moſt part, by little and little the Conſcience growes ſenceleſſe and hard, and then hee ſinnes without feeling, *Epheſ.* 4. 19. But

Secondly, the Regenerate reſiſts Sinne by the word, and grace of God; and as his knowledge in the word increaſes, and the grace of God is increaſed in him, even ſo his ſtrength, and hatred againſt ſinne increaſes. And therefore if we would know whether we be Regenerated or not, wee muſt examine whether we warre againſt ſinne with Spirituall or Carnall weapons, 2 *Cor.* 10. 4, 5. And thus much for the firſt anſwer, and the firſt effect of Regeneration.

Anſw. 2 Secondly, the next effect of Regeneration, is a holy life, and converſation: For thoſe who are in CHRIST, will labour to purge themſelves even as hee is Pure, 1 *Iohn* 3. and that by Faith, *Act.* 15. 9.

Here obſerve in the Regenerate foure things: to wit,

I. Hee conceits of Sinne, and lookes upon whatſoever is evill, as a thing not belonging, but as a ſtranger unto him; he knowes ſinne is not his worke, and therefore he imployes not himſelfe therein, but as an enemy hates it, and fights againſt it. But

II. Hee lookes upon that which is good, as his owne proper worke, which he is bound to obey, and to performe; and therefore (according to St. *Pauls* advice, *Philip.* 4. 8.) he labours after whatſoever is holy, juſt, pure, and of good report; becauſe the Lords worke is his employment, and the Lords wayes are his path, and as the Lord by the effectuall vocation of his Spirit hath called him unto holineſſe, ſo he labours to walke in the wayes of holineſſe, and to worke the worke of the Lord. Hence

III. When hee is not able to doe that good which he would and ſhould (as a Sicke man ſometimes is not able to diſgeſt his meat) then is he ſenſible of his weakneſſe, and ſorrowfull for it, and apprehenſive of the want of grace in his Soule, as the body is for want of meat: crying out, and complaining of his impotencie and inability with St. *Paul*, *Rom.* 7. 15. 19. 24. And

IV. When he finds, that he is not able to doe what he would, then he ſtrives to doe what hee can, and that to the uttermoſt. As it is with an induſtrious man, who being wounded in his legges, and forced through lameneſſe to keepe houſe, ſtrives to be doing ſomething, and employes himſelfe in one good and profitable worke or other, untill he bee able to goe about his affaires, and to follow his owne proper and particular calling. So the Regenerate man, if he be not able to walke in the wayes of God, and to worke his worke as he deſires, through infirmity and weakneſſe, then hee labours to employ himſelfe as he can, and to doe what good workes he is able, with an earneſt deſire of more ſtrength and a faithfull promiſe, and full purpoſe, to runne ſwiftly the race that is ſet before him, when the Lord ſhall give his anckle bones ſtrength, and to worke cheerefully the worke of the Lord, when he ſhall be pleaſed to ſtrengthen his hands. And therefore if we deſire to know, whether wee be Regenerated or not, let us examine our purpoſes and promiſes, our deſires and endeavours of a new life, and holy converſation; for they which are borne againe, will avoyd all evill, impure, and ſcandalous actions, and labour to abound in every good worke, and grieve when they are not able to doe what they deſire, and rejoyce when the Lord increaſeth their ſtrength, and makes them thereby able in ſome good meaſure to obey his will.

Thirdly, the next effect of Regeneration is a *Anſw.* 3 certainty thereof. Here obſerve theſe things: *viz.*

I. As an Infant knowes not that it lives, neither is ſenſible of life: So thoſe who are Infants in grace, and newly regenerated and converted, are not ſenſible (for a while) of the Spirituall life of Grace: but when they come to a greater maturity of grace, they eaſily perceive it, and know it.

II. As a melancholy man may thinke himſelfe to be ſicke, yea dead, when in the meane time the actions of life, and motion convince him to be alive: So the Regenerate in the houre of temptation doth often thinke himſelfe to be dead in Sinne, and deprived of all Spirituall life, when in the meane time his feare to offend God, his ſorrow for his ſinnes, his warring againſt ſinne, and his unblameable converſation, ſhewes and proves that he is a living Soule, and alive in the Lord.

III. As

III. As a man by ſome deepe wound, or extreame blow, or the decaying of the Spirits, may faint or ſwound, and become inſenſible of life: So may the Regenerate man after the committing of ſome great and grievous Sinne; as wee ſee in *David*, *Pſal.* 22. and 32. and 48. But as thoſe are brought unto themſelves (who faint) with rubbing, and other the like meanes; ſo theſe by the wounds and checks of Conſcience, and by an earneſt endeavour in the exerciſes of Religion, may by little and little returne unto themſelves, and their former aſſurance of Grace and Regeneration.

IV. If the Regenerate man be not an Infant, nor under the burden of temptation, neither hath committed any great or grievous Sinne, then hee may know his eſtate and condition, and that he is alive unto the Lord (*1 Iohn* 2.13. and 3.14.) becauſe the actions of life prove him to live, and his life is no longer hid from himſelfe. An Jmage or Picture may in outward ſhew bee like to a living man in all things, although it have no life in it at all; but this concludes not, that therefore a living man cannot tell certainly whether he lives or not. A man aſleepe may dreame that he wakes, and workes, or eates, and walkes, when he doth none of them; but it will not follow from hence, that therefore he which is awake, cannot be ſure that he is awake, or certainly knowe what he doth. Thus an hypocrite may dreame that he is a righteous man, when there is no ſuch thing; but the Regenerate man knowes that he is ſuch, and is not deceived. And therefore we muſt examine our ſelves, whether the Spirit of God witneſſe unto our ſpirits that we are the Children of God, and created in CHRIST JESVS.

Anſw. 4 Fourthly, the laſt effect of Regeneration, is an encreaſe and augmentation of grace: For as the naturall, ſo the ſupernaturall and ſpirituall life, hath in all the parts thereof a proportionable encreaſe (*Iohn* 15.2. *Coloſ.* 2.19.) all the members drawing unto themſelves a fitting augmentation. Here obſerve, that there is a double encreaſe, namely.

I. In quantity; as a man encreaſeth in ſtrength and ſtature untill the age of 25. And

II. In quality; as a man after 25 encreaſeth in wiſedome, ſolidity, experience, and the like.

So the regenerate labours

Firſt, to encreaſe in the quantity, and number of graces, and vertues: *Philip.* 4.8. and, 2. *Peter.* 1.5,6,7. And then

Secondly, in the meaſure, degree, and extent of them. For the Child of God muſt labour & endeavour daily, to bring the habits of grace unto act, & when there is in a manner no grace or vertue, which he hath not in ſome meaſure attained unto, and ſhewed forth in his life, he muſt then ſtrive unto a greater meaſure and degree of them. This is clearely pointed out by St. *Peter*, who

I. Exhorts the Children of God; to adde to their faith vertue; and to vertue knowledge; and to knowledge temperance; and to temperance patience; and to patience godlineſſe; and to godlineſſe brotherly kindneſſe; and to brotherly kindneſſe charity. 2. *Peter.* 1.5.6.7. And then

II. Exhorts them to abound in all theſe, *verſe* 8. But as men both before they be five and twenty yeares old, and after, have agues, feavers, fals, ſickneſſes, which hinder (for a while) their growth and encreaſe both in quantity, & quality: ſo have alſo the Regenerate children of God. And therefore they muſt be ſo much the more watchfull over their wayes and induſtrious in the uſe of all good meanes. And therefore we muſt examine whether we be alwayes children, or whether we growe up daily in grace.

What is here required of all men? *Qu.* 13.

Anſw. To prove, and examine themſelves, whether they be regenerated, or not; For thoſe who are negligent in this enquiry, and examination, muſt needs be either in perill, or paine, either in danger or diſtreſſe.

Firſt, it is dangerous, and moſt full of perill, to neglect the enquiry of our Regeneration, and take it up onely upon truſt. If a thiefe ſhould goe ſinging to the gallowes, hoping verily that the King would ſend him a pardon, and then find none, but be cut off ſuddenly, contrary to his expectation, his death muſt needs be ſo much the more horrible: So if men crye peace unto themſelves when they are not as yet regenerated; and perſwade themſelves that their condition is happy, when the contrary is moſt true; they will be ſo much the more confounded, when they finde their hope and expectation ſo miſerably fruſtrated.

Secondly, at the beſt, thoſe who neglect ſeriouſly to examine themſelves whether they be regenerated or not, muſt needs be full of anguiſh, ſorrow, and mourning. If a man were lead unto execution, and were ignorant of any pardon granted unto him from the King, he muſt needs goe mournfully to his death, although a pardon did there attend him, becauſe he was not certaine of it. So if thoſe who belong to the covenant of grace be negligent in the examination of their evidence, their comfort muſt needs be ſmall, true faith, and lively hope being the parents of ſolide joy.

What is required of thoſe who are Regenerated? *Qu.* 14.

Anſw. 1 Firſt, it is required of them, that they be carefull to nouriſh this life in themſelves: For unto thoſe who are regenerated is given both a capacity to receive nouriſhment, and alſo a deſire of nouriſhment: and therefore they muſt be carefull to nouriſh and cheriſh this ſpirituall life, which in Regeneration is infuſed into them. Here obſerve, that there are many things which hinder nouriſhment, and growth, which we muſt warily avoide, *viz.*

I. Contagion, and infection: thoſe who eate, and converſe, and dwell with ſicke men, oftentimes are taken with the ſame diſeaſe and ſickneſſe whereby they are debilitated and weakned: So he who walkes with a wicked man is made worſe, and his courſe and progreſſe in Religion (*ceteris paribus*) is hindered. Hence Salomon ſaith, *walke not with an angry man, leaſt thou learne his waies:*

252 which may be applyed to all Sinners, and a Caveat to the Righteous. to beware of all society which is wicked, *Acts* 2.42. We are commanded to save our selves from the generation of the wicked because wee may easily bee seduced by them, as *Adam* was by *Eve*. *David* saith, *Depart from me yee wicked, because I will keepe the Commandements of the Lord*: as if he would say, the Society of wicked men will hinder me from the service of the Lord. So *Paul* exhorts us *to depart from every brother which walkes inordinately; because a little Leaven leaveneth the whole lumpe.*

II. Poyson, for that contaminates and corrupts both the meat, and all the nutritive faculties; now this poyson is Sinne, which contaminates and pollutes the whole man, and hinders the increase and progresse of Grace.

III. The excesse of meat which distempers, and disorders the whole body, hurts and hinders the nourishment thereof: this is, the excesse of worldly delights, which though otherwise lawfull, yet immoderately used, becomes a baite, and snare to entrap the soule.

IV. Hunger, and the want of good food hinders the nourishment of the body; for oftentimes the lesse the stomacke eates, the worse it is. So if we starve our soules, and deprive them of their fitting food, no wonder if we doe not growe and encrease in truth. And therefore if we desire to nourish and cherish our spirituall life, which is infused in us in our Regeneration, we must warily shunne all wicked society, we must carefully avoide all sinne and iniquity, we must moderate our delights in all wordly things, and we must feed our soules with spirituall exercises.

Answ. 2. Secondly, as those who are regenerated must be carefull to nourish spirituall life in themselves, so it is required of them also to labour to propagate spirituall life in others. For

Nascitur indigne per quem non nascitur alter
that is,
Unworthily that man doth live:
Which to another doth not life give.

And therefore all the Children of God must watch all occasions of doing good unto others, in their generall calling, as Christians, whether by instruction, or reprehension, or admonition, or consolation; but chiefely every man must be carefull in his particular calling, to bring those unto CHRIST, whom God hath put under his charge.

Sect. 2. §. 2. *Ye shall sit upon twelve thrones, judging the twelve Tribes of Israel.*

Object. Some object this place to prove that CHRIST is not the judge of the world arguing thus,, It is said here, *that the Apostles shall judge the twelve Tribes of Israel*; *and* 1. *Corinth.* 6. 2. *The Saints shall judge the World*, Therefore Christ is not the onely Judge of the world.

Answ. The authority of judgement, and giving sentence at the last day, is proper to CHRIST alone, and doth neither belong to the Apostles nor Saints; so that they then shall judge onely as witnesses and approvers of CHRIST's judgement: but of this something more fully in the following question.

How shall the Apostles judge the twelve Tribes of *Israel*, seeing that CHRIST himselfe saith. *Iohn* 5.22. *The Father hath given all judgement to the Sonne*?

Answ. 1 First, at the last day of judgement there shall be three sort of Iudges: to wit.

I. Some shall judge in power; now this power is either

First, absolute, and independent: and thus God the Father shall judge the world. *Genes.* 18. 25. *Shall not the Iuage of all the world, doe that which is just*? Or,

Secondly, delegate, and derived: and thus Christ as man shall judge the world. *Iohn.* 5. 22.

II. Some shall judge *Assessorie*, as Judges laterall, or assistants: and thus the Apostles shall judge the world, as it is said in this *verse*.

III. Some shall judge by approbation, that is, they shall sit with the Judge in judgement to approve the sentence of the Judge: and thus all the Saints, and faithfull shall judge the world. 1. *Cor.* 6. 2.

Answ. 2 Secondly, the Apostles shall judge the twelve Tribes of *Israel* three manner of wayes; to wit.

I. By their doctrine, and preaching of the Gospell: because according unto that the sentence shall be pronounced at the last day. *Rom.* 2. 15. That is, those at the day of judgement shall be acquitted, that have beleeved and obeyed the Gospell: and on the other side they shall be condemned, that would not beleeve, and obey it.

II. The Apostles shall judge the Jewes, by their testimony, which shall so convince them, that they shall not be able to pretend ignorance of that doctrine according to which they shall be judged. As CHRIST saith. *Matth.* 24. 14. That the Gospell shall be preached in the whole world, for a testimony against them: So the conscience of the Jewes will convince them and bring unto their remembrance, when they see the Apostles, what they both did and said amongst them, for their edification and salvation, and which obstinately and perversely they contemned and despised.

III. The Apostles shall judge the Tribes of *Israel*, by their example: for if the Jewes should pretend, that the doctrine of the Gospell was too abstruse and sublime for them, and that they were neither able to perceive it, nor receive it; then the Apostles will be set before them, as exemplars of the contrary, who being rude, and illiterate men, did notwithstanding vnderstand the doctrine of the Gospell, and were thereby regenerated, and made the children of God. *Chem. harm. pag.* 1827. §. *ult.*

Sect. 3. §. 3. *And shall inherit everlasting life.*] *Quest.* 1. Who are enemies unto eternall life? or, erroneous and heroticall concerning it?

Answ. 1 First, the Atheists who deny it. *Post mortem nulla voluptas*: as any thinke that it is with man as with beasts, when they are dead, they are gone, and they are neither sensible of paine, nor of pleasure after this life. But this is directly contrary to the text.

Secondly,

Answ. 2. Secondly, those are here erroneous, who divide life everlasting: that is, which grant that the soule is eternall, but deny the Resurrection of the body. This belongs unto the enemies of the Resurrection, whereof we have to speake elsewhere; and therefore here I omit it.

Answ. 3 Thirdly, the Chiliastes and Millenaries are also here erroneous: now amongst them there are divers opinions; namely.

I. Some hold that the joyes of heaven, and eternity it selfe, were onely to continue for the space of 1000 yeares, and then to cease. *Danaus.* 29. *Prateol.* 347. *b. et.* 128.

II. Some held that the Saints should wallow (in the life to come) in all carnall delights, and fleshly pleasures: and this is reported to be the opinion of the *Mahumetanes*, but Mr. *Bedwell* shewes the contrary.

III. Some hold a double time; namely,

First, that the righteous should have joy, and the wicked sorrow, and paine for the space of one thousand yeares. And

Secondly, that after that time, the world should be renewed, and the devils, and damned spirits freed from their torments. This was *Origens* opinion, and it was condemned, and judged erroneous, by the 5. Counsell of *Constantinople. Prateol.* 378. §. 9.

IV. Some expresse, and explicate this opinion by a μετεμψύχωσις or transmigration of the soule: thus not knowing how to agree amongst themselves.

Answ. 4. Fourthly, they erre concerning life eternall, who hold, that it may be merited by the labours, endeavours, and workes of man.

Object. Against this *Bellarmine* objects, life eternall is promised to good workes, in this *verse*; but a promise made with a condition of worke, makes that he which fulfils the worke, doth deserve the thing promised, and may of right require it as his due, and deserved reward.

Answ. *Durande.* (in. 2. *d.* 27. *q.*) answers singularly two things for us: *viz.*

I. *Promissio divina in Scripturis sanctis, non sonat aliquam obligationem, sed insinuat meram dispositionem liberalitatis divinæ.*

II. *Quod redditur ex promissione præcedente non redditur ex merito operis de condigno, sed solum, vel principaliter ex promisso.*

Quest. 2 What (and how many) are the causes of this eternall life?

Answ. There are three causes thereof; to wit.

First, *Primaria*, the prime and principall Cause; and that is God, namely

I. God the Father, who gives it from himselfe, and from whom all good things come. *Iohn.* 3. 16. and. 5. 21. and. *Iames.* 1. 17.

II. God the Sonne, who gives it from the Father, yea gives it as the Father. *Iohn.* 5. 21. and. 10. 28. *Rom.* 8. 10.

III. God the holy Ghost, who gives it from the Father, and the Sonne, for the Spirit is life. *Iohn.* 2. 5. *Rom.* 8. 10.

And therefore if we desire to be assured of eternall life, let us be carefull to please God the Father, and obey the God Sonne, and seeke after God the holy Ghost. 253

Secondly, *Impulsiva*, the impulsive and moving cause, and, this is the onely mercy of God: And therefore we must not arrogate any thing to our owne workes, but laud the mercy, and free grace of God. *Ephes.* 1. 6.

Thirdly, *Medians causa*; the instrumentall Cause, or *Meanes*, whereby we are made partakers of this life. Now the meanes are these.

I. The Spirit of Regeneration, who workes the beginning of this spirituall life. *Rom.* 8.

II. The word of Reconciliation. 2. *Cor.* 5. 20. and salvation. *Acts.* 18. 28. *Iohn.* 6. 68. *Rom.* 1. 16.

III. The Sacraments, because they seale unto us the grace of God, and confirme our faith.

IV. Hence ỳ Minister of the word & Sacraments is said to save, and to beget in Christ, as the Apostle saith, 1. *Corinth.* 4. 15. and. 2. *Cor.* 5. 21. And therefore if we desire to walke in that way which leades unto him, let us pray unto God to give us his holy Spirit, let us attend carefully to the preaching, and reading of the holy word, and approach reverently, and preparedly (when we are invited) to the holy Sacrament of the Lords holy Supper.

Quest 3. Who shall be made partakers of this life eternall?

Answ. 1 First, onely the Elect, and faithfull. *Iohn.* 17. 9. *Acts.* 2. 47. *Rom.* 11. 7.

Quest. 4 If it be here demanded, whether the wicked shall rise or not, at the last day?

Answ. I answer, they shall, but not unto eternall joy, but unto an eternity of torments. *Daniel.* 12. 2. *Matth.* 25. 46. and 1. *Thes.* 1. 8. 9.

Quest. 5 Shall not wicked men rise (at the great day of judgement) unto eternall life? shall not they also live for ever?

Answ. They shall rise unto eternall death, but not unto eternall life: For

I. It is like death herein; as there is no exemption from death, so there is no redemption from hell. And

II. In death there are two things; namely

First, *Mortis inchoatio* the inchoation of death, or the dolefull, and strong pangs of death, now this wicked men have; for the bitter paines of eternall death are alwayes upon them, & they (with St. *Paul* in another sence) may justly say, that they dye daily.

Secondly, *Mortis consummatio*, in death there is the period, perfecting, and consummation thereof: Now this wicked men never have, for they are alwaies a dying, but they never dye.

Answ. 2. Secondly all the Elect shall be made partakers of this everlasting life.

Quest. 6 It may here be demanded, whether the joy of heaven shall be alike unto all, or unlike? whether equall, or unequall?

Answ. 1 First, in heaven there shall be *Par gaudium*, an equal joy; for every man shall receive his penny, and shall have a fulnesse and perfection of joy.

Answ. 2 Secondly, in heaven there shall be *Impar gradus*,

254

dus, different degrees of Glory, *Daniel*, 12. 3.

Quest. 7 When shall the Elect and faithfull be made partakers of this everlasting life, both in bodies and soules?

Answ. 1 First, in generall, concerning the yeare, when the Righteous shall rise unto life there was a double opinion: to wit,

I. Some said it would bee 6000 yeares after the Creation: of this opinion were *Iustinus*, *Irenaus*, *Hieronymus*, *Augustinus*, *Lactantius*, *Hilarius*, *Rabbi Elias*, and some heathens.

II. Some said it would bee 6500 yeares after the Creation: and of this opinion were *Cyrillus*, *Chrysostomus*, *Hyppolitus*, *Germanus Constantinopolitanus*. *Vide Senens. bibl. Sanct. lib.* 5. §. 190. *pag.* 399.

Answ. 2 Secondly, more particularly, there are three times, when this life eternall is by the Elect injoyed, *viz.*

I. *Tempus Inchoationis*, There is the time when they are first interested into this life; and that is, when they are Regenerated, *Iohn* 5. 24. and 17. 3. and 1 *Ioh.* 3. 2. Thus this fruition of life Eternall is begun in this life. Read *Rom.* 5. 2. *Colos.* 3. 3. *Gal.* 2. 20.

II. *Tempus Possessionis*. There is the time, when they enjoy this life in Soule onely, and this is presently after death. When

First, the body rests from labour. *Revelat.* 14. 13. And

Secondly, the soule hath a certaine perfection.

Quest. 8 It may here be questioned, If the soule doth not sleepe, as well as the body, untill the generall Resurrection.

Answ. 1 First, some held, that the soule was (like the body) altogether mortall, and the same in men with beasts, as the *Nazarens* thought (*Danaus*) and therefore the soule should never be restored to the body, or to life, as the *Saducees* dreamt.

Answ. 2 Secondly, some held that the soule died, but that at the Resurrection it should be restored againe alive to the body: and thus thought the *Arabians*.

Answ. 3 Thirdly, some held that the soule died not, but onely when it departed from the body, it fell a sleepe, and slept untill the day of judgement. And of this opinion were well nye 20 Fathers who are reckoned up, by *Senens.* §. 345. *Page.* 569. 570.

Answ. 4 Fourthly, some held, that the soule enjoyed the presence of God, before the generall Resurrection, but imperfectly; *Pet Mart.* 3. 14. 16. *Page.* 684.

Answ. 5 Fifthly, some hold that the Elect and faithfull, in regard of their soules, doe perfectly enjoy the pesence of God, presently after their corporall dissolution

Object Here some object: God onely is immortall, 1. *Timoth.* 6. 16. and therefore the soule is mortall.

Answ. 1 First, God onely is Eternall, wee onely sempiternall: God is from everlasting, *Aparte, ante*, and to everlasting, *aparte post*: but man had a beginning, although he shall have no end, because both soule and body shall be conjoyned together againe at the last day, and shall endure for ever.

Answ. 2 Secondly, God onely is the fountaine of Immortality, having life, and immortality in himselfe, and of himselfe: but we are made immortall onely by him.

Answ. 3 Thirdly that the soule is immortall and dyeth not, appeares thus:

The Scripture saith, the soule goes to God, *Eccles.* 12. 7. *Revelat.* 7. 15. and. 14. 4. And *Stephen* commends his soule to God. *Acts.* 7. 59. And CHRIST saith, That man cannot kill the soule. *Matth.* 10. 28. And. *Iohn.* 6. 40. Christ promiseth to the faithfull, that they shall be raised up, and made partakers of life everlasting.

III. *Tempus perfectionis*, there is the time when the Elect shall absolutely and perfectly enjoye this life eternall, and that is, in the Resurrection; when the body and soule shall be united and conjoyned together for ever inseparably.

Quest. 8 What is this life eternall?

Answ. 1. Here observe, that life is either — First, it is Life: Increate: as is the life of God. Or Create, and is either Naturall; as is the life of the body; or, the life which we leade in the body. Or Spirituall; which is Inchoate and imperfect in this life. Or Comsummate, and perfect in the life to come.

Answ. 2. Secondly, this Spirituall life consists in the union of the soule with God. *Iohn*, 17. 21. *Revel.* 21. 3.

Answ. 3 Thirdly, this Communion will be,

I. With the humanity of CHRIST. And

II. With his Deity. And

III. With the Father, and the holy Ghost *Iohn.* 17. 22.

Answ. 4 Fourthly, the difference betweene this inchoate, and that consummate spirituall life, is this, that there God will be all in all by himselfe, without the use of meanes: There shall be no need or use of the word, and Sacrament, and Temples, and the like; nor any use of the creatures, the Sunne, Moone, and the rest: Indeed there shall be an use of the creatures. *Rom.* 8. 21. but it is for pleasure and delight, not for necessity or want.

Quest. 9 What manner of life shall this everlasting life be?

Answ. 1. First, it may be illustrated, and described by the names given thereunto: Heaven is called

I. A reward: great is your reward in heaven. And

II. An inheritance *Rom.* 8. 17. and. 1. *Pet.* 1. 4. And

III. A crowne of glory. 2. *Timoth.* 4. 4, 8. *Revelat.* 2. 10, 11. And

IV. A Kingdome. *Matth.* 6. 33. *Luke.* 12. 32.

Answ. 2 Secondly, it may be illustrated and described by some similitudes, and resemblances: namely

I. By the feast, and banquet of King *Ahasuerus*,

joy and melody, and dainties in all abundance: But yet it fell farre short of that felicity which is reserved in heaven for the righteous.

II. By this world here observe two things; *viz.*

First, there are many rare things in the world, which we thinke to be worth seeing, and looking vpon, worth seeking after, and worth enjoying, & keeping. Now if there be such excellent things in this world, what is there in the world to come?

Secondly, there are many and great delights and comforts in this world: Now *Si talia in carcere, qualia in patrum? August. soliloq. cap.* 31. If there be such joyes in prison what is there in the heavenly pallace, and happy presence of God?

III. By three places, *viz.* The wombe, the world, and heaven; and that in three regards; to wit,

First, *Respectu Locorum*, in regard of the places themselves; here three things are observable, *viz.*

I. As the world is more ample, and spacious then the wombe; So is heaven more spacious and large then the world.

II. As the wombe is darke, and the world light, in comparison thereof; so the world is darke in comparison of heaven. A child seeth nothing in the wombe, but being come into the world it seeth much, yet in comparison of what it seeth in heaven, it seeth nothing in the world, as men know more in the world, then in the wombe, so they shall know much more in heaven, then they doe on earth.

III. In the wombe *Methusalem* continued nine moneths, in the world 969 years, but in heaven for ever and ever. As our life ordinarily is longer in the world, then in the wombe, so by much it is longer in the world to come then in this world.

Secondly, *Respectu nostri*, in regard of us; here marke two things; namely,

I. As our delight is greater in the world, then in the wombe; so it is greater in heaven then in the world.

II. As our understanding is greater when we are in the world, then when wee are in the wombe; so it is greater in heaven then in the world.

Thirdly, *Respectu roboris corporalis*, in regard of the strength of the body; as the body ordinarily is stronger in the world, then it is in the wombe; so it is more agile, strong, and quick, in heaven then in the world.

Answ. 3 Thirdly, it may be illustrated and described what manner of life, life everlasting is, *Honore*, by the honor thereof, *Luke* 22.30. and 12.37. 1. *Corinth.* 6. 3. and *Rom.* 2. 10. And

Answ. 4 Fourthly, *Socio*, by the companions, we shall there have. *Daniel* 7. 10.

Quest. 10 What joy, glory, and felicity, shall we enjoy in heaven?

Answ. 1. First, negatively, *Facilius quid non sit* (*August. de utilit. panit.*) It is more easie to tell what is not in heaven, then what is: for it passeth all humane understanding, *Revelat.* 2. 17. and 1. *Corinth.* 2. 9. *Acquiri potest, æstimari non potest.* (*August. de civ. Dei*, 22.) Heaven may be acquired, but it can never be valued to its worth. *Revelations* 21. 4.

Answ. 2 Secondly, affirmatively, in heaven we shall be happy both in body and soule.

255

I. We shall be happy in heaven in our bodies: For there

First, we shall be freed from all molestations, and evills of the body; namely,

I. From all afflictions, and dangers: because there shall be security.

II. From all diseases, weaknesses, and old age: because there shall be compleat health & strength.

III. From all hunger and thirst; because we shall then have spirituall bodies, 1. *Corinth.* 15.

IV. From death and corruption; because there shall be eternity.

Secondly, in heaven our bodies shall be nimble and quick, as Mr. *Perkins* gathers from their sudden ascent into heaven: But this is something curious.

Thirdly, in heaven our bodies shall be beautiful, and faire. *Daniel* 12.3. *Matth.* 13. 43. and 17. 5. and *Marke* 12. 25.

II. In heaven we shall be happy in our soules: For there

First, we shall enjoy a threefold freedome; namely,

I. From sinne, and the power thereof: as *Ezech.* 37. 23. And

II. From ignorance and imperfection. And

III. From all weake affections, as anger, feare sorrow, and the like.

Secondly, in heaven we shall have a perfection of gifts. 1. *Corinth.* 13. 10. And

Thirdly, there we shall have a sight of God, which is our chiefest good (*August. de trinit. cap.* 13.) This is that knowledge which *Iohn* 17. 3. speakes of, and 1. *Corinth.* 13. 12. and *Matth.* 5. 6. *Hebr.* 12. 14.

Quest. 11 Shall we have a corporall sight of God in heaven, as *Iob* seemes to affirme, *Chap.* 19. 27. where he saith, *I know that my Redeemer lives, and that I shall see him at the last, even with these eyes.*

Answ. 1 First, that place is spoken of Christ, the Redeemer of the World, whom the faithfull shall see even with their corporall eyes; because although it be a glorious body, yet it is a true body, and therefore may, and shall be seene.

Answ. 2 Secondly, God hath neither flesh nor bones, and therefore cannot be seene with a corporall eye, but is seene with the eye of the understanding, as Spirits are to be seene.

Answ. 3 Thirdly, this sight of God hath in it these foure things; to wit,

I. A knowledge of God, and of his decrees: which we shall see as in a glasse.

II. The love of God, and of the Elect: and this love is proportionable to the former knowledge.

III. Joy for the salvation of the Church, and the enjoyment of Gods presence.

IV. Thankesgiving unto God, and loud *Hallelujah's*, *Revelat.* 19. 1, 3, 4, 6.

Que. 12 What may we learne from the excellencie and felicity of life eternall?

Answ. 1 First, we may learne to contemne, and despise all the delights of this world, because they are not worthy to be compared to the joyes of heaven.

Answ. 2 Secondly, in miseries, afflictions, and distresses,

256 we may learne hence comfort, becauſe they are but tranſitory, and momentany, but the joyes of heaven are eternall.

Anſw. 3 Thirdly, at the houre of Death, and under the pangs thereof, we may hence learne joy, becauſe death will bring us to CHRIST, and to the end of our hope. *Philip.* 1.23. and 1 *Iohn*, 3.2.

Anſw. 4 Fourthly, we may learne hence to ſeeke Heaven before all other things, and (next unto God) moſt worthy to be ſought for, *Matth.* 6.33. As evidently appeares thus.

I. If we long for, and luſt after wordly things, in Heaven there are greater and better.

II. If we hunger after ſpirituall things, in heaven there are perfecter.

III. If the reading, and remembrance of the former queſtions (concerning the joy and glory of Heaven) delight us, in heaven we ſhall find them to be true, yea farre exceeding our expreſſion, and expectation.

IV. If wee deſire greater things then hath beene mentioned, in heaven we ſhall have greater then the greateſt; and this is a praiſe-worthy ambition, to deight the honours of the earth, and to aſpire in our affections and endeavours unto heaven, and the glory thereof. And therefore let us labour to be regenerated, that wee may be glorified.

CHAP. XX.

Verſ. 1. 2,3, &c. VERS. 1,2,3,4,5,6,7. *For the Kingdome of Heaven is like unto a certaine houſholder, which went out at the dawning of the day to hire Labourers into his Vineyard. And hee agreed with the Labourers for a peny a day, and ſent them into his Vineyard. And he went out about the third houre and ſaw others ſtanding idle in the Market place, And ſaid unto them, Go ye alſo into my Vineyard, and whatſoever is right, I will give you: and they went their way. Againe hee went out about the ſixth and ninth houre, and did likewiſe. And he went out about the* 11*th houre, and found others ſtanding idle, and ſaid unto them, Why ſtand yee here all the day idle? They ſaid unto him, Becauſe no man hath hired vs. He ſaid unto them, Goe yee alſo into my Vineyard, and whatſoever is right, that ſhall ye receive.*

Sect. 1. §. 1. *For the Kingdome of heaven is like unto a Houſholder.*]

Queſt. What is the meaning of this Parable?

Anſw. St. *Hierome* expounds it of thoſe who are called unto grace, at divers ages; that is,

Firſt, thoſe who were called in the morning, and ſent into the Vineyeard, are theſe who in their childhood are brought to the obedience of God: whether they were ſanctified in the wombe (as was *Ieremiah* and *Iohn*) or, whether they begun to ſerve the Lord, as ſoone as they were capable of the uſe of reaſon, as did *Samuell*.

Secondly, thoſe who were called at the third houre, are thoſe who are converted unto God, in their youth and adoleſcencie.

Thirdly, thoſe who were called at the ſixth houre, are thoſe who are converted unto God, in their ſtrength and perfect age.

Fourthly, thoſe who were called at the ninth houre, are thoſe who are converted unto God, in their declining, and old age.

Fifthly, thoſe who were called at the eleventh houre, are thoſe who either are converted unto GOD in their decrepite old age, or at the laſt houre and period of their life, as the Thiefe vpon the Croſſe

Sect. 2. §. 2. *Which went out to hire Labourers into his Vineyard.*]

Queſt. How many ſorts of Labourers are there in the vineyard of the Church?

Anſw. 1 Firſt, there are idle, and ſluggiſh Labourers, who worke the worke of the Lord negligently, thinking to diſcharge their duty towards God with an eaſie and ordinary paines. Theſe are threatned with a Curſe, *Ierem.* 48.10. and therefore are not to be imitated, but rather to be taken heed of.

Anſw. 2 Secondly, there are in the Vineyard of the Church, wicked Labourers who goe about to deſtroy and lay it waſt; Now theſe are either

I. Hypocrites, and Diſſemblers, who draw neare unto God with their lips, but are farre from him with their hearts, *Marke* 7.6. Who have a forme of godlineſſe, but deny the power thereof both in their hearts and lives, 2. *Timoth.* 3.5. And therefore cauſe the word of God, and religion to be evill ſpoken of. *Rom.* 2. Or,

II. Tyrants, and perſecutors, who (like the wild Boare of the Forreſt) labour with tooth and naile to deſtroy, and lay waſt the Vineyard. Or

III. Heretiques, Schiſmatiques, and perverſe perſons, who by their errours and falſe opinions, make rents, and breaches in the Church.

Anſw. 3 Thirdly, there are painfull, and faithfull Labourers in the vineyeard of the Church, who indure much paines, take much care, and uſe the utmoſt of their power, that they may be profitable Labourers, and fruitfull vines in the Lords vineyard. And theſe onely are they whom the Lord rewards with an immortall inheritance.

Anſw. 4 Fourthly, *Cyprian* (*ex Anton. part.* 1. *titul.* 5. *Cap.* 2. §. 8.) ſaith, that there are twelve abuſes in this vineyard, whereby it is endangered, and harmed: to wit,

I. A wiſe man without good workes.
II. An old man without religion.
III. A young man without obedience.
IV. A rich man without liberality, & almes deeds.
V. A woman without ſhame and chaſtity.
VI. A Maſter without wiſedome.
VII. A Chriſtian which is contentious.
VIII. A poore man which is proud.
IX. A King which is wicked.
X. A Prieſt which is negligent.
XI. The common people without diſcipline.
XII. A people without Law. If the Reader would ſee all theſe enlarged, let him read *Antoninus* in the place above cited. Theſe Maſter *Warner*.

§. 3.

Sect. 3. §. 3. *A peny a day.*]

That which *Cæsar* exacted of the Jewes, was this *Denarius* or peny (for *Denarius*, *Didrachma*, and *Numisma*, were all one) & this peny was the ordinary hire of a workman for a day (as appears by this place) and the daily wages of a Souldior, as *Tacitus* saith.

We may observe hence, that with the Jewes, the day was divided into foure quarters.

The first quarter began at sixe of the clocke in the morning, and hel dtill nine: and this is here called, the third houre, *verse* 3.

The second quarter ended at twelve of the clocke; and is here called the sixth houre, *verse* 5.

The third quarter ended at three in the afternoone; and is called the ninth houre, *vers.* 5.

The fourth quarter ended at sixe of the night, and is called the eleventh houre, *verse* 6.

Where note, that the three first quarters, had their names from that houre of the day, which closed the quarter [for they began the count of their lesser houres, from sixe a clocke in the morning: and our 6,7,8,9,10,11,12, 1,2,3,4,5,6, was their 1,2,3,4,5,6,7,8,9,10,11,12.] onely the last was called the eleventh houre by our Saviour Christ; whereas among the common people it either was called, or should have beene called by proportion with the rest, the twelfth houre to intimate unto us, that though God in his mercy accept labourers into his vineyard eleven houres of the day, yet he seldome calleth any at the 12th. for that is rather an houre to discharge servants, then to admit new.

Sect. 4. §. 4. *Some also at the sixth houre, &c.*]

Observe here, that an houre is a certaine part of a day; and is either simple or compound.

First, a simple ho. is either naturall or temporary.

I. A naturall houre is the foure and twentieth part of a naturall day.

II. A temporary houre is the twelfth part of an artificiall day; *are there not* (saith Christ, *John* 11) *twelve houres of the day wherein men worke?* and so here mention is made of the morning, and 3.9th. and 11. houres.

Secondly, a compound houre, is a quar. or fourth part of an artificiall day; as was shewed in the former Section, where we declared what the first, second, third, and fourth quar. of the day was, and when they both begun and ended. Now that wch hath been said concerning the division of the day and houre, will serve to reconcile the Evangelists, who seeme to differ about the suffering of Christ: For St. *Marke* 15.25. saith: *And it was the third houre when they crucified him*, St. *John* 19.14. *saith, it was the preparation of the Passeover, and about the sixt houre they delivered him to be crucified*, St. *Luke* 23.44. saith, *It was about the sixt houre, and there was darknesse over all the Land.* Now the summe is this, that Christ was crucified at the 3. and 6. houre; the 3. houre being ended and gone; the sixt houre going but not ended.

Sect. 5. *Observ.* §. 5. *He saith unto them, goe ye also into my Vineyard.*]

We see here that the Labourers stand all idle untill they be called, to teach us, that the beginning of all grace, and goodnesse is from Gods call, and not from our selves. Whence it may be demanded.

Why doth God then blame any for disobedience and wickednesse? Why doth he not call them, seeing he knowes that they can doe nothing without his call? 257

Quest.

Answ. There is a double call, namely,

First, a generall call, by the word *Proverb.* 1.24. and 8.1.3. &c. and 9.3. &c. Now every Christian is thus called; & therfore the fault is in themselves, because they willingly sleight & despise this call.

Secondly there is a particular call, and that is when men are inwardly moved by the Spirit.

Now I perswade my selfe, that there are none which live under the generall call of the word, but they have also the particular call of the Spirit, which moves them unto repentance and obedience. Now this particular call is threefold, *viz.*

I. Unto the externall society of Christ: and thus the Apostles were called to follow Christ, *Matthew* 4.19, &c. and 9. And

II. Unto internall grace; and this is twofold; namely,

First, generall, from which a man may fall, *Mat.* 20.16. and 22.14. *Galath.* 5.13. And

Secondly, reall and effectuall; *Rom.* 8.28. &c. *Cantic.* 2.10. and 5.2,4. And therefore it is not sufficient for us:

I. To be called generally by the word of God: Or

II. To be called generally by the Spirit of God, for the stony ground heard with joy. But wee must learne and labour,

First, to be changed, and to be made new creatures, 2. *Corinth.* 5.17. *Gal.* 6.15. And

Secondly, to be humbled, by a lowly confession and acknowledgement, yeelding our selves to be the Liege Seruants of God, 1. *Corinth.* 16,20. And

Thirdly, to deny our selves, *Mat.* 16.24. And

Fourthly, to labour to bring every rebellious thought in obedience unto the Spirit, 2. *Corinth.* 10.4. And

III. There is a particular call, unto particular callings and functions; and thus *Bezaleel* and *Aholiab* were called; thus *Saul* and *David* were called; and thus Ministers are called to the worke of the Ministery.

VERS. 8,9,10,11,12,13,14,15,16. *And when even was come, the M. of the Vineyard said unto his Steward, call the Labourers and give them their hire, beginning at the last, till thou come to the first. And they which were hired about the eleventh houre, came and received every man a peny. Now when the first came, they supposed that they should receive more, but they likewise received every man a peny. And when they had received it, they murmured against the master of the house, saying, these last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden, and heate of the day. And he answered one of them saying, Friend I doe thee no wrong: didst thou not agree with me for a peny? Take that which is thine owne, and goe thy way: I will give to this last, as much as to thee. Is it not lawfull for me to doe as I will with* *Vers.* 8, 9, 10, &c.

258 *with my owne ? Is thy eye evill because I am good ? So the last shall be first, and the first last : for many are called but few chosen.*

Sect. 1. §. 1. *So when Even was come, &c.*] *Bellarmine (lib.* 1. *de Sanctorum beatitudine, cap.* 1.) produceth this place to prove that the soules of the Saints doe not enjoy the beatificall vision, and sight of God, untill the Resurrection: and he argues thus;

Object. The Master of the family calls all the servants at night, and gives them their hire: Now by Night is understood the Resurrection, as by the Penny is meant Life everlasting. And therefore untill the Resurrection they doe not enjoy the Joyes of heaven, or the presence of God.

Answ. 1 First, *Chrysostome (in hunc locum)* admonisheth us, not to straine every particular of a Parable, but onely to consider the scope of Christ in the propounding thereof. Now the scope of our Saviour seemes to me to be threefold: namely,

I. That all the elect shall be endued with life eternall, at what houre soever they be called. And

II. To shew that the Fathers and Saints in the new Testament labour a shorter time, then did they in the olde: that is, the elect obtaine Heaven sooner, & in fewer yeares now under the Gospell, then they did under the Law. And

III. To teach us, that not alwayes they who are first called, come first to Heaven; for often they who are later called, come sooner to their journeyes end.

Answ. 2 Secondly, suppose we should admit, and grant, that our Saviour speakes here of the last, publike, and generall Judgement, yet this would not take away the particular Judgement, in which there is given to every man (as soone as he departs out of this life) a part of his reward.

Sect. 2. §. 2. *Give them their hire.*]

Object. 1 The Papists say, That a man may truly satisfie the wrath of God, for the punishment due unto sinne, by his good workes: and *Bellarmine (de pœnit. Lib.* 4. *Cap.* 8.) produceth this place for the proofe hereof, arguing thus.

If good workes may merit or deserve eternall life, then much more may they avert and turne away temporall punishments.

But the first is true from this place, where the Kingdome of God is called *wages*, or *reward*; and 2. *Timoth.* 4. 8. it is called *the crowne of Iustice, which God the just Iudge shall give:* where the Apostles intimates, That tis a reward justly given to mens deserts.

Therefore good workes may much more redeeme temporall punishments.

Answ. Wee utterly deny, that heaven can be merited with good workes; For

First, St. *Paul* having first said, *The wages of sinne is death*, addeth further, *but the gift of God is eternall life, Rom.* 6. 23. Where he calleth it a gift, and not wages.

Secondly, it is called in this parable, a reward or wages; but not in respect of the workemans labour, but of Gods covenant and promise. For

I. If it were by desert, then he that laboured twelve houres had deserved more, then he that wrought but one. As St. *Ambrose* saith (*de vocat. Gentium. Lib.* 1. *Cap.* 3.) *Hora undecima intromissos in vineam, &c.* They which were sent into the Vineyard at the eleventh houre, the divine indulgence made equall to the Labourers of he whole day, not paying the wages of their labour, but powring out the riches of his goodnesse, &c. that they which endured much labour, and received no more then the last, should understand, *Se demum gratiæ non operis accepisse mercedem.* That they received a gift of grace, not a reward of the worke.

II. The Lord saith *verse* 15. *It is not lawfull for me to doe as I will with my owne ?* But if they had deserved it, it had beene their owne.

III. St. *Paul* directly affirmeth, that wages is not counted of favour, but of debt (*Rom.* 4.) And therefore let the Papists consider, whether they dare say, That to obtaine Heaven is not of Gods favour.

Thirdly, to the testimonie of St. *Paul* we answer two things; to wit,

I. It is a crowne of justice, but not of ours, but of the justice of Faith in Christ: as the Apostle saith, *verse* 7. I have kept the Faith. And

II. It is Gods Justice to give it in regard of his promise, not of our desert, as *Augustine* saith, *Ex misericordia promissam, sed jam ex justitia solvendam*; it was promised of mercy, but is now in justice to be paid. *Serm.* 2. *de verb. Apostoli.*

Object. 3 The Papists object this place, to prove that our good workes merit Heaven; The Lord saith, *call them, and give them their hire*, or wages, or reward; now the name *wages*, and *reward* doth imply and include a merit, and desert.

Answ. Because the matter of this Objection is answered before in the foregoing objection, I therefore here adde onely a word or two. Reward is given two manner of wayes, namely,

First, κατὰ ὀφείλημα, of debt. And

Secondly, κατὰ χάριν, of grace; and this distinction is derived from *Rom.* 4. 4. Where the Apostle saith, *Totidem verbis, To him that worketh is the reward not reckoned* κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, *of grace but of debt.* Where we learne, that there is a reward of grace, and there is a reward of debt; and the reward which is of debt is not attributed to the workes of grace. The Papists say, that there is no reward but of debt, and therefore if our workes shall be rewarded they are meritorious; But on the contrary wee see that St. *Paul* supposeth that there is μισθὸς κατὰ χάριν, a reward of grace, not of debt. Now if it be demanded,

Quest. How it appeares that there is μισθὸς κατὰ χάριν, a reward of grace? I answer

Answ. It is evident from the Hebrew word (gneqeb) which signifies a *Reward*; and comes from (gnaqab) which signifies the *Heele*, or backe part of the foote; because *Merces* the Reward, is the end of the worke, and the fruite of the worke (which is also the end of the worke) And so גמול signifies both a Reward which is of debt, and more over the fruit of the worke, which is κατὰ χάριν of grace.

Sect. 3. *Argum.* §. 3. *And every man received a penny.*] From this Parable we prove against the Papists, that

that our workes merit not: and our Argument is this. If the reward be given of merit, then for an inequality of merit, should be given unequall rewards: but unequall rewards are not given; therefore the reward is not given of merit. The assumption is plaine, and manifest by this Parable, for the workes of those who laboured the whole day, and those who wrought but some houres of the day, yea one houre onely were unequall, and yet their reward was equall; for every man received a penny. The proposition is manifest from the very Doctrine of the Papists. If the Reader would see this Argument prosecuted, let him read *Chamierus de operum merito, Lib.* 14. *Cap.* 18. §. 1. *&c.*

Now that the reward is not given of merit, but of grace, appeares thus.

First, those who murmure against the Master, say, That they which were hired last did not deserve their reward; and therefore it was given freely.

Secondly, the Master saith, *I will give unto this last, even as unto thee: Volo huic dare, id est, volo huic donare (ut interpretatur Augustinus Serm. 59. de verbis Domini)* I will give unto this last, that is, I will bestow upon this last: now *Donare* to bestow is not *ex meritis dare* to give of debt, or for desert.

Thirdly, the Master saith, *Is thy eye evill, because I am good?* therefore life eternall is given of goodnesse, and not of merit. Thus it is evident, that glory was given to those who were last hired of grace, not of desert.

Object. 3 This place is objected against the degrees of glory in Heaven: These Labourers all receive alike every man a penny: therefore there are not degrees of glory in heaven.

Answ. 1 First, *Similitudo non tenet in omnibus.* Christ intends not here to set forth the equality of Celestiall glory, and what shall be the estate of the godly after this life: but the very drift of the Parable is to shew, that they which are called first, have not cause to brag or insult over others, which as yet are uncalled, considering that they may be made equall, or preferred before them. *Perkins.*

Answ. 2 Secondly, this followes not, To the workemen is equally given a penny; therefore the glory of Heaven shall be equall; because in this place the penny signifies glory, not a degree of glory: neither doth it follow, glory is given to all the Labourers, therefore also an equall degree of glory.

Answ. 3 Thirdly, to every man is given a penny; that is, in respect of essentiall glory all shall be alike, (for all the Elect shall have the same) but not in regard of accidentall glory, and the degrees thereof: for therein they shall not be equall. Mr. *Felton* upon *Coloss.* 1.

Sect. 4. §. 4. *They murmured against the good man of the house.*]

Quest. 1 How many wayes doe men murmure against God.

Answ. 1 Wee murmure either

First, against the attributes of God: that is, either, 259

I. Against his justice; as *Ierem.* 6. 10. *Ezech.* 18. 25. 29. Or

II. Against his equality; as *Genes.* 4. 5. and in this verse, *Matth.* 20. 11. Or

III. Against his truth, *Esa.* 63. 17. Or

IV. Against his goodnesse. *Deuter.* 1. 27. Or

V. Against his mercy, *Esa.* 58. 3. Or

VI. Against his providence under the name of Fortune. Flesh and blood often saith, we suffer, and God sees it not, or else he cares not for us: Yea, is there knowledge, and providence in the most high? Or

Secondly, we murmur against the word of God *Iohn* 6. 60. Or

Thirdly, against Religion; because it is either too strict and rigide, or else because it is false and hereticall, *Acts* 28. 22.

Quest. 2. Did not those Labourers who were called in the morning justly murmure against the equality of the good man of the house, who gave to the last, as much as unto them?

Answ. CHRIST answers no: and in his answer we have a proposition, and confirmation.

First, the proposition is this, *Friend I doe thee no wrong, verse* 13.

Secondly, he confirmes this, refelling the recrimination of those, who murmure against him by these five reasons: namely,

I. Because by covenant he ought them no more then a penny, *verse* 13. where he seemes to argue thus: He is unjust who gives to unequall Labourers an equall reward against his covenant and bargaine: But I have not done it against my bargaine (for I agreed with you all for a penny a day) And therefore I am not unjust, neither have I done thee any wrong.

II. Because thou hast that which thine is, *verse* 14. Take that thine is, viz. of the Steward: where he argues thus. Injury is not done to him who hath as much wages as he agreed for: but thou hast as much as thou didst agree for; therefore take that thine is, for thou art not wronged.

III. Because I will give to this last freely as much as I give thee by covenant, *verse* 14. where he argues thus, He which giues unto all as much as he covenanted for, and gives unto some more then they deserve, is bountifull to some, but unjust to none: But this is all I have done; and therefore I doe thee no wrong.

IV. Because I have absolute right and power over that which is my owne, *verse* 15. and therefore whatsoever I doe therewith is done without any injury to thee at all.

V. CHRIST confirmes his proposition by retorting the Argument vpon him that murmures. *Thine eye is evill because I am good, verse* 15. Thou envieth my bounty and liberality, and thereby art injurious both to me, and them, unto whom it is extended.

260

Sect.5. §. 5. *Wee have borne the heate of the day.*] Becauſe before, the Labourers were hired to worke a day, and here they ſay, they have borne the heate of the day; therefore it will not be amiſſe to conſider what a day is.

An *Hebrew* day is either naturall or artificiall.

Firſt, a Naturall day is the ſpace of 24 houres, containing alſo both the morning and the evening, which are the bonds of every day. Now the Evening is of two ſorts: *viz.*

I. From the ninth houre to the ſetting of the Sunne.

II. From the ſetting of the Sunne to the ſhutting in of the night, *Levit.* 23. 5. *In the firſt Moneth, and the fourteenth day of the Moneth, betweene the two Evenings ſhall be the Paſſeover of the Lord.*

Secondly, an Artificiall day, is the ſpace of time from the riſing of the Sunne to the ſetting; and therefore is longer in Summer, and ſhorter in Winter. Now the Labourers were hired to worke an Artificiall, and not a Naturall day.

Sect.6. §. 6. *Take that which thine is, and goe thy wayes.*] As all Scriptures, ſo this was written for our inſtruction and admonition; for ſome we ſee here to be rejected of God, but not through any default of his, but of themſelves; that we thereby might learne to beware, leaſt otherwiſe we fall into the ſame fault. For when God calls men unto ſalvation and life eternall, they are not then all of one and the ſame mind.

Queſt. How many ſorts of men are there under the call of the Goſpell, Or, within the viſible Church of Chriſt?

Anſw. In the viſible and externall Church are foure ſorts of Perſons, namely

Firſt, ſome may but will not heare the word, and call of God; like the Adder who ſtops her eares. Read for the proofe hereof, *Pſalm.* 58. and 95.8. *Rom.* 10.16. *Matth.* 23. 37. Now ſuch as theſe God will never admit unto his glory, and glorious Kingdome.

Secondly, ſome embrace the Goſpell, for temporall reſpects: The Lord bleſſed *Obed-edom* and all his houſe, ſo long as the Arke was with him, and a bleſſing doth attend vpon thoſe who favour, promote, and embrace the Goſpell; and therefore many accept of the word, that they may be bleſſed in outward things, and reject and ſleight it, when affluence and abundance doth not accompany it. Now unto theſe the Lord will never give Heaven.

Thirdly, there are many idle perſons in the Lords Vineyeard who will neither labour themſelves, nor ſuffer others to worke, for an idle man is an impediment to others, and a diſturber of others. Some deride others for their devotion, and deſpiſe all duties and exerciſes of Religion in themſelves; Some will neither read nor pray privately themſelves, nor allow of it in others; but by ſcoffes and taunts labour to hinder and deterre them.

Fourthly, in the Church there are many proud murmurers, who thinke more highly of themſelves, then of any other, and perſwade themſelves, that their deſerts exceed the merit and worth of all other, *Eſa.* 2.12. Now theſe (with the murmurers in the text) God will reject, with an *abi, Take that which thine is, and goe thy wayes.*

§. 7. *Is it not lawfull for me to doe with my owne what I will?*] *Sect.8.*

Some object theſe words for to prove a lawleſſe liberty to deale with their owne things as they liſt: becauſe the Lord ſaith, *May I not doe with my owne as I will?* *Object.*

Firſt, that which God doth is very good; and thus it is lawfull to deale with our owne: that is, we may doe good with that we have, for Chriſt commands us to make friends of the unrighteous Mammon, and St. *Paul* chargeth the rich to be rich in good workes, 1. *Timoth.* 6.18. But it is not lawfull to abuſe that which wee have, neither doe wee learne that of our Heavenly Father. *Anſw.* 1

Secondly, this is Gods ſpeech, and his peculiar priviledge, and not ours, who have nothing ſimply our owne. The text ſaith plainly, *May I not doe with my owne, &c.* Whence we learne that the Lord hath abſolute power over, and right unto all things, but what wee have is but lent unto us. A Lord may doe what he will with his owne goods, but a Steward may not doe what he will with his Lords: Now God is the Lord of all things, and therefore may give and diſtribute them as he pleaſes, and to whom he will; but we are but Servants, and Stewards, and therfore we muſt uſe that which we poſſeſſe, according to the will and pleaſure of our Lord. *Anſw.* 2

§. 8. *Many are called.*] *Sect. 8.*

Our Saviour in theſe words would teach us, That many are called who deſpiſe and ſleight their calling, *Prov.* 1.24. &c. and *Matth.* 22.14. *Luke* 14.18. *Iohn* 3.19. *Obſerv.*

Is not the call of God certaine? *Iohn* 13. 1. *Rom.* 11.29. *Queſt.* 1

Firſt, there is a certaine effectuall calling, *Romans* 8. 28. 30. and 1. *Theſſal.* 5. 24. And *Anſw.* 1

Secondly, there is an ineffectuall calling, *Matth.* 13. 20. *Hebr.* 6. 4. and 16. 26. And this is the calling which is here ſpoken off. *Anſw.* 2

How is the call hindred? *Queſt.* 2

Firſt, by an errour in Judgement: When men thinke themſelves ſecure (*Eſa.* 28. 14.) and cry peace peace unto themſelves (1. *Theſſal.* 5.) becauſe they perſwade themſelves that they are good enough, (*Luke* 18.11.) then they neglect the day of their viſitation, and obſerve not their call. *Anſw.* 1

Secondly, the call is hindered, by the love of Sinne: *Felix trembles*, but yet the love *Anſw.* 2

of

of Covetousnesse makes *Pauls* words of no efficacy with him. *Act.* 24. 26. When men are drowned in the pleasures of Sinne, then they contemne that call of the Lords, which would reduce and revoke them from sinne.

Answ. 3 Thirdly, an idle, and lazy, sluggishnesse hinders this call. *Agrippa* was almost perswaded to become a Christian, *Acts* 26. 28. but not all together. *Vult et non vult piger*; the sluggard being called and awakened, answereth & to rise, but deferres and procrastinates it, crying, Yet a little sleepe, a little slumber, a little folding of the hands to sleepe. And therefore if wee desire this effectuall vocation: let us,

I. Learne to deny our selves, and to renounce all selfe-confidence, and high conceits of our owne deserts and goodnesse. And

II. Let us learne to hate all Sinne, and that with a perfect hatred. And

III. To cast off all sluggishnesse, and avoide all idle endeavours, and Soule-killing delayes, and with speed, alacrity, and diligence, undertake the labour of the Lord, and the worke of our salvation unto which wee are called.

Object. Some object these words against the wise, and divine Providence of God: He hath rejected more then he hath elected; because *many are called, and but fewe, are chosen*: Now this stands not with the providence of an all-wise Creator.

Answ. 1. First, it is not against the most wise providence of God, that there is a greater number of wicked then godly: because he maketh no man evill, but whatsoever he made was very good, and he onely suffereth the evill to be.

Answ. 2. Secondly, it is true, that God hath rejected more then he hath elected, but he did it not without good cause. For

I. Hereby he would shew, that those who are chosen, are chosen of meere grace, and not for any merit, or worthinesse of their owne. And

II. Hereby he would stirre up us to give great thankes unto him, for so great a benefit, in choosing us so few, out of so great a multitude of men, unto eternall life.

Sect. 9. §. 9. *And few are chosen.*]

Quest. 1 It is questioned by some, whether there be a generall election or not? that is, whether all be elected unto life or not?

Answ. Wee answer no; and the trueth of our negation appeares thus:

First, God hath mercy of whom he will have mercy, and whom he will he hardens: and therefore all are not elected.

Secondly, our Saviour here saith, *Many are called, but few are elected.*

Thirdly, few enter into the straite gate *Mat.* 7. 13, 14. But all that are elected unto life, enter therein. 2. *Timoth.* 2. 19. And therefore all are not elected, *Rom.* 8. 30.

Fourthly, the Apostle saith plainly: *The election obteyned mercy, and the rest were hardned.*

Fifthly, the goates shall goe into everlasting fire, which was prepared for them from the beginning. *Matth.* 25. And therefore all were not at the beginning elected. 261

Sixthly, universall election is overthrowne by these Scriptures. *Iohn.* 13. 18. and. 15. 19. 1. *Corinth.* 1. 26. and. 2. *Timoth.* 2. 20. *Iohn.* 17. 9. *Rom.* 8. 29.

Seventhly, Election is out of a heape, or masse, or multitude, to segregate, or choose some things, or some persons: and therefore all are not elected. *Deuter.* 7. 7. *Iohn.* 15. 19. and. 1. *Corinth.* 4. 7.

Quest. 2 Some demand againe, why there are but few elected, and why God rejected so great a multitude of men, that is predestinated more to death then to life? For if the principall finall cause was his glory, which is illustrated both in the manifestation of his wrath and power against sinne; and in the demonstration of his riches, grace, and goodnesse towards the vessels of mercy, could not this cause have place in the reprobation of a few as well as of many?

Answ. 1 First, who art thou O man that reasonest against God? who hath knowne his minde? or was his Counseller? who is wiser then God? who *Rom.* 9. 23. and. 11. 34.

Answ. 2 Secondly, we deny that God should have bene as much glorified, or, his glory as much manifested by the reprobation of a few, as it is by many: for nothing could bee done more wisely, or better then God hath done it: And with this answer every godly man should rest satisfied.

Vers. 18. *Behold wee goe up to Ierusalem, and the Sonne of man shall bee betrayed unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death.* *Vers.* 18

Quest. Why was it necessary that Christ should be Condemned, and suffer, and dye?

Answ. 1 First, because it so pleased God.

Answ. 2 Secondly, because so he wrought and purchased our Redemption: For it was necessary that hee should satisfie the divine Justice for our sinnes.

Answ. 3 Thirdly, because God so loved the World, that he gave his Sonne unto death, for the Redemption and Salvation thereof. *Iohn*, 3. 6.

Vers. 22, 23. *But* Jesus *answered and said, Yee know not what yee aske. Are yee able to drinke of the Cup that I shall drinke of, and to be Baptized with the baptisme that I am baptized with? They say unto him, Wee are able. And hee saith unto them, yee shall drinke indeed of my Cup, and be baptized with the Baptisme that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall bee given to them, for whom it is prepared of my Father.*] *Vers.* 22 23.

Sect. 1 §. 1. *Yee know not what yee aske.*]

Wherein did the Sons of *Zebedee* erre in their requests,

262 requests, that our Saviour here blames them? Their petition and request was faulty, and inordinate in three regards; to wit,

Answ. First, because they desired the crowne before victory. And

Secondly, because they desired, and dreamt of a carnall Propinquity, and neerenesse unto CHRIST. And

Thirdly, because out of a certaine Presumption and pride they seeme to have made this request: desiring the chiefest place and glory, yea that they might be preferred before all the other Apostles. *Carthus. §. pag. 164. b.*

Sect. 2. §. 2. *But to sit on my right hand, and on my left is not mine to give.*]

Object. The *Arrians* objected this place against the Deitie and power of CHRIST, thus; The Mother of *Zebedees* children, desiring that one of her Sonnes might sit at Christs right hand, and the other at the left, in the Kingdome of him: hee answers, To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Therefore CHRIST is not omnipotent, or of absolute power, and consequently is not God.

Answ. 1 First, the mother of *Zebedees* Children desired these things out of a humane affection, acknowledging CHRIST onely to be a man, and his Kingdome some Kingdome of this world: Now our Saviour answers in her sence, that as he is man, it is not his to give: so before, when the young man called him good, he answered there is none good but one, that is God.: because the young man did onely attribute unto him a humane goodnesse.

Answ. 2. Secondly, this was spoken by Christ, not onely in regard of his humane nature; but also (yea rather,) in respect of the present Ministery, for which he was sent into the world: and therefore Christ denies, that it was his worke to assigne to the Elect divers degrees of rewards and glory, in the Kingdome of heaven, this not being the end for which hee was sent into the world, but did depend upon the eternall counsell of the Father, from which counsell hee did not exclude himselfe.

Answ. 3 Thirdly, when CHRIST saith, *It is not mine to give*, he speakes not of the power of giving, that he might take it from himselfe, or deny it to bee in himselfe, for a little before he had promised his Apostles *that they should sit* (at the day of Judgement) *upon twelve Thrones, judging the twelve tribes of Israell.* And therefore hee doth not speake of Power, or what he could doe, but onely shewes that it did not become him, neither was convenient to give them that which they desired; for rewards are to be given to those who worke, and crownes to those who contend for the victory. Yea, because the Sonnes of *Zebedee* (either out of their owne ambition, or their Mothers) did peculiarly begge that for themselves, which was promised to all the Faithfull: therefore CHRIST the just Judge could not, or might not give that which was unjustly demanded: And lastly, it did not become Christ to sooth up them in their ambition, seeing he did (when occasion offered it selfe) dehort others from ambition. *Sincler. de fide Dei, lib. 2. pag. 109. b.*

Object. This place serves to confute the popish, or Popes practice of canonizing Saints: *Bellarmine (de Sanct. lib. 1. cap. 10.)* saith, That of Saints some are canonized, that is, publikely allowed to be Saints; and some are not canonized, or received into the Kalender: and the difference betweene them is this; Canonized Saints who are either generally by the Pope so canonized, for the whole Church, or more specially by a Bishop for his Province, or Diocesse, may be publikely prayed unto, Temples built in their names, their Holy dayes yearely remembred, and their Reliques preserved in Churches to be adored: but none of these things may publikely be exhibited to not Canonized Saints, unlesse privatly onely.

Answ. 1 First, neither Canonized nor Uncanonized Saints are thus to be worshipped.

Answ. 2 Secondly, it is grossely absurd to say, That it is lawfull to pray to some Saint privately, and yet unlawfull to doe it publikely: as though there were House-Saints, and Church-Saints, or house-Gods & Church-Gods: as we read *Ezech. 8. 10.*

Answ. 3 Thirdly, if they be Saints, why are they not all canonized? If they bee all Saints with God, why are they not with men?

Answ. 4 Fourthly, who gave them such power to canonize some Saints, and not other some? Christ here saith, *To sit at his right hand, or his left, is not his to give:* How then dare the Pope, or any Prelate presume to doe that, which CHRIST assumeth not, as he is man?

Sect. 3. §. 3. *But it shall bee given unto them, for whom it is prepared of my Father.*]

Argum. We shewed before, that it is questioned whether there be any Universall or generall election of all unto life or not: *verse 16. §. 9. qu. 1.* Now this verse serves for another Argument to confirme the negative, which wee there (according to Scripture, and from Scripture) maintained to be the truth. Our Saviour here saith, *The Kingdome of God shall bee given unto them, for whom it is prepared of my Father:* whence it is cleare, that the Kingdome of God is not prepared for all, but for some. St. *Paul* also sheweth, That there are vessels of wrath prepared to destruction, and vessels of mercy prepared unto glory: all therefore are not vessels of mercy, neither are all prepared to glory. If the Reader would see how this Argument is answered by *Snecanus*, and *Huberus*, and how their answers may bee answered, let him reade Dr. *Willets Synops. pag.* 896. 897.

VERS. 25. 26. *But* JESVS *called them unto him, and said; Yee know that the Princes of the Gentiles, exercise dominion over them, and they that are great, exercise authority upon them But it shall not bee so among you: but whosoever will be great among you, let him bee your Minister.* *Vers. 25. 26.*

§. 1 The

Sect. 1. §. 1. *The Lords of the Gentiles exercise dominion over them.*]

St. *Bernard* applied these very words to Pope *Eugenius* in this manner: It is plaine (saith he) That here dominion is forbidden the Apostles; how then dare you take upon you rule and Apostleship, or in your Apostleship rule and dominion, for if you will have both alike you shall loose both; otherwise you must not thinke your selfe exempted from the number of them, of whō the Lord complaineth thus: They have reigned but not of me; they have bene, but I have not knowne them.

Sect. 2. §. 2. *But it shall not be so among you.*]

Argum. We produce this place against the Popes temporall power over Kings and Princes; *The Princes of the Gentiles exercise dominion over others &c. but it shall not be so among you.*

Answ. To this *Bellarmine* answers, that our Saviour doth not here prohibit rule and dominion, but a tyrannicall and violent domination, and Lordship, as appeares by the word here used κατακυριευουσιν.

Reply. 1. Firſt, our Saviour prohibits that which the sonnes of *Zebedee* desired: but they did not desire power or licence to rule tyrannically over the rest, but onely Primacie and dominion.

Reply. 2. Secondly, the word here used signifies Lordship: as is evident from *Luke.* 22. 25. where in the same sense κυριευουσιν is used without the proposition. *Amesius. Bell. enerv. tom.* 1. *Page.* 280.

Object. Some object this place against Bishops, Superintendents, and all other Ecclesiasticall persons who exercise any authority or power, over those who are of the Clergie: CHRIST himselfe (say they) seemes here to prohibit this imparity among the Ministers of the Gospell; The Princes of the Gentiles exercise authority over them &c. but it shall not be so with you. And St. *Peter.* 1. *Peter.* 5. 2, 3. exhorts them to feed the flocke of God, &c. neither as being Lords over Gods heritage. Therefore all imparity in the Ministery, is contrary to the rule of the word.

Answ. 1. Firſt, it is true, that by the similitude of Christ all the Apostles were like, and equall, both in degree and Power.

Answ. 2. Secondly, it is false, that either from these, or any other places is established and built that parity and equality amongst the Ministers of the Gospell, which they would have who oppose Episcopall dignity.

Answ. 3 Thirdly, notwithstanding this command of our Saviours, the twelve Apostles were in dignity higher, and in power greater then the seventy Disciples. Yea, notwithstanding the same precept of CHRIST, there were ordained and established by the Apostles themselves in the Churches of *Ephesus* and *Creet*, and some other places, primary pastors, unto whom was given the power of jurisdiction, not onely over the laicks, but even also over the inferiour Ministers of the same Churches: And therefore neither Christ nor *Peter* would destroy the difference of degrees among Ecclesiasticall persons; but granting a pastorall priority, and paternall superiority to the Apostles, and their successors the Bishops, doth onely forbid them to use a Regall or Lordlike power, either over CHRISTS Ministers, or Gods people, who are under their rule and government. Bp. *Daven. Determ. qu.* 42. *page.* 193. 263

VERS. 28. *Even as the Sonne of man came not to be ministred unto, but to minister, and to give his life a ransome for many.* *Vers. 28*

Sect. 1. §. 1. *Even as the Sonne of man came not to be ministred unto, but to minister.*]

CHRIST having before disswaded his Apostles from ambition, and the desire of ruling, and domineering over others, doth now further enforce it by his owne example, and humility.

Quest. Wherein did the humility of Christs ministery shew it selfe?

Answ. 1 Firſt, in the assuming, and taking upon him the forme of a servant. 2. *Corinth.* 8. 9. *Philip.* 2. 7.

Answ. 2. Secondly, in his life, and ministerie, he not ceasing to teach the ignorant, and heale the sicke, and worke miracles for the winning of unbeleevers unto him, so long as he was here on the earth.

Answ. 3 Thirdly, his humility shewed it selfe, in his death, and suffering for the redemption of his Church.

Sect. 2. §. 2. *And to give his life for a ransome.*]

Quest. 1 What is the meaning of these words?

Answ. That he gave himselfe to be a sacrifice for our guilt; and our sinnes being derived, or laid upon him, he underwent for us death and malediction: that is, he gave himselfe to be the price of Redemption for us, and thereby he redeemed us from death and malediction. CHRIST therefore hath not onely freed us *per modum Redemptionis*, by paying our ransome, but also *per modum Satisfactionis*: for he who undergoes death for one that is guilty thereof, and by his death frees him from punishment, doth redeeme him *Per modum satisfactionis.* and thus CHRIST hath redeemed his children *Per modum Redemptionis* (because he hath freed them from the captivity of *Sathan*) and also *Per modum satisfactionis*, because he hath delivered them from that punishment, which they were subject unto, *Lubertus contra Socinum.* If the Reader would see, how this *verse* is urged for imputed righteousnesse, and how it is excepted against by *Bellarmine*, and his exception answered, let him reade, Bp. *Davenant de justitia habit. Cap.* 28. *Pag.* 264.

Our Saviour in this place speaking directly, and clearely of the Redemption of his children from sinne, *Sathan*, the curse of the Law, and the wrath of the Lord; it will not be amisse to answer briefely a question or two, concerning Redemption.

Quest. 2 How manifold is Redemption,

First,

264

Answ. Twofold *viz.*
First, of the Soule from sinne.
Secondly, of the body from death, *Iohn* 1: 29. *Revelat.* 20. 5, 6. To this purpose *Bernard* saith, *Qui enim resurgit in anima, resurget in corpore ad vitam*: He that ariseth in soule from sinne, shall arise in body unto Salvation.

Quest. 3 Wherein doth our Redemption consist?

Answ. In satisfying of Gods justice which the Law requires, for the violating of his commandements, for the better vnderstanding hereof observe, that Gods justice is satisfied by these two meanes; namely

First, by suffring the punishment due to sinne, which is the curse of God. And

Secondly, by the perfect keeping of the Law, without which there can be no deliverance from sinne, and *Sathan*, *Galath.* 3. 10, 12. And therefore we cannot redeeme, or free our selves from condemnation. *Hebr.* 9. 22. and. 12. 14. And consequently the opinion of popish merit is quite overthrowne.

Quest. 4 By whom was our redemption wrought?

Answ. By CHRIST onely, God and man! *Iohn.* 3. 16. *Acts.* 4. 12. *Rom.* 5. 8. and. 1. *Iohn.* 5. 12.

Quest. 5 How is this our redemption revealed, or made knowne unto us?

Answ. By the word of God: Read for the proofe hereof, *Matth.* 11. 12. *Luke.* 2. 10. *Rom.* 1. 16.

Object Against the 4th question it is objected, God is said to redeeme us, and therfore not Christ onely.

Answ. 1. First, I deny the consequence: God redeemes us, therefore not Christ onely, followes not, for CHRIST is God; and therefore when indefinitely it is said, that God redeemes us, we may vnderstand Christ, because he is God. But

Answ. 2. Secondly, it is true that both God the Father, and also God the Sonne doth redeeme us, but it is *Alia atque alia ratione*, not after one and the same, but after a diverse manner. For

I. God redeemes us, but is by Christ. But

II. Christ redeemes us, by himselfe.

Answ. 3. Thirdly, CHRIST hath paid the price of redemption for us, and hath freed us from death by his death, which cannot truely be affirmed of the Father, or the blessed Spirit; and therefore Christ properly and κατ' ἐξοχὴν is said to bee our Redeemer.

Quest. 6 How many things are necessarily required unto a reall and a Redemption properly so called.

Answ. To this *Socinus* answers, that five things are necessarily required unto a true, proper, and reall Redemption, and if that one of these five conditions bee wanting, it is no Redemption properly. His necessary conditions are these *viz.*

First, there must be some who are redeemed.

Secondly, there must be some, who doth redeeme.

Thirdly, there must be some from whom, or from whose power, the captives are redeemed.

Fourthly, there must be some price paid. And

Fifthly, this price must be paid to him who keepes the Captives in captivity. These things, saith *Socinus*, are necessarily required in a proper and reall Redemption, and we gainesay it not because all these are found in our Redemption by CHRIST. For

I. It is man who is redeemed: and to this purpose St. *Paul* saith, *Hee hath redeemed VS. Gal.* 3. 13. *Titus.* 2. 14.

II. It is Christ who redeemes us: as is laid downe in the same places of St. *Paul.*

III. It is principally the Lord, from whose curse and malediction man is redeemed; and lesse principally he is delivered from *Sathan*, an evill conversation, iniquity, death, and malediction, as it is taken for the punishment of sinn. Read for this purpose. *Rom.* 11. 32. and. 1. 24. *Galath.* 3. 22. *Revel.* 14. 10. and. 20. 2. 14. 15. where it is said. *Death, and hell, and whosoever was not found written in the booke of life, were cast into the lake of fire.* By whom were they cast? by God: therefore God, not the devill holds men in captivity; For he properly keepes captive, who hath power to inflict the punishment of death & condemnation upon him who is in captivitie: Now this power onely the Lord hath.

IV. Christ himselfe who was slaine and offred for us, is the price of our Redemption. *Matth.* 20. 28. and. 1 *Tim.* 2. 6.

V. And lastly, this price must be paid unto God (not unto *Sathan*) whose debters we are, and whom we have offended. *Hebr.* 9. 14. and. 10. 9. For the price and debt is to be paide to him that layes in Prison, and not to the Jaylor that detaines and keepes in prison. *Lubertus contr. Soc.*

VERS 30, 31. *And behold two blind men sitting by the way side, when they heard that* JESVS *passedby, cryed out saying, Have mercy on us Oh Lord thou Sonne of David. And the multitude rebuked them, because they should hold their peace: but they cryed so much the more, saying. Have mercy on us Oh Lord thou Sonne of David.* Verse 30, 31.

§. 1. *And behold two blind men sitting by the way side.* Sect. 1.

Quest. 1 Whether is this an Historicall, or an Allegoricall narration?

Answ. Although undoubtedly it be a reall trueth, and was verily performed according to the words of the Evangelists, yet the Fathers and some Expositors have Allegorized it.

Quest. 2 What is observable in the Allegory?

Answ. 1 First, the state of man after the fall; For by nature.

Cæci. I. We are (like these men) blind in our understandings, and blockishly ignorant in Spirituall things.

Iuxta vias. II. We (like these) are beggers, in grace, being herein miserably poore, deprived of all grace, vertue, and goodnesse, and strangers from the favour of God.

Sedentes. III. We (like these) sit, doing nothing, being dead in workes: for so long as we are naturall we are dead in sinne, and so long as we are dead in sinne, we are as unable to worke spirituall workes well, as a man corporally dead is to work corporall or naturall workes.

Secondly,

Answ. 2. Secondly, in the Allegoricall sense of this history we may observe the degrees of our Reparation, and Renovation. For

I. CHRIST passeth by.

II. We heare the noyse.

III. We aske what the matter is. *Marke* 10.

IV. We then crye, and begge, and sue for mercy.

V. We have many impediments, which hinder us from being heard for a time.

VI. Yet if we continue crying; Christ will
First, call us: And then
Secondly, take pitty of us. And
Thirdly, helpe us. But I passe by these.

Quest. 3 How doth it appeare that we are blind by nature?

Answ. It is most evident by these foure following particulars, to wit,

First, if a man should walke in a way, and before him should be a deepe pit, and on one side of him a rich treasure, and he see neither, but neglects the treasure, and fals into the pit: who would say, but this man were certainly blind? Thus we walke in the way of the world, seeing neither the heavenly treasure that is reserved for the righteous, nor the infernall torment which is prepared for the wicked, but neglect the one, and engulfe our selves into the other; and therefore it is evident that we are blind.

Secondly, who will say that he sees, who is not able to discerne betweene light and darkenesse, betweene gold and burning coales? Thus the naturall man cannot understand spirituall things. 1. *Corinth.* 2.4. but chooseth the burning coales of this world, yea even of hell, neglecting the celestiall gold of life eternall. Naturall men preferre the darkenesse of fables and humane traditions, before the light of the word; yea death before life, and hell before heaven: and therefore who will deny, but that they are blind?

Thirdly, the blind man knowes not whether he goes, ignorant which way to turne, yea often running against a wall. Thus by nature being ignorant of the word and will of God, we know not whether we goe, we know not how to serve God aright, nor when we doe well. And therefore who will deny, but that great is our blindnesse?

Fourthly, the blind often stumble, and easily fall: so as long as we remaine in our naturall blindnesse, and ignorance, we frequently fall into one sinne or other, not being able to cease from sinne. 2. *Peter* 2. 14. And therefore our deeds of darkenesse, and workes of the flesh doe shew, that we are as blind in soules, as these men in the text were in their bodies.

Quest. 4 What must we doe to be freed from this spirituall blindnesse?

Answ. Doe as these blind men did; namely,

First, let us acknowledge and confesse unto our God, our spirituall blindnesse, and how ignorant we are in divine and celestiall things.

Secondly, let us seeke for, and enquire after the Physitian of our soules, who is able to open our blind eyes. If it be demanded, Who this is? *Moses*, the Patriarks, Prophets, Evangelists, Apostles, Confessours, and Martyrs, answer with one mouth, that it is JESVS *the Sonne of David, who is the light of the world, and which enlightneth every one that commeth into the world. Iohn.* 1.9. *Isa.* 35.5. and. 61.1. 265

Thirdly, we must ingenuously confesse this Physitian; as these did, *Iesus thou Sonne of David*: we must not be ashamed to confesse and acknowledge him before men, who is able to deliver us, both from the wrath of God, and the rage of men, and this our extraordinary naturall blindnesse. *Acts* 26.18.

Fourthly, with blind *Bartimeus* we must cast away our cloakes, and reject and shake off whatsoever may hinder us from comming unto Christ. *Hebr.* 12.1. we must take up our crosses, and deny our selves, and follow CHRIST; and wee must lay downe our pleasures, and profits, if they keepe us from Christ. But of this something hath beene said before, *Chapt.* 5. and 7. and therefore I enlarge it no further.

Quest. 5 When, or about what time did this History fall out?

Answ. It was after Christs departure from *Iericho*, *verse* 29. and *Marke* 10.46.

Quest. 6 St. *Luke* 18.35. saith it was, when he came nigh unto *Iericho*: and therefore how may the Evangelists be reconciled?

Answ. 1. First, the omitting of some circumstances overthrowes not the substance of the History; for although circumstances should varie, or some should be omitted, yet the summe and matter of the narration may be true.

Answ. 2. Secondly, it is very likely, that these blind men cryed unto CHRIST before his going unto *Iericho*, and although he heard them, yet hee would not answer them (for the tryall of their perseverance) untill his returne from thence: and thus thinkes *Calvin*. And thus before *Chap.* 9.28. Two blind men crye after him in the way, but he answers them not untill he come into the house.

Quest. 7 St. *Matthew* saith here, there were two blind men, but according to *Marke* and *Luke* there was but one; and therefore how can they be reconciled in this particular?

Answ. 1. First, it may be at the first, there was but one, and that another came running after him afterwards, and so two were healed. Or

Answ. 2. Secondly, it may be there were two, yea certainly there was, and yet onely *Bartimeus* is named, either because he was better knowne, or more famous, or more clamorous, running faster and crying louder after CHRIST, then the other did.

Answ. 3. Thirdly, *Omne majus continet in se minus*; every greater containes a lesse; and therefore there is no contradiction at all amongst the Evangelists. St *Matthew* saith there was two, St. *Marke* and St. *Luke* say, there was one (not that there was but one onely) now where there are two there is one.

Answ. 4. Fourthly, the holy Scriptures are not strict in the

the observing of numbers, but are wont to neglect them: and thus our Evangelist, *Chapt.* 8. 28. saith. There were two possessed with Devils, and St. *Marke.* 5. 1. and. St. *Luke.* 8. 26. say, There was one.

Quest. 8 Why did these blind men sit by the way side?

Answ. St. *Marke* and St. *Luke* answer, to begge of those who came by, *Marke.* 10. 46. *Luke.* 13. 35.

Quest. 9 Why did the Scribes and Pharisees suffer beggars amongst them, seeing God had forbidden it, *Deut.* 15. 7. and that order was taken for the providing for them, *Deuter.* 24. 12. *&c.*

Answ. These things (they thought) tended to their losse, and therefore every man pulled his necke out of the collar: and would rather suffer the poore to begge, then provide for them (of theirs) themselves, according to the Law.

Qu. 10. Seeing God hath prohibited these publike wandring beggars, why doth not CHRIST here reprove them?

Answ. 1 First, because they begged not through their default, but through the careletsnesse of these who would not provide for their relieſe.

Answ. 2. Secondly, because it was lawfull for them to begge, seeing the Magistrates did neglect to take care for them. If the Lord disinable men to worke, and the Governours will not provide for their maintenance, then the Lord allowes them to begge and seeke relieſe from others; for steale they must not, though they starve.

Sect. 2. §. 2. *When they heard that Iesus passed by, cryed out.*]

Quest. 1 What was the occasion of this their crye?

Answ. The hearing of this tidings, that Christ passed by. Now herein we might observe two things; *viz.*

First, they heare a great noyse, or tumult, or course of people. And

Secondly, because they know not what it meanes, they aske; where we see that hearing, and enquiring are the causes of their sight: To teach us,

Obser. 1. That wee ought to heare the word, and to enquire, and conferre with the children of God if we desire the removall of our spirituall blindnesse. Reade. *Luke.* 3. 11. *Acts.* 2. 37. and. 8. 34. and. 10. 33. and. 13. 15. 42. and. 16. 30. and. 17. 11. *Rom.* 10. 14.

Quest. 2 Who are here worthy of reproofe and blame.

Answ. 1. First, the Recusants who like deafe Adders stoppe their eares, and will not heare the word of God. Here observe two things; *viz.*

I. The malice of *Sathan*, in the Popish Priests, or the sathanicall malice of the Popish Priests, against the Laity: for they neither prohibit them to drinke, nor live, nor marry with Protestants, but onely to pray, and heare, and aske them questions concerning Religion, and these they are charged strictly to avoide which I conceive they have learnt from *Sergius* in his *Alcoran*, who prohibited the *Turkes* to dispute of Religion with any but of their owne sect.

II. We may observe the misery of those misled, and miserable seduced Papists, who obey, and follow this prohibition of their Priests, thinking that they doe God good service, when they abstaine from the hearing of his holy word.

Secondly, they are faulty here among us, who *Answ.* 2. will not conferre about that which they heare, nor aske questions where they doubt; but heare without any care either to remember, or learne, or understand: whereas we should so heare, that we might understand what we heare and learne something by that which we heare, and remember what we have heard which is profitable for our instruction and edification.

Why did the blind men cry unto Christ? *Quest.* 3

First, perhaps because CHRIST as man could *Answ.* 1. not otherwise have heard them. Or

Secondly, because he was hindred by some *Answ.* 2. weighty employment, or serious discourse: but they weary him with their clamours, and prevaile by their importunity: To teach us,

That we must pray fervently. Here observe *Obser.* 2 three things; to wit,

First, CHRISTS knew of their blindnesse before, but yet he would be sued, and sought unto Yea

Secondly, although they pray unto him, yet he doth not at first incline unto them, untill they cry. Yea

Thirdly, he doth not lend an eare to their clamours by and by, but (in all probability) deferres to grant their requests till after he returned from *Ierischo*, as *Chap.* 9. 28. And what is the reason of all this? Because he would have us importunate. Hence then learne

That God is delighted with importunate *Obser.* 3 prayers, or with the importunity of his children in praying; Read. *Matth.* 7. 7. *Rom.* 12. 16. and. 1. *Thessal.* 5. 17. and *Iames.* 1. 6.

Who are here blame-worthy? *Quest.* 4

First, those who neglect publike prayers with *Answ.* 1. the congregation. And

Secondly, those who neglect private prayers at *Answ.* 2 home, with their owne families. And

Thirdly, those who pray perfunctorily, and *Answ.* 3. idly, without either vigour, spirit, or intention.

Why doe these blind men crye, or Wherefore? *Quest.* 5

They cry for a temporall blessing, namely *Answ.* sight: To teach us,

That prayer is the remedy for the removall *Obser.* 4 even of temporall afflictions, and evils. For the better understanding hereof observe, That afflictions are either

First, Supernaturall; whether they be

I. Corporall, as witch-craft, inchantment, and the like. Or

II. Spirituall, as temptations, checke of conscience, trouble of mind, and the like. Now prayer onely is the remedy against both these. Or

Secondly. Naturall; here neither prayer alone is to be used without ordinary, and lawfull meanes, (that being presumption) nor is the meanes to be used without prayer (that being carnality) but we must use the meanes, and then pray unto God for a blessing.

Who are here to be taxed as faulty, and blame- *Quest.* 6 worthy?

First,

Answ. 1. First, those who in sicknesse and naturall evills, use the externall meanes, but despise prayer: for if a man hope in the use of lawfull meanes, without desiring the blessing of God, he doth trust in the meanes, and in himselfe, and shewes that (in his conceit) he hath no need of God at all.

Answ. 2. Secondly, those are more to blame then the former, who in naturall evils have recourse to wicked, and indirect meanes; as dissimulation, deceit, injury, revenge, theft, and the like.

Answ. 3. Thirdly, those are most of all to be reproved, who in supernaturall evils, runne into evill, yea divelish meanes; as charmes, inchantments, and the like.

Answ. 4. Fourthly, they are not to be excused, nor can be acquitted of guilt, who in naturall evils, pray unto God to helpe them, but refuse the use of lawfull and warrantable meanes.

Answ. 5. Fifthly, they deserve not the least blame, who will neither in affliction use lawfull meanes, nor pray unto God for redresse against their evils.

Sect. 3. Vers. 30. *Thou Sonne of David.*] We see here how the blind men acknowledge Christ to be the promised Messiah, who was promised under a double name; namely,

First, sometimes under the name of *David*, as *Jerem.* 30. 9. *Ezechiel* 34. 23. *Hos.* 3. 5.

Secondly, sometimes under the name of the Sonne of *David*: as *Esa.* 9. 6. and 16. 5. *Jerem.* 23. 5. And 33. 15. *Matthew* 22. 42. *John* 7. 42. *Matth.* 12. 23. and 21. 9. and 15. 22.

Sect. 4. Vers. 31. *Have mercy upon us.*] We see here that these blind men desire mercy in generall, but they name nothing in particular, to teach us, That all our prayers are to be referred to the will of God; *Not my will but thy will be fulfilled*: for we must prescribe nothing unto God, who is infinite in mercy, love, wisedome, and knowledge, but subject our wils to the will of God.

Obser. 1.

Obser. 2. These blind men by desiring mercy (that is, pardon) acknowledge, that they have deserved affliction, as a punishment of their sinne. To teach us, That we ought to confesse every affliction to be the punishment of sinne: But of this we have spoken before once and againe.

Sect. 5. Vers. 31. *And the people rebuked them.*] It was

Quest. 1. Why did the multitude rebuke them?

Answ. They did not rebuke them for begging of men, but for praying unto Christ, whence we learne:

Obser. That impediments in good things are alwayes ready at hand. Or, whensoever we are about the performance of that which is good, we shall be sure to meet with rubbes and lets. *Matth.* 11. 27.

Quest. 2. What are the hinderances that are obvious in good workes?

Answ. 1. First, the world, which hinders us from good workes two manner of wayes, to wit,

I. *Tentando inducendo*, by tempting us unto that which is evill; namely, pleasure, honour, gaine, ease, the love of the world, and the like.

II. *Terrendo avertendo*, by affrighting us from that which is good, by injuries, derisions, persecutions, and the like.

Answ. 2. Secondly, the flesh: now this apprehends the tentations, provocations, and allurements of the world.

Answ. 3. Thirdly, the Devill, who hinders us, by casting of lets and impediments before us, and by urging and enforcing the temptations of the world, and the flesh.

Quest. 3. What may we learne from this multiplicity of impediments, in the performance of good duties?

Answ. From thence we may learne foure things, namely

First, where there are no lets, there the worke is to be suspected. If men frequently performe workes, which in their conceit are good without any lets or rubbes, they may justly feare, that they are not such as God commands, and commends: for if they were such, then certainly the envious man, and enemy of all goodnesse, would hinder them if he could.

Secondly, where there are many impediments and lets, it is a signe that the worke which is so withstood is good and godly, righteous, and religious. And therefore the children of God should not be discouraged with the multitude of Remoras in the service of the Lord, but rather encouraged and comforted thereby, because those impediments approve the worke to be good.

Thirdly, to expect lets and hinderances in the performance of good workes, that we may the better learne to prevent, and avoid them.

Fourthly, to resist them manfully, because otherwise we shall never do any good worke well. And therefore two things are here required of us; to wit,

I. Resolution; certainly many perish for want of this; and therefore we must resolve with our selves, that nothing shall hinder us from the service of our God, and the performance of the good duties which we owe unto him whether publike or private.

II. Watchfulnesse; for these two cannot well be severed: we cannot be watchfull indeed without Resolution, and our resolution is idle without watchfulnesse. Read *Luke* 21. 34. and 1 *Peter* 5. 8. If a man know that he hath an enemy, who observes and marks both his words and deeds, he will be the more carefull and watchfull both over himselfe, and his actions and words, that so he may have no advantage over him. Thus should we doe, because we have an enemy that sleeps not, but watcheth daily for our destruction.

Sect. 6. Vers. 31. *Because they should hold their peace.*] In these words we have two things observable, namely,

First, the end of the reproofe. And

Secondly, the causes of the reproofe. And

First, we have in these words the end of the reproofe, and this is expressed; They rebuked them for crying after Christ, that so they might hold their peace, and abstaine from praying unto our Saviour. To teach us,

268 That *Sathan* chiefly desires to hinder our prayers. Thus he made the Apostles drowsie, when they should have prayed with their Master, *Matth.* 26.

Observ.

Quest. How, and whereby are we hindred from prayer?

Answ. 1 First, many causes often detaine us from the Temple, and house of God, and consequently hinder us from publike prayers.

Answ. 2 Secondly, many causes, occasions, and affaires often wholly hinder us from private prayers.

Answ. 3 Thirdly, oftentimes we deferre, and neglect our preparation, and so our prayers are hindred in regard of the *bene esse* and well performance of them.

Answ. 4 Fourthly, sometimes the calumnies, derisions, or threats of others hinder us from prayer: It was a strong cord to have kept backe good *Annah* from praying, or, to have distracted her in praying, to heare the high Priest say she was drunke: and no lesse was it unto *Daniel*, to know that death did awaite him, if he prayed unto his GOD within so many dayes.

Answ. 5 Fifthly, some are hindred from praying; and that either

I. By the Seminaries of mischiefe, the Jesuites, who perswade Papists not to pray with us either publikely or privately, if they can possibly avoid it. Or

II. By our owne sectaries at home, the *Enthusiastes* and others, who dissuade men from praying untill the Spirit move them, which often is but once in a weeke, or fortnight, and sometimes longer.

Answ. 6 Sixthly, sometimes we pray perfunctorily, and coldly, and so our orizons become fruitlesse and unprofitable. For

I. Sometimes our bodies through drowsinesse, and sleepinesse, will not permit us to pray.

II. Sometimes our minds are upon other matters, and we neither marke nor observe what requests we powre forth unto GOD.

III. Sometimes we marke what we say, but yet the sacrifice of our prayer is not offered up with fervour, and the fire of zeale. And

IV. Sometimes wee are affected with wearisomenesse and tediousnesse in our prayers. And therefore we had need strive manfully against all these impediments, that we be not by them hindred from praying and well praying.

Secondly, we have now to consider the causes, why the multitude would have had these blind men to have held their peace; namely,

First, because they thought it was a shame for CHRIST to entertaine any discourse with beggars; but CHRIST himselfe thought not so. Or

Secondly, because they thought that they had cryed after Christ for an alme, and so to ease and free him thereof, they bid them hold their peace: but he gives unto them what they desire. Or

Thirdly, because Christ held his peace, when the blind men cryed after him; therefore the multitude thinking that CHRIST could their clamours in all part, bidden them hold their peace: but CHRIST is silent only for the tryall of their faith and perseverance. Or

Fourthly, because by their cryes they disturbed CHRIST in his preaching to the people: and therefore the multitude bid them hold their peace: but CHRIST preferres mercy before sacrifice. Or

Fifthly, because the Scribes and Pharisees could not endure to heare them call Christ the Sonne of *David*, (that is, the Messiah) therefore they charge them to hold their peace.

§. 7. *But they cryed so much the more.* Sect. 7.

In this History observe these three things; namely,

First, the blind men cry unto Christ, but he seemes not to heare them at all.

Secondly, they persevere, and continue crying, but yet they gaine nothing thereby.

Thirdly, afterwards (as though they had done some evill thing) they are reproved and blamed by the multitude, for their prayers. Yet notwithstanding all this they doe not desist, but are so much the more fervent in their prayers, as is here plainly expressed, and *they cried so much the more.*

How many things are herein implyed? *Quest.* 1

Two, namely. *Answ.*

First, their perseverance; they give not over, but continue praying. To teach us,

That we must be perseverant in prayer, and continue therein untill we have obtained that which we want, or else, untill Gods will be otherwise revealed. Read *Rom.* 12. 12. and 1. *Thes.* 5. 17. *Luke* 18. 1. *&c. Matth.* 7. 7. and 26. 42, 44. *Observ.* 1

Why must we continue thus in prayer? *Quest.* 2

First, because God by with-holding from us what we want and desire, doth thereby onely prove whether wee will give over praying or not. *Answ.* 1

Secondly, because if we persevere in prayer, we shall be holpen. For *Answ.* 2

I. We can obtaine nothing without perseverance. And

II. If we persevere in prayer, we shall obtaine what we desire. *Hitherto* (saith Christ) *ye have asked nothing in my name, but ye have obtained it, John* 14. and 1. *John* 4. 16.

Thirdly, we must continue in prayer, because at least it is a comfort to those who are afflicted; and hence CHRIST prayes when his soule was troubled, and St. *James* commands all to pray, when they are afflicted. *James* 5. 13. Yea *Answ.* 3

Fourthly, we must continue in prayer, because *Answ.* 4

I. It is the service of God. And

II. The solace of the soule. And

III. The remedy against evill.

Secondly, the next thing implied in these words (*And they cryed so much the more*) is the fervour and zeale of the blind men. Whence we learne,

That wee ought to pray fervently, as well as perseverantly; *Rom.* 12. 12. Involving these things, namely, *Observ.* 2

I. We

I. We ſtand in need of many things, but we can expect nothing without prayer, *Iames* 4.2. If we would have, we muſt aske, *Matth.* 7.7. For prayer is the cauſe and condition, without which we cannot, and by which we may obtaine any thing at Gods hand; and therefore it is neceſſary that we ſhould pray.

II. We are hindred from good things by *Sathan*, who is expelled and driven away by prayer alone: and therefore great reaſon there is that we ſhould pray.

III. It is the remedy againſt temptation; as appeares by our Saviours admonition, *Pray, leſt ye enter into temptation.* And therefore if we would be preſerved from ſinne, we muſt pray.

IV. Prayer is a part of Gods worſhip, and ſervice; now he is to be worſhiped in ſpirit and truth, and ſerved with all the heart, and with all the ſoule: And therefore we muſt offer up unto him ſpirituall, hearty, and fervent Prayers.

CHAP. XXI.

Verſ. 5. VERS. 5. *Tell ye the Daughter of Sion, Behold thy King commeth unto thee, meeke, and ſitting vpon an Aſſe, and a Colt, the Foale of an Aſſe.*

Our Saviour here by calling himſelfe a *King*, miniſters occaſion unto us to conſider a little of his *Kingdome*, and the nature thereof; becauſe *King* and *Kingdome* are *Relata*.

Queſt. 1 What is the Kingdome of Chriſt?

Anſw. That, whereby he doth diſpenſe and adminiſter with authority and power, all things which belong unto the ſalvation of men, *Pſalm.* 2.6. *Daniel* 2.44. *Luke* 1.36.

Queſt. 2 What are the properties of this Kingdome?

Anſw. 1. First, it is an Univerſall Kingdome; and that in three regards: *viz.*

I. In reſpect of all ages, *Matth.* 22.43,44,45. For it hath beene from the beginning, and ſhall be unto the end of the World.

II. In reſpect of all ſorts of men which belong unto this Kingdome: for there are ſome of all nations, and vocations which belong thereunto, *Daniel* 7.14. *Revelat.* 17.4.

III. In reſpect alſo of all creatures, inaſmuch as they belong unto the good of Gods choſen, and promote or helpe forward their ſalvation, *Epheſ.* 1.21,22.

Anſw. 2. Secondly, this Kingdome is in the very ſoules, and conſciences of men, *Rom.* 14.17. Yea

Anſw. 3 Thirdly, it diſpenſeth both eternall life, and death, *Revelat.* 1.18.

Anſw. 4 Fourthly, it is an eternall Kingdome, *Daniel* 2.44. and 7.14.

Anſw. 5 Fifthly, the laſt property of this Kingdome is this, It brings true peace, and perfect happineſſe to thoſe, who are heires thereof, *Eſa.* 9.6. *Epheſ.* 2.16. *Hebr.* 7.2. And hence this Kingdome is called in Scripture, ſometimes the Kingdome of God, ſometimes the Kingdome of peace and glory, ſometimes the Kingdome of light and glory, and ſometimes the Kingdome of heaven, and the world to come, *Hebr.* 2.5.

Queſt. 3 What is the duty of the Subjects of this Kingdome?

Anſw. 1 First, they muſt admire the ſingular humility of their Lord: and this our Saviour ſeemes to intimate, and imply in this word *Ecce, Behold: Tell ye the Daughter of Sion; Behold thy King commeth unto thee meeke, &c.* It muſt needs breed and beget admiration in us, if we doe but conſider theſe things; *viz.*

I. Who comes? The King of glory, and the glory and ſplendor of the Father.

II. Unto whom doth he come? Unto thoſe who drinke iniquity like water, *Iob.* 15. And therefore Chriſts comming unto us, is no other, then

First, the comming of light to darkneſſe. And

Secondly, the comming of righteouſneſſe, to unrighteouſneſſe. And

Thirdly, the comming of life to death. And therefore how can we but admire it? *Elizabeth* wondred whence it was, that the Mother of her LORD ſhould come and viſite her; and we have much more cauſe to admire, why the Lord himſelfe will come to viſite us.

Anſw. 2 Secondly, the Subjects of this King or Kingdome, muſt rejoyce for the benefits they reape by their King, and priviledges they enjoy, by being Subjects of this Kingdome. And this ſeemes to be implyed here in theſe words, *Thy King commeth unto thee.* Every Chriſtian ſhould labour to make of this *Tibi* a *Mihi*; that ſo they might ſay, My LORD CHRIST hath come *Mihi*, to me, for this will afford true and ſolide joy.

Queſt. 4 Wherein muſt we rejoyce?

Anſw. 1 First, in prayer, becauſe whatſoever we begge in the name of this *King* we ſhall obtaine.

Anſw. 2 Secondly, in anxiety and ſorrow for our ſinnes, becauſe this is a faithfull ſaying, *That this King came into the World for the ſalvation of Sinners.*

Anſw. 3 Thirdly, in tentation, becauſe we have a *King* who is potent, yea Omnipotent; and therefore let us call upon him, that he may deſtroy the workes of *Sathan* in us.

Anſw. 4 Fourthly, in perſecution, poverty, ſickneſſe, and the like; becauſe he is our comforter in perſecution, our riches in poverty, our Phyſitian in ſickneſſe, yea all in all unto us; and therefore we have great cauſe to rejoyce in him.

Obiect. Here it may be objected, oh but he defeires long; for I have beene in miſery, and prayed unto him, and expected helpe from him, and yet am not delivered: how therefore can I rejoyce in affliction.

270

First, be not dismaid, *For he that shall come will come, and will not tarry*, if he see deliverance to be better for thee, then affliction is.

Answ. 1.

Answ. 2. Secondly, if he deferre his comming, then thinke thou with thy selfe, that his Kingdome is not of this world, and that it is given unto his Subjects in this World to suffer.

Answ. 3. Thirdly, transferre and carry therefore the thoughts of thy heart unto heaven, that thou maist be comforted and delighted with the remembrance thereof. Consider this with thy selfe:

Here J am poore, there shall J be rich.

Here J am sicke, there J shall be sound.

Here, J am contemned, there J shall be honoured.

Here, J am crowned with Thornes, there J shall be crowned with glory: for the remembrance of these and the like, will expell all sense of humane sorrow.

Answ. 5 Fifthly, we must rejoyce also in death, because the sting of it is taken away (*Hose.* 14. 13.) and because it brings us to the presence of this *King*, and the possession of this *Kingdome*.

Answ. 3 Thirdly, the Subjects of this King or Kingdome, must desire the propagation, enlargement, and promotion thereof. The multitude here sing, *Hosanna to the highest*, as if they would say, *Grant oh eternall God, that this thy King may be acknowledged, and worshipped by all men.* And to this purpose wee are taught to pray, *Thy Kingdome come.*

Answ. 4 Fourthly, the Subjects of this *King*, must helpe forward this *Kingdome* themselves, as much as in them is. Thus some of the multitude here spread their garments in the way, and those (as is probable) which had no garments to spare, cut downe branches, and strewed them in the way: And thus according to our ability wee must doe good, and thereby labour to advance and enlarge this Kingdome.

VERS. 8, 9. *And a very great multitude spread their garments in the way, others cut downe branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed cryed saying, Hosanna to the Sonne of David: Blessed is he that commeth in the name of the Lord, Hosanna in the highest.* *Vers.* 8, 9.

The Papists upon *Palme-Sunday*, have a solemne procession, which is celebrated, with carrying the Sacrament about, and strewing of rushes, and bearing of palmes, and setting up of boughes, and hanging up of rich clothes, and the singing of the *Quiristers*; and all this they would warrant by this practise of the multitude in the text. *Rhemist. annot. Matth.* 21. §. 1. *Object.*

First, we say that their processions are horrible abusings, and profanations of the Lords institution, who ordained his supper to be eaten and drunke, and not to be carried about in procession like an Heathenish Idoll. *Answ.* 1

Secondly, that which CHRISTS Disciples, and the people did, they had warrant to doe out of the Scripture: but where are the Papists enjoyned this theatricall pompe? The riding of CHRIST upon an Asse was before *Prophesied* of *Zach.* 9. 9. And the Childrens crying out in the Temple, *Psalm.* 8. 2. And the cutting downe of Palme branches was a Ceremony belonging to the Feast of Tabernacles, truly accomplished by our deliverance in CHRIST. But the Papists have turned the holy mystery of CHRISTS riding to *Ierusalem*, to a May-game, and Pageant-play. *Answ.* 2

To whom were the multitude opposite, or contrary in this their practice? *Quest.* 1

To the Scribes and Pharisees: as is evident by these particulars, *Answ.*

The people cry:

- First, Blessed is he that commeth in the name of the Lord.
- Secondly, Blessed is the King of *Israell*, and blessed is the Kingdome of our Father *David*, which comes in the name of the Lord.
- Thirdly, these desire the prosperity and flourishing estate of this King.
- Fourthly, these rejoyce, and sing prayses unto God, for sending of this King.

But the Pharisees cry:

- First, Cursed is he who commeth in the name of *Beelzebub*.
- Secondly, we have no King but *Caesar*, and he that favours any other is not *Caesars* friend; and therefore this man shall not raigne over us.
- Thirdly, these desire that this King were destroyed, and all his glory laid in the dust.
- Fourthly, these disdaine the honour, and esteeme of this King, and are sorry for it.

Quest. 2 Whereof were the Tabernacles, and Boothes made wherein the people remained in the Feast of Tabernacles?

Answ. *Plutarch* making mention of this Festivity, saith, That these Boothes were made principally of *Ivie* boughes (*Plut. Sympos.* 4. *Problem.* 5,) But the Scripture reckoneth up foure distinct kinds, *Levit.* 23. 40. which are thought to be.

I. The *Citrine* Tree.

II. The *Palme* Tree.

III. The *Myrtle* Tree.

IV. The Willow of the Brooke.

PFag. in Lev. 23. The *Rabbines* teach, that every man brought every morning his burden of the boughes of these foure Trees, otherwise he fasted that day. And this burden they termed *Hosanna's Elias Thisbit*) Now in allusion hereunto, the people here cutting down branches from the trees; and strewing them in the way, when our Saviour did ride into *Ierusalem*, cryed, saying *Hosanna to the Sonne of David.*

VERS. 16. *Iesus saith unto them, have ye not read, Out of the mouth of babes and sucklings, thou hast perfected prayse.* *Vers.* 16

The Papists produce this place to prove that *Object.* 1

that prayers which are not vnderstood of the party praying are acceptable unto God: and they reason thus, young childrens prayers proceeding from the instinct of Gods Spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though themselves understand not particularly what they say, be marvailous gratefull to CHRIST. *Rhem. annot. Math.* 21. §. 4.

Answ. 1. First, that all those who pray unto God, by the instinct of his holy Spirit, are acceptable unto him, wee grant; but this is as farre from the thing in hand, as the Objection is from truth.

Answ. 2. Secondly, the children that by the instinct of Gods Spirit cryed in the Temple, *Hosanna* in the highest, spake in the Syrian tongues, which they understood, and also knew, that they saluted our Saviour CHRIST, as their *Messias*, whose comming they were taught according to the Scripture to looke for; although they understood not distinctly all mysteries of Christs office, which none of his Apostles did thorowly know, at this time.

Answ. 3 Thirdly, this is a grosse conclusion, The children in the Temple spake in a language which they understood, yea uttered those words which in part they understood also; Therefore prayers not understood of the party praying, are acceptable to CHRIST.

Obj. 11 But the *Psalmist* nameth infants, and sucklings, that can neither speake, nor understand.

Answ. The meaning is not that they prayse God with their mouthes, or voyce, but that the providence of God to his great praise, is manifest out of their mouthes, to whom he hath provided meat before they were borne, and in that great weakenesse, and ignorance, taught them to take it for their sustenance, and call for it in their crying voyce, when they lacke it. So that our Saviour CHRIST, out of that text reasoneth from the lesse to the greater: If God ordained his praise out of infants and sucklings, who can neither speake nor understand; how much more then out of these, who can speake, and have some understanding. *Fulke.*

Vers. 19 VERS. 19. *And when he saw a Figtree in the way, he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.*

Wee say that although the Jewish Church be now but like a withered tree, yet it shall flourish againe hereafter.

Object. Now against this it is objected, CHRIST here cursed this fig-tree (which represented the Church of the Jewes) and said, *Never fruit grow upon thee henceforth*; And therefore it seemes that this tree, and that Church shall never flourish againe.

Answ. That Fig-tree which was here accursed by Christ, never to beare fruit againe, represented the Jewes who lived then, and those who shall live till the conversion of the Jewes; but when the wrath of God is come upon them to the full, as the Apostles speakes, then the Lord shall call them, and their rod shall flourish againe. 271

VERS. 22. *And all things whatsoever yee shall aske in Prayer, beleeving yee shall receive.* *Verse* 22

§. 1. *And all things whatsoever ye shall aske in prayer.*] *Sect.* 1.

Our Saviour in these words doth plainly point out this Observation unto us, namely *Observ.*

That true and Lawfull prayer never wants his effect.

How doth the trueth hereof appeare? *Quest.*

Answ. First, from these places of Scripture. *Psalm.* 22. 24. and 50. 15. *Iohn.* 16. 24. *Iames.* 5. 16. and *Ierem.* 29. 13. *Amos.* 5. 4, 6.

Secondly, from the trueth of God, who is faithfull in all his Promises. 1. *Thes.* 5. 24. *Hebr.* 6. 10.

Thirdly, from the ordinance of God; it being the meanes appointed by GOD, for the obtaining of what wee want. *Iohn.* 14. 13. and 16. 24. and in this *verse.*

Fourthly, from the mercy of God, who is alwayes ready to supply our wants, and onely waites untill wee pray. *Iames.* 4. 2.

Fifthly, from the force and efficacy of prayer; whereof we spake before, *Chap.* 6.

Sixthly, from an absurdity which otherwise would follow; for if we have no certainty of the hearing of our prayers, then we can have no confidence at all. For

I. Wee have none in heaven or earth, to trust unto but onely unto God. *Psalm.* 73. 25.

II. Wee cannot see him, for none hath seene him at any time.

III. Our onely way unto him is by prayer: and therefore of all men wee are the most miserable, if wee be unsure of his Love to helpe us, or that hee will heare us, and grant our requests. But the contrary (that is, the assurance of the faithfull to be heard) is evident from these places. 2. *Chronic.* 14. 7. and 15. 2, 15. *Psalm.* 118. 5. and. 120. 1. *Esai* 38. 5.

Most evidently from these particulars, to wit,

Whence comes it, that the prayers of many are not heard? *Quest.* 2

Answ. If we be not heard, we must know, the reason is because wee pray not lawfully; For *God is neare unto all those who call upon him faithfully*, *Psal.* 145. 18. But more particularly if our prayers be not heard, the reason thereof is one of these, either

First, because wee are wicked and vnbeleevers: for the prayers of such are abominable unto him, but the prayers of the Righteous are his delight. *Prov.* 15. 29. *Psalm.* 145. 19. Or

272

Secondly, because our requests are not lawfull; that is, when either

I. Wee desire those things which are not good; as when we pray for revenge. Or

II. When we desire those things, which stand not with Gods glory, neither sute with our good. Or

III. When we desire those things which are not necessary, but superfluous; serving for the satisfying of our lusts, *Psal.* 50.15. *and* 120.1. *and* 116.3,4. *and* 18.6. Or

Thirdly, because we are not aright prepared to pray; that is, when either

I. Wee pray without any meditation and examination at all, not considering and pondering either how we must pray, or for what. Or

II. When we pray with our sinnes upon us, and in us: as the people did, *Iosh.* 7. and. 1. *Tim.* 2 8. Or

III. When we are not fit to receive such a grace as we pray for: as for example, we pray for a light and assurance of the blessed Spirit in our hearts, but we must not expect the assurance and apprehension thereof, untill we have seriously undertaken to worke out the worke of our salvation, yea vntill renovation, holy affections, zeale, and the like graces be wrought in our hearts. Or

Fourthly, because our prayers are not faithfull: Here observe, that unto a faithfull prayer these things are necessarily required; namely

I. Selfe-deniall, and all selfe-confidence; praying onely in the name of Christ. *Iohn* 14, 13. And

II. A sure confidence and affiance in God, that if we aske those things which are agreeable unto his will, he will heare us. *Mark.* 11.24. *Hebr.* 10.22. And

III. The aide and assistance of the holy Spirit; for if we pray in the holy Ghost, our prayers shall be heard. *Iude.* 20. Or

Fifthly, because we begge things peremptorily, and not with a subordination to the will of God. Or

Sixthly, because we doe not persevere in our prayers, but quickly grow weary. And therefore if we desire that our prayers may be always efficacious, and fruitfull; let us labour.

I. That our persons may be holy and pure. And

II. That our requests may be lawfull; that is, Let us desire

First, always those things which are good in themselves. And

Secondly, onely those things which may stand with Gods glory, and our good. And

Thirdly, onely necessary things. And

III. That we may be rightly prepared before we pray: that is, we must

First, meditate of our wants, and the nature of him to whom we pray. And

Secondly, wee must remove from us the Love, guilt, and pollution of sinne by repentance. And

Thirdly, labour that we may be made vessels of honour, that so we may be capable to receive those graces which we crave. And

IV. Wee must labour, that our prayers be faithfull; that is, not offered up with any hope to bee heard for any merit, or worthinesse that is in us; but powred forth unto God, by the assistance of the Spirit, and with a sure confidence to be heard through the merits and mercies of Christ our Lord. And

V. Wee must always conclude our requests with a willing submission unto Gods will. And

VI. We must continue asking till we have received, and persevere in prayer, untill we have obtained what we want.

§. 2. *Beleeving.*] *Sect. 2.*

Our Saviour here by shewing, that Prayer is to be offered up in faith, may move this quære.

What is the proper act of a true, lively, and justifying faith? *Quest:*

The proper and principall act of justifying faith, is a particular apprehension, and application of the free and gracious promises of God in the Gospell, which are offered unto the faithfull in Christ the Mediator. Now this particular and justifying faith includes in it a generall faith: for if a man should doubt in generall of the truth of the word of God, he could not in particular confidently beleeve the promises of the word made unto him in CHRIST. Yet faith doth not justifie as in generall it assents to the truth of the word of God, but as it is applied to this his principall and proper object, to wit, the promises of grace made unto us in CHRIST the Mediator. Now this appeares thus, *Answ.*

First, because (*Iustificatio peccatoris pertinet ad bonitatem & misericordiam Dei &c. Thom. Aqu. 1. qu. Artic. 6. 45.*) The justification of a Sinner doth belong unto the goodnesse, and mercy of God abundantly diffusing it selfe: But wee neither can nor ought apprehend or seeke the goodnesse and mercy of GOD, beyond, and without the promises of grace which are made unto us in CHRIST our Mediator: And therefore in these onely (as in the proper object) is exercised the act of justifying Faith, when, and as it justifies.

Secondly, this is evident also from the distribution of the word: which is divided into the Law and the Gospell: Now in the Doctrine of the Law wee neither must seeke, nor can have Justification (because the conscience of every man who hath any in-sight into himselfe, will tell him that he can never be Justified by that legall covenant, hee not being able to fulfill the Law.) And therefore it remaines that Justification is to be sought onely in the Gospell, that is, in the promises of grace, and that the act of faith as it justifies is principally to be directed unto these promises.

Thirdly, this is manifest from these two cleare testimonies of Scripture: namely.

I. *Acts* 13. 38,39. For by Christ is preached unto you the forgivenesse of sinnes, and by him all that beleeve, are justified from all things, from which ye could not be justified by the Law of *Moses.*

II. *Ro-*

II. *Romans* 3. 21. But now the righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets. Br. *Davenant* in *Colos.* 1.4. *Page* 32.

Sect. 3. §. 3. *Ye shall receive.*]

Observ. Our Saviour by saying that we shall receive, whatsoever we aske would teach us:

That if we desire to receive we must aske; if we would have our wants supplied, or our evils redressed and removed, we must pray. Read *Matth.* 7. 7. and 1. *Thessal.* 5. 17. and 1. *Timoth.* 2. 1, 8. and *James* 5. 13. and 1. *Peter* 3. 7.

Quest. What necessity is there of praying?

Answ. 1. First, wee cannot honour and glorifie our God as we ought, except we pray. For

I. It is a principall part of his worship. And

II. Thereby we testifie that we depend vpon God, 2. *Corinth.* 5. 7. And therefore if we desire to glorifie and honour our good God, there is great reason that we should pray.

Answ. 2. Secondly, we cannot be sure to be freed from any evill except we pray.

Answ. 3 Thirdly, we cannot be sure of the remission of our sinnes without prayer.

Answ. 4 Fourthly, we cannot hope for either furthering or preventing grace from God, without wee pray unto him.

Answ. 5 Fifthly, we cannot be sure to obtaine or comfortably enjoy any good thing, without prayer. For

I. By prayer we receive those things which we want. And

II. By prayer wee have liberty to use those things which we have. And

III. By prayer the good gifts of God are confirmed, yea blessed unto us. 1, *Timoth.* 4. 5. And therefore if we desire preservation from evill, and remission of our sinnes, and the grace of God, and the possession of those things which are necessary for us, we must pray.

Vers. 31. 32. VERS. 31. 32. *Whether of them twaine did the will of his Father? They said unto him the first,* JESVS *saith unto them, verily I say unto you that the Publicanes and the harlots, goe into the Kingdome of God before you. For Iohn came unto you in the way of righteousnesse, and ye beleeved him not: But the Publicanes and the Harlots beleeved him. And ye, when ye had seene it, repented not afterward, that ye might beleeve him.*

Sect. 1. §. 1. *Verily I say unto you.*]

Observ. Wee see that CHRIST here affirmes what he speakes, but sweares not; To teach us

That wee must not sweare, *Matth.* 5. 34. and *Iames* 5. 12.

Quest. Is not swearing commanded?

Answ. There is a fourefold use of swearing; to wit,

First, a Religious use, in vowing vowes unto God.

Secondly, a Civill use; when men are enjoyned by the Magistrates to sweare, or examined vpon oath, for the finding out of some truth, and this

I. Sometimes concernes a mans selfe, when he is compelled to sweare for the purging and acquitting of himselfe of some crime, whereof he is accused. And

II. Sometimes this concernes a mans Brother, when he sweares onely as a witnesse, or to testifie something of or for, or against his brother.

Thirdly, there is a private use of swearing, in the binding of bargaines, and confirming of contracts, in stead of bonds. This is lawfull if reverently and religiously undertaken, and seemes to be warranted from *Psalm.* 15. 4.

Fourthly, there is an ordinary, and customary use of swearing, which is unlawfull and wicked, and therefore our communication must be yea, yea nay nay, because whatsoever is more comes of evill, that is, from sinne. *Matth.* 5. 36.

Quest. How many kind of unlawfull swearers are there?

Answ. 1 First, there are ignorant swearers, who use certaine formes of words, which they know not to be oathes, or evill; as by this bread, and the like.

Answ. 2 Secondly, there are inconsiderate swearers; who take the sacred name of God in vaine when they would not sweare, or meant not to sweare, but the oath breakes forth suddainly.

Answ. 3 Thirdly, there are foolish and unwary swearers, who mourne when they sweare, and resolve they will not sweare, but by and by fall with the Dog to his vomit.

Answ. 4 Fourthly, there are erroneous swearers, who thinke that it is lawfull to sweare, if so be they sweare nothing but truth. But wee see that Christ will not doe it, but saith it comes from evill, even to sweare truthes. *Matth.* 5. 36. And therefore he will be a swift witnesse against all such.

Answ. 5 Fifthly, there are hasty swearers, who as soone as ever they are provoked and angred, breake forth into rage, cursing, swearing, and all manner of uncharitable, and unchristian speeches.

Answ. 6 Sixthly, there are generous and gentile swearers, who thinke it a point of generosity to sweare now and then, and to confirme with an oath, what they affirme.

Answ. 7 Seventhly, there are envious and malicious swearers, who blaspheme, sweare, and curse, onely out of a contempt of the Children of God, and that they may vexe them thereby. These should all marke the Counsell of the Apostle, *Galath* 6. 7. and take heed that they doe not deceive their owne soules, for they cannot deceive the Lord, who will reward them according to their wicked workes.

Sect. 2 §. 2. *The Publicanes and the harlots goe into the Kingdome of God before you.*]

By what meanes the Publicanes and harlots were converted, our Saviour expresseth in the next words, namely, by the preaching of *Iohn*; but the Scribes and Pharisees were not brought unto the fold of Christ thereby; whence we may learne.

Observ. That the preaching of the Gospell brings great sinners sooner home then those who are lesse, especially that applaud themselves in a shew of piety. Or, great Sinners often submit themselves unto the Gospell, when lesser Sinners stand out. Here Publicanes and harlots are sooner reduced to the

faith

274 faith and obedience of the Goſpell, then Scribes and Phariſees; Who gloried in an externall forme of Godlineſſe. *Vid. Luc. Brugens. in hunc loc.*

Queſt. 1 How doth the truth hereof appeare?

Anſw. 1 Firſt, thus; in great ſinners there is a better ſtep for grace to worke upon, then in ſuch leſſer.

For the underſtanding hereof obſerve; That there are two things belonging unto converſion, *viz.*

I. The Law, which lets us ſee our ſinnes: and this worke is ſooner wrought in great Sinners, and longer a working in ſuch leſſer. For the Law ſooner convinceth a groſſe offender of the breach thereof, then a proud Phariſaicall ſinner.

II. The Goſpell, which doth allure us to lay hold upon mercy offered therein: Now this is ſooner received of him that is wounded with his ſinnes, then of him who is not ſenſible of ſinne.

Anſw. 2 Secondly, it is evident thus: the leſſer ſinners can eaſily defend and excuſe their ſinnes, whereas the greater doe quickly confeſſe them: as is ſeene in the Publicanes and Phariſees, *Iohn* 9.

Queſt. 3 Whence comes it, that ſome are greater ſinners then are others? Or, that ſome are great ſinners, and ſome ſmall?

Anſw. 1 Firſt, ſometimes this comes from nature: for naturally ſome are of a fairer temper, then others, and ſome more vitiouſly given, then are others:

Anſw. 2 Secondly, ſometimes this comes from education; for ſome are more carefully, ſome more carnally brought up, and accordingly their outward life is more faire, or ſcandalous.

Queſt. 3 Can any man challenge nothing in the worke of his converſion?

Anſw. No: as evidently appeares thus,

Firſt, there is no merit in him at all either of condignity, or congruity:

Secondly, there is no preparation in us of our ſelves.

Thirdly, there is no power in man to doe any good thing as of himſelfe.

Obiect. If it be thus, then man is excuſable; if he can doe nothing in the worke of his converſion, then the fault is not in him, if he be not converted.

Anſw. 1 Firſt, we once had power and free will to doe whatſoever God ſhould command us, and willingly we loſt it: and therefore we are not excuſable.

Anſw. 2 Secondly, although we can doe nothing of our ſelves, yet God hath graciouſly provided a meanes ſufficient, namely CHRIST, which meanes the Angels had not: And therefore we are not without fault, if we be not converted.

Anſw. 3 Thirdly, God hath given his Goſpell unto us, and therein CHRIST is offered unto us, and unto all, and propounded unto all that will repent, beleeve, and obey; and therefore we cannot be excuſed, if we be not converted.

Anſw. 4 Fourthly, there is no man deprived of all meanes, and all grace; and therefore none are without blame which are not converted. All men have ſome naturall helpes which they neglect, for which neglect they are juſtly puniſhed. As for example,

I. Mens Creation might teach them Gods mercy.

II. Gods protecting of them, and providing for them daily, ſhould allure them to rely vpon God; and to truſt in him, but they take no notice of theſe or the like things.

Fifthly, men have the booke of the Word, vvhich teacheth them vvhat they ſhould doe: And therefore thoſe, vvho diſobey cannot be guiltleſſe. And *Anſw.* 5

Sixthly, men have the Booke of Conſcience, vvhich checkes them vvhen they doe amiſſe. And therefore thoſe vvho ſinne againſt conſcience are not to be excuſed. *Anſw.* 6

Seventhly, God often gives generall graces to thoſe who are out of CHRIST, vvho cannot be excuſed when they neglect and abuſe thoſe graces. *Anſw.* 7

Eightly, he vvho neglects grace offered, ſinnes inexcuſably, but GOD offers grace in the Goſpell, and wee neglect it. And therefore vve are inexcuſable. *Anſw.* 8

Ninthly, he that tranſgreſſeth the Law of nature ſinnes inexcuſably: but he that breakes the Morall Law, violates the law of nature, that being vvrit in our hearts at firſt, & ſome glimpſe thereof remaining ſtill; and therefore no tranſgreſſours of Gods Law can be held guiltleſſe or innocent. *Anſw.* 9

Tenthly, he that violates the Law of nature ſins inexcuſably, but he which heareth, & ſeeth his miſery, and underſtands that ſalvation is in CHRIST, ſinneth againſt the Law of nature if he neglect him, becauſe even nature teacheth us to wiſh vvell, and do vvell unto our ſelves, and to lay hold upon that vvhich is good for our ſelves: and therefore none vvho neglect CHRIST are to bee excuſed. *Anſw.* 10

Laſtly, the reaſon of our impotency in doing good is founded and built upon our ovvne unwillingneſſe, hard-hartedneſſe, and averſeneſſe) becauſe vve neither love nor deſire to obey God) and not from any neceſſity in the Will, or underſtanding. The Devils cannot but ſinne becauſe the povver of grace is taken from them; but it is not thus vvith us, vvho have this povver of grace, but reſiſt it. And thus vve ſee that none can be vvholly guiltleſſe, or excuſable, vvho are not converted unto God. *Anſw.* 11

How is grace vvrought ordinarily in great ſinners? Or, hovv are Publicanes and harlots converted unto Chriſt. *Queſt.* 4

The manner of vvorking grace in prophane perſons, and great ſinners, for the moſt part is this; They ſee and obſerve tvvo things; to wit, *Anſw.*

Firſt, their ovvne miſery; Here obſerve that they aſcend to the ſight of their miſery by theſe ſteps.

I. They ſee their ovvne ſinnes vvhich they have committed againſt God.

II. They ſee the ſeverity of that Law, vvhich they have tranſgreſſed, and of that Lord, vvhich they have offended, into vvhoſe hands it is a feareſull thing to fall. Hence

III. They tremble, and feare by reaſon of the righteous judgements of God. And

IV. Greeve and mourne that by their ſinnes they have rouſed a ſleeping Lyon, and incenſed and ſtirred up againſt them ſo potent a Foe. And

V. They

V. They confesse and acknowledge, that they are unworthy to come unto God, or to receive mercy from him.

Secondly, they see Gods Mercy, and attaine unto the sight thereof by these degrees:

I. They see the Promises of the Gospell, and the condition of Repentance expressed in the Gospell. Then

II. They come humbly unto CHRIST, desiring that hee would be pleased to mediate and intercede unto his Father in their behalfe, and to reconcile him unto them. And

III. They accept of the conditions, which the Gospell requires: that is, they promise unto God, that if he will give them an interest into Christ, and for his sake make good the promises of the Gospell unto them, that they will repent them of their sinnes by-past, and labour to obey him for the time to come, and expect salvation onely from him. Then

IV. They come unto the holy Eucharist, as a symboll, and confirmation of all these.

§. 3. *And yet yee repented not.*]

Sect. 3. Quest. 1 Answ. What are the parts of true Repentance?

Repentance consisteth of these two parts; to wit,

I. Contrition or humiliation.

II. Conversion or reformation.

First, Repentance consisteth of Contrition or humiliation, as appeares by the consent of languages; For repentance is called in *Hebrew* (*Nacham*) which signifies *Irking*; and in Greeke it is called μεταμέλεια, *after-griefe*; and in Latine *Poenitentia*, which imports the paines of griefe; which harmony of Languages shew, that Contrition and humiliation is a part of Repentance.

Object. 1 The Apostle, 2. *Corinth.* 7. 10. saith, *That Godly sorrow worketh Repentance*: where sorrow is distinguished from repentance, as the cause is from the effect. And therefore sorrow or contrition is not a part of Repentance.

Answ. This word *Repentance* sometimes signifies onely one part of Repentance, and sometimes onely the change and alteration of the mind, and sometime onely the touch of the affection;

First, sometimes Repentance signifies onely one part of Repentance, as in the place objected, and *Ierem.* 18. *If they repent, it shall repent mee &c.* That is, I will alter my mind, and repent me of my threatnings.

Secondly, sometimes Repentance signifies onely the change and alteration of the mind; as *Acts.* 11. 18. where they call the strange change of their mind, by the descent of the holy Ghost, *Repentance*.

Thirdly, sometimes Repentance signifies onely the touch of the affections; as *Genes.* 6. *It Repenteth me that I made man*; and *Acts.* 26. 20. *And he shewed unto them, that they should repent and turne to God*; where Repentance being so plainly distinguished from conversion, must needs be restrained to the signification of sorrow and humiliation. And as from this place we may not gather, that Repentance is not a turning to God; so no more may we from 2. *Cor.* 7. 10. that it is not a godly sorrow.

One part is not a cause of his fellow-part, but sorrow is a cause of the change of the mind. 2. *Cor.* 7. 10. 11. Therefore sorrow and change of mind are not fellow-parts of repentance. *Object. 2*

One part may be a cause of his fellow-part, as the sanctification of the soule, is a part of the sanctification of the body, and yet both are parts of sanctification. *Answ.*

Contrition seemes to be a part of the change & alteration of the mind; for what greater change can there be then for a hard hart to turne soft, and this is contrition, and humiliation; Therefore *humiliation* and *alteration* are not two distinct parts of repentance. *Object. 3*

The Apostle himselfe (2. *Cor.* 7. 10. 11.) distinguisheth them plainly, saying, *Godly sorrow causeth repentance*, that is, the change of the mind: for although godly sorrow be a part, and peece of that passive change, which is wrought in us, at the first instant of our calling by God, yet it is a cause of the active change, whereby we change, and alter the purpose, and resolution of our hearts before set on sinne, and now turne them to the Lord: for if we felt not the bitternesse of our sinnes, and were truly touched in conscience for them, we would never heartely forsake, and renounce them. *Answ.*

Are not the soule threatnings and curses of the Law of themselves availeable unto true contrition, for as much as *Iosiahs* heart (2. *Chron.* 34. 27.) was troubled, upon the hearing of the threatnings? *Quest. 2*

Those threatnings were not meerely legall, but such as were qualified with some tincture of mercy in the Gospell. Afflictions soften our hearts, but how? no otherwise then as wee apprehend Gods mercy in them; so *Iosiah* apprehended mercy in those threatnings, looking upon them as proceeding from Gods Love, and accounting of them as the wounds of a friend, and thence came the melting of his heart. *Answ.*

Secondly, the next part of Repentance, is Conversion, or Reformation: observe in this part, as in the former, the harmony of Languages: Repentance is called in *Hebrew* (*Theshuba*) *a turning*: in Greeke μετάνοια. *After-wit*; in Latine *Respiscentia, the be comming wiser after our folly*: And thus this consent of tongues shew that the two parts of Repentance are Contrition and humiliation, and Conversion and reformation; Now this second part in a turning from sinne, a change not of place but of qualities, manners, and dispositions from evill to good: and this change is twofold; *viz.*

First, Passive, whereby God changeth and turneth us: now in this wee are meere patients, and God onely workes: And this is called *Regeneration*.

Secondly, Active, whereby we being turned and changed by God, doe further labour to turne and change our selves; And this is called *Repentance*. Read *Isa.* 30. 20. 21. 22. *Ierem.* 31. 18. and 1. *John.* 3. 3.

What are the properties of true Conversion? *Quest.*

First,

276.

Answ. 1. The properties are these, viz.

First, it must be an orderly change, beginning in the soule, and so proceeding to the outward man, and the actions thereof. *Ephes.* 4. 23. 24. *Ierem.* 4. 14.

Secondly, it must be a thorow-change, both in body, soule, and spirit, 1. *Thessal.* 5. 23. Not

I. As some doe who turne from one sinne to another. Or

II. As others, who turne their understandings from errour to truth, but not their wils from evill to good: as those who of Papists become loose and dissolute Protestants. Or

As those, who turne from many sinnes, and with *Herod* doe many good things, but yet they remayne unturned from some one speciall sinne.

Thirdly, it must be a constant change; for although it be a perfect change in regard of parts, as a child is a perfect man, yet it is imperfect in degrees; and therefore so long as we live, we must strive unto perfection.

Fourthly, because if we bring not forth fruit we shall be destroyed: as *Esay* 5. 5. 6. 7. *Hebr.* 6. 8. *Iohn.* 5. 14. Answ. 4

Fifthly, because if we doe not answer the Lords expectation, we shall not receive an eternall reward from him, Read *Acts* 11. 18. and 26. 18. *&c. Hebr.* 12. 14. and 2. *Peter* 3. 11. *Luke* 13. 7. and 2. *Corinth.* 12. 21. Answ. 5

And therefore those unto whom God hath given more blessings, and afforded more mercies, must know, that more holinesse, obedience, and pious fruits are expected from them, then from others. Read *Esa.* 5. 1. 2. *&c.* and *Ezechiel* 16. 1, 15. &c.

To whom may this not unfitly be applied? Que. 2.

First, it may be applied unto those to whom God hath given his word: and doth Answ. 1

Teach all that are under the Gospell to bring forth better fruits then they, who enjoy not the word. Certainly many things were pardoned to the Fathers of the old Testament, which shall not be remitted to us, because they wanted that light which we have. For although there was amongst them great ignorance; yet because

First, they depended upon the *Messiah* and Saviour of the World. And

Secondly, desired to serve God truly, and sincerely. And

Thirdly, obeyed the Lord in the greatest things (to wit, in the observance of the Morall Law) although in divers other things they erred. And

Fourthly, retained and held fast the Foundation: Therefore they had great hope, that God would be mercifull unto them. But we sit in the Sunne-shine and cleare light, and either doe know or may know the will of God; and therefore if we abound not in good workes we are left without excuse, yea a double woe belongs unto us, *Iohn* 5. 45.

Secondly, this may be applied to those who have the helpe of the Church, that is, Answ. 3

I. Those, who live under the care and tuition of others. More good fruit is expected from those Pupils, Children, and Servants, who live under carefull and religious Tutors, Masters and Fathers, then is from those who live under them which are licentious and vitious.

II. Those who live amongst the good; For more holy fruits are expected from those who live in good places, and enjoy good examples, admonitions, and instructions; then from those who live in wicked places, where they heare nor see nothing but wickednesse.

Thirdly, this may be applied to those who enjoy temporall blessings in greater abundance: That is, the more riches, the more health, the more comforts, and the greater honour we have, the greater should our care be to exceed and excell all those in obedience and sanctification, to whom God hath not beene so bountifull and liberall. And thus this might bee applied to all those, who exceed some others in any gifts, either of body, soule, or fortune. Answ. 4

Vers. 33. &c. VERS. 33, 34. *There was a certaine houshold-der, which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a Tower, and let it out to husbandmen, and went into a farre Country. And when the time of the fruit drew neare, he sent his servants to the husbandmen, that they might receive the fruits of it, &c.*

Observ. Our Saviour by this Parable would teach us, That God takes paines to plant a vineyard for the fruits sake, or that he might have fruit thereof: Or, That God expects sanctity and obedience according to the measure of grace given. The more paines God takes with us, the more fruit he expects from us, Read *Esay.* 5, 2. *&c. Acts.* 17. 30. *Rom.* 6. 4. *Ephes.* 4. 21, 22, 24. and 2. *Timoth.* 2. 25.

Quest. 1 Why must we bring forth the fruit of holinesse according to the favour and mercy shewed unto us, and meanes bestowed upon us by God?

Answ. 1. First, because God shewes mercy, and favour unto men, that he might be glorified by their holy lives, and unblamable conversations. *Iob.* 35. 6, 7. *Matthew.* 5. 16.

Answ. 2 Secondly, because grace is given unto us, that we might fructifie therein, and profit thereby (1. *Corinth.* 12. 7.) that is, that we might be brought unto Repentance, and the fruits thereof, *Rom.* 2. 4. and *Titus.* 2. 12. The Talents were given to use unto advantage, because he is an unprofitable servant who brings no gaine unto his Master, *Luke.* 19. 22. and 22. 32.

Answ. 3 Thirdly, because except we bring forth the fruit of holinesse, we cannot obtaine remission of our sinnes: there is no faith without Repentance, no remission without faith; and therefore they are frequently conjoyned together in Scripture. *Acts.* 5. 31. Repentance and Remission are joyned together. *Acts.* 20. 21. Repentance and faith are joyned together.

VERS. 41, 42, 43. *They say unto him, He will miserably destroy those wicked men, and will* Vers. 41, 42, 43

let

let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. JESUS *saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lords doing, and it is marvellous in our eyes: Therefore say I unto you, The Kingdome of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Sect. 1. §. 1. *He will miserably destroy those wicked men.*]

Observ. The servants are here abused once and againe, and the Sonne slaine, before the Lord awaketh unto vengeance, whereby our Saviour would teach us,

That God suffers long before he smites; and permits wicked men a great while before he punishes. Read these places following, where we shall find both proofes and examples hereof, *Esa.* 30. 18. and 65. 2. *Psalm.* 95. and 2. *Chron.* 36. 15. *Nehem.* 9. 30. *Genes.* 6. 3. and 1. *Peter.* 3. 20. *Act.* 13. 8.

Quest. 1 Why doth GOD permit wicked men so long?

Answ. 1 First, because of his owne nature he is long suffering, and slew to anger, *Exod.* 34. 6. and *Psalm.* 86. 13. and 103. 8. *Joel.* 2. 13. *Numb.* 14. 18.

Answ. 2 Secondly, because CHRIST doth not mediate and intercede, and stand in the gappe, and desires God to spare them a little longer, *Psalm.* 106. 23. 30. *Luke.* 13. 8.

Answ. 3 Thirdly, God spares wicked men long; that either

I. They may be converted, and turne unto him 2 *Chron.* 30. 9. *Ezech.* 33. 11. and 1 *Tim.* 2. 4. and 2 *Pet.* 3. 9. Or

II. That he may be excused, by sparing so long, *Psal.* 51. 4. *Rom.* 3. 4. Or

III. That the punishment of the wicked may be the greater: for the higher the blow is fetched the heavier it fals. *Psal.* 7. 12. *&c. Eccles.* 8. 13. *Ierem.* 4, 4.

Sect. 2. §. 2. *He will let out his vineyard.*]

Observ. Our Saviour by this parable would teach us, That a Church may prove so obstinate, and disobedient against God, that he may reject it, and choose another. *Acts.* 13. 46. *Rom.* 11. 20. For

First, God is obliged to no man, any further then they keepe his Commandements; and therefore if any particular Church depart from him, and his obedience, he will also depart from her.

Secondly, when God admonishes any, and they despise it, he takes it so much the worse. And therefore there is no one Church so deare unto God, but if it despise his admonitions it shall be rejected.

Thirdly, when men enter into a Covenant with God, and promise to serve him, and keepe not their words, he takes it worst of all: for he had rather have an open disobedient person, then a dissembler, *Ierem.* 3. 10. And therefore when a Church shall fall from her first love and faith, and not pay her vowes to her God, she may expect, that the vineyard shall be taken from her, and let out to other husbandmen. 277

§. 3. *Unto other husbandmen.*] Sect. 3.

Wee may observe hence, that

Conscience is either { Good, whereof I now speake not. Or Bad: which either { Accuseth truly, of which I now speake not. Or Excuseth falsely; and that two manner of wayes; namely

First, Conscience excuseth an unregenerate man falsely, when he heareth the curses of the Law, and blesseth himselfe in the meane time: as *Deuter.* 29. 19. *Iohn.* 16. 2. And

Secondly, it excuseth him falsely, when he assenteth to the principles in generall; but when he commeth to the particular application he concludeth not truely: as for example, When the husbandmen killed the Lord of the vineyard, CHRIST asked of the Jewes, *what should become of those husband men?* they answered, *He will destroy those wicked men, and let out the vineyard to others:* but *Luke.* 20. 16. When they consider this, that the matter touched them something nearely, then they said, *God forbid.* The thing which they assented unto in the generall, they shunne in the particular, as if they should say, we are no such men, and wee hope that God will not so deale with us.

§. 4. *Is become the corner stone.*] Sect. 4.

Quest. What, or how manifold is the use of this corner stone?

Answ. Twofold, namely

First, that it should be the head-stone of the building, which sustaines the whole house: yea by being placed in the corner, it doth conjoyne two wals in one, the Jewes and Gentiles.

Secondly, that it should be a stone of offence to all that perish; and that

I. *Per modum offensionis*, because many are offended therewith. And

II. *Per modum condemnationis*, because many shall be judged, and condemned thereby.

First, some perish by falling upon this stone, and by being offended therewith.

Secondly, some perish by reason of this stones falling upon them.

CHAP. XXII.

Verse. 1, 2, 3. VERS. 1. 2. 3. *And* JESUS *answered, and spake unto them againe by parables, and said, The Kingdome of heaven is like unto a certaine King, which made a marriage for his Sonne, and sent forth his servants to call them that were bidden to the wedding, and they would not come &c.*

§. 1. *And* JESUS *answered, and spake unto them.*] Sect. 1.

Quest. To how many sorts of men doth CHRIST speake?

Answ. To this a learned Fryar answers, (*Dormiscunt*

de

de temp. ſerm. 41.) That Chriſt ſpeakes to foure ſorts of men, namely

First, to thoſe who are ignorant, as a gracious inſtructer, and teacher; for he admoniſheth the ſimple, and gives to the ignorant wiſedome and knowledge.

Secondly, he ſpeakes to thoſe who pray, as a ſweet and cheerefull Comforter; for thoſe who pray in his name ſhall be heard, and their requeſts granted, if it may be for Gods glory, and their good.

Thirdly; he ſpeakes to thoſe who are penitent, as a faithfull peace-maker, and gracious reconciler; for he ſpeakes peace to the conſciences of thoſe who are truly ſorry and contrite for their ſinnes.

Fourthly, he ſpeakes to obſtinate and obdurate ſinners, as a wrathfull Judge, and terrible avenger. For unto ſuch he will ſpeake in his anger, and vexe them in his heavie diſpleaſure.

Sect. 2. §. 2. *The Kingdome of heaven is like unto a certaine King, which made a marriage for his Sonne.*]

CHRIST (we ſee here) doth expreſſe our union and communion with him, by a marriage, becauſe it is a ſpirituall marriage indeed. Whence divers queſtions may be propounded.

Queſt. 1. Whether is our union and communion with CHRIST in all things like unto a marriage or not?

Anſw. No: for death divorceth and ſeparateth the husband from the wife, and the wife from the husband; but not us from CHRIST, death being the conſummation of the marriage of the ſoule with CHRIST. Wee are

First, contracted unto Chriſt; and that is when we enter into a new Covenant with him, and give our ſelves wholly unto him, to ſerve him, and to depend upon him.

Secondly, wee are married unto CHRIST in our ſoules; and that is at the day of death, when the ſoule comfortably enjoyes the preſence of CHRIST.

Thirdly, we are married unto Chriſt, both in ſoule and body, for ever; and that is at the day of judgement, or Reſurrection, when the body being conjoyned unto the ſoule they ſhall both enjoy CHRIST with unſpeakeable joy and bleſſednesse.

Queſt. 2 Wherein doth our union and communion with CHRIST reſemble a marriage?

Anſw. 2 First, as at corporall marriages there is joy, ſo alſo is there at this ſpirituall: For

I. The Father rejoyceth in the Bridegroome his Sonne. *Matth.* 3. *This is my beloved Sonne.* And

II. The Bridegroome rejoyceth in the Bride. And

III. The Bride rejoyceth in the Bridegroome. For the proofe of this particular and the former, reade *Salomons* Song; wherein is lively expreſſed both the joy and delight of Chriſt in his Church, and of the Church in Chriſt. And

IV. The Friends of the Bridegroome and Bride rejoyce at this marriage; now theſe friends are the Angels, and therefore it is ſaid, *That there is joy in Heaven, when the Bride is married to the Lambe.*

Secondly, as there is pompe and bravery at corporall Marriages, ſo is there at this Spirituall: the Bridegroome decks and adornes himſelfe that he may be amiable in the eyes of his wife, and the Bride trimmes and tricks herſelfe, that ſhe may be beautifull in the eyes of her Husband. Read *Pſal.* 45. Where the rich and royall Robes of CHRIST and the Church are lively portrayed. Anſw. 3

Thirdly, as there are Feaſts and banquets at corporall Marriages; where the gueſts ſit at the table; ſo at the day of Judgement when the marriage of the Church ſhall be conſummate, then all the Elect ſhall ſit with *Abraham, Iſaac*, and *Iacob*, in the Kingdome of God, and ſhall feaſt with the Lambe.

Who are invited and called to this Spirituall marriage of Chriſt? Queſt. 3

Hereunto are called both Anſw.

First, the Jewes, by the Prophets of the Lord; and by Chriſt himſelfe. And alſo

Secondly, the Gentiles, by the Apoſtles and Miniſters of Chriſt: And therefore wee muſt not neglect this call, but labour that we may be married unto our Lord Chriſt, by an everlaſting covenant.

Why muſt we be thus carefull to be married unto Chriſt? Queſt. 4

First, becauſe he is the Sonne and Heire of the King of Kings; and therefore wee can no way be ſo much advanced, raiſed, and promoted, as by this marriage, 1 *Corinth.* 3. 21. *All things are yours if yee be Chriſts*, ſaith the Apoſtle; yea Chriſt is the Sonne of God, and God with God; and therefore if we be united unto Chriſt, we are ingrafted (as it were) into God, and made his children. Anſw. 1

Secondly, Chriſt is adorned with all vertues and graces, and is worthy of all praiſe; but we are deſtitute and deprived of all graces and vertues, and worthy of nothing but ſhame and diſgrace. And therfore great reaſon there is that above all things we ſhould labour to contract this marriage, and unite our ſelves unto Chriſt. Here obſerve what Chriſt is without us, of himſelfe, and what we are of our ſelves without Chriſt. Anſw. 2

I. Chriſt of himſelfe without us, is

First, moſt faire yea the faireſt amongſt men. *Pſalm.* 45. And

Secondly, moſt rich; for all Power is given to him, and all things are his. And

Thirdly, moſt noble; hee being the onely begotten Sonne of God. And

Fourthly, moſt vertuous and gracious; all graces being in him without meaſure.

II. We of our ſelves without Chriſt, are

First, moſt deformed and loathſome to looke upon, *Ezech.* 16. And

Secondly, moſt poore and beggerly, deſtitute of all grace and goodneſſe. *Reve.* 3. 17. And

Thirdly, moſt baſe of birth, our Father being an *Amorite*, and our Mother an *Hittite*, *Ezec.* 16. And

Fourthly, moſt vitious, having the ſeed and ſpawne of all manner of iniquity in us. And therefore ſeeing there is ſuch an immenſe and vaſt diſproportion betweene our Lord and us, how ſhould we deſire this marriage, how ſhould we labour for it, and how highly ſhould we eſteeme our ſelves

selves, if Christ would but vouchsafe to cast the eye of his love upon us?

Answ. 3 Thirdly, this will be a most fortunate and happy match unto us; and therefore it is not without cause that we should labour so earnestly to effect it. Here observe,

That our marriage with Christ is

First, *Conjugium pacificum*, a peaceable marriage; for by this new covenant we obtaine pardon and remission of all our sinnes, and are reconciled unto God, *Ierem.* 31.33, 34. *Rom.* 5.1.

Secondly, *Conjugium facundum*, a fruitfull marriage: under the Law we were barren of all good workes, it enjoyning us to do those things, which we lacked power to performe: but Christ gives us power in some measure to doe that, which he requires of us, and so under the Gospel we become fruitfull in every good worke.

Thirdly, *Conjugium amabile*, a loving marriage; for as the husband and wife are one body, so is CHRIST and his Church, *Ephes.* 5. The husband calls the wife *his delight*, *Esa.* 62. 6. And the wife answers the husband, *That she loves him with her whole heart*, *Psalm.* 18.2. And hence followes that sweet Sympathy and kind Communion between Christ and his Children who are married unto him.

I. As Christ suffered in the flesh, so doth his spouse the Church, 1. *Peter* 4.1.

II. As Christ was crucified, so the Church crucifieth her carnall members, *Colos.* 3.5. *Galath.* 5.

III. As Christ died, so by little and little the old man dies in the faithfull, *Iohn* 11.25.

IV. As Christ was buried, so by Baptisme we are buried into his death, *Rom.* 6.

V. As Christ is now in glory, so the faithfull shall be glorified with him at the last, *Colos.* 3.3. and 1. *Iohn* 3.

VI. As Christ bare our infirmities, so he is still sensible of our miseries; as appeares by his owne words unto *Saul*, when he persecuted the Church; *Saul Saul why persecutest thou me? Acts*, 8.

Fourthly, *Conjugium insolubile*, a knot never to be untied, a match which can never be unmade, and a marriage which shall never be made void. Death may separate husbands and wives, and dissolve corporall marriages, but nothing shall separate the faithfull from Christ, *Rom.* 8.36. *&c.* And therefore seeing it is so peaceable, fruitful, amiable, & indissoluble a mariage, we may safely conclude, that it is a happy marriage, and because happy, therefore worthy to be laboured for.

Quest. 5 When are we invited, and called unto this marriage?

Answ. When we are invited, and called to come unto the Table, and Supper of the Lord.

Quest. 6 But may we not (when we feele our selves weake in faith, and obedience) abstaine from comming unto, and forbeare the Lords Table?

First, we are made the worse by abstaining; and therefore we must not forbeare to come. The longer the wounded person absents himselfe from the Surgeon, the worse his wound growes. 279

Answ. 1

Secondly, they who feare to come, and forbeare comming to the Lords Table, because they are weake, dishonour God, as though he would accept of none but strong men in CHRIST IESVS. *Answ.* 2

Thirdly, by abstaining from the Lords Table, we shall proclaime our selves to be Hypocrites, because if we were not such, we might come, having a warrant to come though we were weak, 2. *Chronic.* 30. 19. &c. *Answ.* 3

Fourthly, those who abstaine from comming upon a pretence of infirmity and spirituall weakenesse, give ill example unto others, and cause others to censure them as contemners and neglecters of the Sacrament, seeing they refuse to come although God hath invited them. *Answ.* 4

Fifthly, to forbeare comming upon such a pretence, is contrary to the Apostles charge, who commands us not to examine our selves, and so stay away, but to examine our selves and then to come, 1. *Corinth.* 11.28. *Let a man therefore examine himselfe, and so let him eate, &c.* *Answ.* 5

Sixthly, those who are most unfit to come unto the Lords Table in their owne conceit, are most fit in Gods opinion: and therefore by no meanes such must forbeare comming. *Answ.* 6

Seventhly, we must take heed how we deny, or refuse to come when we are invited, lest we thereby incurre the wrath and anger of God, and cause him in his wrath, to deale with us as he did with those who here would not come, when they were called to the wedding, *verse* 3.7. *Answ.* 7

Quest. What resemblance was there betweene the Passeover, and this marriage of the Lambe, the *Eucharist*?

Answ. 1 First, the Paschall Lambe was

I. A token of perseverance in Religion, notwithstanding afflictions and persecutions. And

II. A memoriall of our deliverance from *Egypt*. And

III. A Thankesgiving for the slaughter of the first borne in *Egypt*. And

IV. A Lambe called the Lords Passeover, although it be but a signe of his Passeover.

Answ. 2 Secondly, the Lords Supper is

I. A token of perseverance in profession, though we be persecuted for it, for CHRISTS sake. And

II. A memoriall of our redemption from death sinne, and Hell. And

III. A Thankesgiving for the death of Christ. And

IV. Called the body of CHRIST, although it be but the Sacrament of CHRISTS body unto us.

Quest. What resemblance is there betweene Baptisme, and this Sacrament of the Lords Supper?

Answ. 1 First, Baptisme is

I. That, whereby we testifie our entring into Christs body. And

II. The badge of our faith. And

III. Our initiation in Gods worship.

280 Secondly, the *Eucharist* is, that,

Answ. 2 I. Whereby we testifie our union with Christs whole body. And

II. A token of our love to God and our Neighbour. And

III. That whereby we testifie our continuance in Gods worship.

Vers. 11, 12, 13, 14. VERS. 11, 12, 13, 14. *And when the King came in to see his guests, he saw there a man, which had not on a wedding garment, And he saith unto him; Friend how camest thou in hither, not having a wedding garment? And he was speechlesse. Then said the King to his Servants, bind him hand and foot, and take him away, and cast him into utter darknesse, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.*

Sect. 1. §. 1. *He saw there a man.*]

Observ. Our Saviour by these words would teach us, That Gods eye is upon all his guests that comes to his Table. Reade *Zephan.* 1. 12. *Hebrew.* 4. 13.

Quest. Why doth God observe all that come to the Sacrament of Christs Supper?

Answ. 1 First, God hath decreed to judge all things, yea the most secret things; and therefore hee observes all things, yea even our hearts, and reines.

Answ. 2 Secondly, GOD hath ordained to give to every man according to his workes; and therefore he observes both the workes, hearts, and desires of all.

Sect. 2. §. 2. *Friend how camest thou in hither?*]

Obser. Our Saviour by this loving compellation *Friend*, would teach us, That God deales in a peaceable manner even with Sinners; as we see by his dealing with *Adam*, *Eve*, and *Cain*. *Genes.* 3.

Quest. Why doth the Lord deale so friendly with wicked men?

Answ. 1 First, because this manner of dealing of the Lords with men, makes them see their faults the more evidently. And

Answ. 2 Secondly, because hereby also God shall be justified in his Judgements. And

Answ. 3 Thirdly, because hereby God would teach us to moderate all dissensions, suites, and differences that arise betwixt us and our brethren, with the spirit of meekenesse, and in love, laying aside all bitternesse, envy, malice, rancor, and the like.

Sect. 3. §. 3. *Not having on a wedding garment.*]

Obser. Our Saviour by these words teacheth us, That God is very angry, and will severely punish all those who come without the robe of CHRISTS righteousnesse unto his Table.

Quest. How; or, by what meanes may we obtaine this wedding garment? Seeing it is so dangerous for us to come without it unto this holy Sacrament of the Lords Supper.

Answ. 1 First, wee must be carefull to strip us of our ragges, and dis-robe our selves of all our sinnes. We must put of the old man of sinne, before we can be cloathed with this wedding garment. Reade *Isaiah*, 5. 5, 7. *Ephes.* 4. 22.

Answ. 2 Secondly, we must desire this garment, and long to be cloathed with CHRIST, and to be found having on his righteousnesse: Yea we must seriously long for CHRIST before all other things. Read *Psalme* 27. 4. and 42, 2. and *Esay*, 55. 1. *Philip.* 3. 9.

Answ. 3 Thirdly, wee must seeke it where it may be had; that is, in the word, with watchfulnesse and prayer. Reade 1 *Corinth.* 10. 16. and *Iames* 1. 18.

Sect. 4. §. 4. *Take him away, and cast him forth.*]

Because our Saviour here saith, that this presumptuous and unprepared person was utterly rejected and cast off by God, it will not be amisse to propound a question or two concerning these termes of Rejecting, casting off, and casting away.

Quest. How manifold is casting off, and casting away.

Answ. Twofold, namely

First, *Literall* and *Historicall*, and this is either

I. Of living Creatures: as *Genesis*, 21. 15. *Hagar* cast away her Sonne *Ismaell*. Or

II. Of inanimate things; and thus

First, some cast away their Idols, and strange Gods: as *Genesis*, 35. 2. *Isa*, 31. 7. *Ezechiel*, 20. 7.

Secondly, some cast away their weapons: as 2. *Samuel*, 1. 21.

Thirdly, some reject their meat; this *Paul* would have none to doe, but to eate what is set before them, and give thankes, 1 *Timothy*, 4. 4.

Fourthly, some reject and cast away their riches, and possessions; as *Eccles.* 3. 6.

Fifthly, some reject their houses and habitations: as 2. *Chron.* 11. 14.

Sixthly, some cast away their garments: as *Ezechiel*, 26. 16. *Ionah* 3. 6. *Marke* 14. 52.

Secondly, *Metaphoricall*, and *Figurative*; and thus it is either referred,

I. To the Church, whom God saith was cast out (*Ezech.* 16. 5.) into the Fields, that is, deprived, and destitute of all helpe. Or

II. To men; and that many wayes: For

First, sometimes man rejects, casts off, and slights man: as *Psalm.* 22. 6. *Lament.* 3. 45. *Esa*, 54. 6. and 66. 5. Yea even sometimes the Ministers and Prophets of the Lord, 1. *Samuel* 8. 7.

Secondly, sometimes man rejects, and casts off God; and that divers wayes, *viz.* either,

I. By casting off the Law, Commandements, and obedience of God; as *Levitic.* 26. 43. and 1. *Sam.* 15. 23. and 2. *King.* 17. 15. *Esa.* 5. 24. *Hos.* 9. 17. *Amos*, 2. 4. Or

II. By casting off the Lord himselfe: as 1. *Samuel* 8. 7. Or

IV. By

III. By casting off and slighting the correction of God, *Proverb.* 3.11. and 15.32. Or

IV. By slighting divine and heavenly wisedome, *Proverb.* 8.33. Or

V. By rejecting the protection of God: as *Esa.* 8.6. it is said, *The people cast away the waters of Shiloah*; that is, they were not content with those defences, they had, nor would adhere to the promise of God, who had said that he would preserve them, and by his owne holy arme and power save them from all their Enemies, but provided other prohibited and humane helpes for the driving away of their Enemies: Or

VI. By slighting, and rejecting the Sacrifices of God: as 1 *Samuel*, 2.29.

Thirdly, sometimes man rejects, and cast off, and away his sinnes: as *Romans* 13.12. Or

III. It is referred sometimes to God, who is said to reject, and cast of man: as *Levit.* 26. 11, 44. and 1 *Samuel* 15. 23. *Ierem.* 22, 28. *Ezech.* 32.4. *Hose* 9.17. Now in this Rejection observe these three things; to wit,

First, God rejects, and casts off none without their fault, and demerit, *Iob.* 36.5.

Secondly, God will never indeed reject, and cast off his elect people, *Esa.* 41.9.

Thirdly, yet notwithstanding;

I. Man falsely imagines oftentimes that God hath cast off his peculiar people: as *Ierem.* 33.44. *The Lord hath cast off his people*: They looking upon the present miseries and calamities of the Lords people, judged them thereby to be wholly rejected of God.

II. Sometimes particular Saints may falsely thinke themselves to be rejected of God: as *Ionah* did, *I have said, I am cast out of thy sight*, *Ion.* 2.4.

III. Yea sometimes God doth indeed reject and cast off a people, with whom he hath made an externall and conditionall covenant: and thus the Jewes are rejected and cast off.

Quest. 2 Why doth God reject and cast off any particular person or people?

Answ. 1 First, because they slight and neglect the Sacrament: and thus he rejects those who refuse to come to the wedding when they are invited.

Answ. 2 Secondly, because they come unreverently, and unpreparedly to this holy Sacrament: and thus he rejects this man who came without a wedding garment.

Answ. 3. Thirdly, because they reject his word, and Law, and thus he rejected *Saul*, 1 *Samuel*, 15.23.

Quest. 3 Why will not God cast off utterly any of his Elect people.

Answ. The principall causes are these; namely, First, his owne free Mercy, and Love, *Levitic.* 26.44. *Esa.* 54.6. Secondly, his Covenant made with them, *Levit.* 26. 44, 45. Thirdly, his Truth, *Levit.* 26.44, 45. Fourthly, because hee is their God. *Levit.* 26.44. *Esa.* 41.9. Fifthly, because they are the servants and people of God, *Esa.* 41.9. Sixthly, because they are elected by him, *Esa.* 41.9. Seventhly, because his love is constant and immutable, *Ierem.* 31.36, 37.

Quest. 4 *Answ.* What is the fruit of mans rejecting of God?

When man shall reject either God, or his word, or his Sacraments, or his correction, or his protection and providence, and the like; he may then expect these things; *viz.* 281

First, the desolation; ruine, and destruction of the Land; that is, if the rejection of God be generall and nationall, *Levitic.* 26. 43. and 2 *Kings* 17.15, 18. *Hos.* 9.17. And

Secondly, the wrath of God; 2. *King.* 17.15, 18. *Esa.* 5.24. And

Thirdly, the invasion of enemies; this is also to be understood of a generall casting off God. Read *Esa.* 8.6, 7. And

Fourthly, the evill of punishment, either upon their bodies or estates, *Levitic.* 26.43. And

Fifthly, eternall condemnation: thus because this man cast off the feare of God, and presumptiously approached into his presence, cloathed with his sins, therefore he is here cast into utter darknes.

§. 5. *Into utter darkenesse.*] *Sect.* 5.

We see here that this poore miserable man is cast into utter darknesse (that is, into the eternall torments of Hell) because he came to this spirituall wedding without a wedding garment. Whence it may be demanded;

Quest. Why doth the Lord punish transitory, and temporary sinnes, with perpetuall punishment, and eternall condemnation?

Answ. 1 First, because man sinnes against God *in eterno suo*, as long as he lives; therefore he shall be punished by God, *in suo eterno*, as long as he lives; that is for ever and ever.

Answ. 2 Secondly, the staine, blot, guilt, and pollution of sinne is eternall, never to be wiped off, and therefore the fire and torments of Hell are eternall;

Answ. 3 Thirdly, the sinne committed is an offence against an infinite God; and therefore the punishment ought to be infinite, and that not onely in bitternesse, but in duration and continuance also.

Answ. 4 Fourthly, man by his sinne and fall lost a good which else would have beene eternall; and therefore he hath justly acquired an eternall evill.

Answ. 5 Fifthly, the will of wicked men is eternall in evill; for they would sinne for ever if they could; and therfore it is just with God for ever to punish them.

Answ. 6 Sixthly, the principall faculties erre infinitly; and therefore deserve infinitly, and eternally to be punished: For I. When the reasonable faculty prefers a finite thing before an infinite, it erres infinitly in judging. II. When the concupiscible faculty preferres a finit thing before an infinite, it erres infinitely, in desiring. III. When the irascible faculty preferres a finite thing before an infinite, it erres infinitely in adhering. And therefore when men in their judgments, and affections, & actions, preferre evill before good, sinne before grace, Earth before Heaven, and the Devill before God, they erre infinitly, and therfore deserve eternally to be punished.

Answ. 7 Seventhly, the wicked reprobate can never truly repent him of his sins comitted; and therefore God will never change his sentence, or their punishmēt.

§. 6. *Weeping and gnashing of teeth.*] *Sect.* 6

Quest. What are the torments of Hell?

Answ. Intollerable colde, and unquenchable heate: whence the holy Ghost here mentions Weeping and gnashing of teeth.

First, weeping which comes from the moistnesse of the eyes, is occasioned & provoked by heat.

282

Secondly, the gnashing of the teeth comes from cold, *August. de gand. Electi & damnat. imp.* Or

I. Weeping commeth because of that fire, which can never be quenched. And

II. Gnashing of teeth because of that worme which never dies. Or

First, weeping comes from sorrow. And

Secondly, Gnashing of teeth from fury, and rage, *Bernard. Acts* 7. 54.

Quest. 2. Why will wicked men thus weepe for sorrow, and gnash their teeth for anger and madnesse?

Answ. Because their misery is unspeakeable, their condition most miserable, their torments intollerable, their ease deplorable, and their paines irremediable. For

First, they live so as alwayes a dying, but so die as that they alwayes live. And

Secondly, they which torment, and inflict punishment shall never be weary; and those who are tormented and punished shall never be killed. And

Thirdly, at the day of Judgement when this weeping and gnashing of teeth shall begin, they shall be deprived of all comfort, and plunged into the pit of perpetuall paine; For

I. If they looke below them, they shall see Hell, which gapes for them.

II. If they looke above them, they shall see an angry Judge, who frowneth upon them.

III. If they looke within them, they shall see a gnawing worme of conscience.

IV. If they looke without them, they shall see the world and Elements on fire. And thus nothing remaines for them, but a certaine fearefull looking for of Judgement to come.

Vers. 16, 17. *And the Pharisees sent out unto him their Disciples, with the Herodians saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the person of men; Tell us therefore, what thinkest thou? Is it lawfull to give tribute unto Cæsar, or not?*

Sect. 1. §. 1. *We know that thou art true.*]

Quest. How many good properties of a good Master doe these Disciples observe, and confesse to be in CHRIST?

Answ. These three namely:

First, that he is true; that is, a constant affirmer of truth, and a stranger to lyes, dissimulation, and falsehood. And

Secondly, that he teacheth the way of God in truth; they call the Law and the Commandements of God, the way of God; and they confesse that Christ is a sincere and faithfull interpreter of them. And

Thirdly, that he careth for no man; that is, as they will expound it, that he regardeth not the person of any, that is, neither of *Cæsar*, nor *Herod*, nor the Pharisees, nor their Rulers. And these are indeed three excellent good properties of a good Preacher, and were truly in CHRIST.

Sect. 2. §. 2. *And teachest the way of God in truth.*]

Quest. How manifold is truth, and what truth is here meant?

There is a double truth, to wit,

Answ. First, *Veritas Christi*, the truth written; and of this they speake in this place, *Thou teachest the way of God in truth.*

Secondly, *Veritas Christus*, the truth begotten; and of this Christ speaketh *John* 14. 6. *I am the truth.* Now Christ did the former Doctrinally, and he was the latter Essentially, *Squire.* 2 *Thes.* 2. *Page* 565.

Sect. 3. §. 3. *Thou regardest not the person of any.*]

Quest. What is meant by this word *Person*?

Answ. 1. First, sometimes it is taken for quality, or estate; and thus here, *Thou regardest no mans Person*; that is, thou respectest not the quality, greatnesse, place or authority of any.

Answ. 2. Secondly, sometimes it is taken for a substance, or for a thing subsisting by it selfe, *Ratione individuâ, sed finitâ*: and thus Angels and men are *Persons*.

Answ. 3. Thirdly, sometimes it is taken for a substance subsisting by it selfe, *Ratione individuâ, sed infinitâ, et immensâ*; and such are the persons in the divine essence, which are indeed distinct, but cannot be disjoyned, because they are of the same nature and essence: yea they are the very divine essence it selfe.

Sect. 4. §. 4. *Is it lawfull to give Tribute to Cæsar?*] I wholly omit the explication, and unfolding of this question, because if the Reader would see it illustrated to the life, and followed home, together with the foure following verses, let him reade M^r. *Woomes*, Of the Judiciall Law of *Moses*, *Lib.* 1. *Chap.* 13. *Page* 49. unto *Page* 54.

Vers. 19. VERS. 19, 20, 21. *And* IESVS *said, Shew me the tribute money; and they brought unto him a peny. And he saith unto them, whose is this image and superscription? They say unto him Cæsars. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsars, and unto God the things which are Gods.*

Sect. 1. §. 1. *And they brought unto him a Peny.*]

Quest. What was this peny?

Answ. This peny was their Tribute money. For the better understanding hereof, observe, That there were two sorts of pence in use among the Jewes, namely:

First, the common peny, which valued of our money 7. d. *ob.* and of this our Saviour speakes, *Chapt.* 18. 28.

Secondly, the peny of the Sanctuary, which valued, 1. s. 3. d. of our money, and was answerable to their *Didrachmum*, and of this St. *Matthew* speakes in this place; for their Tribute money was *Didrachmum*, as before hath beene shewed upon *Chap.* 17. 24. *Tremel. in hunc locum.*

This *Didrachmum*, or halfe *Shekel*, was formerly paid by the *Israelites*, every yeare after they were twenty years old, towards their Temple, *Exo.* 30. 13. (*Aben Esra in Nehem.* 10. 32.) Now *Cæsar* by taking away this money from the Temple, and changing it into a Tribute for his owne coffers, did in truth take away from God that which was GODS. Hence is the question here

here propoſed unto CHRIST [*Is it lawfull to give tribute to Cæſar or not?*] *Chriſt anſwereth, Render unto Cæſar the things which are Cæſars, and unto God, the things that are Gods.*

Sect. 2. §. 2. *Give unto Cæſar the things which are Cæſars.*]

Queſt. 1 Why doth not our Savior anſwer the queſtion directly? That is, either affirmatively or negatively, either that it was lawfull to pay Tribute unto *Cæſar* or *unlawfull?*

Anſw. Becauſe the queſtion was altogether full of perill; For

First, if he affirme that it is lawfull to pay tribute, then he incurres the hatred of the people; becauſe

I. It was a ſore, and grievous thing for them to pay Tithes, firſt fruits, oblations, and an annuall peny unto the Temple; and either beſides that *Didrachmum* which they payed unto the Temple, pay Tribute to *Cæſar* (as ſome thinke) or elſe have that Didrachmum, which they payed towards the repairing of the Temple, ſeazed upon by *Cæſar*, and converted unto his owne proper uſe, as others thinke. Now this paying of Tribute to *Cæſar* was ſo deteſtable, and burdenſome unto the Jewes generally, that our Saviour had incurred their hatred, if he had anſwered affirmatively to the queſtion propounded.

II. It ſeemed an unjuſt, and unequall thing, that the Children and ſeed of *Abraham* ſhould give, and not rather receive from the Gentiles tribute and cuſtome: and therefore if Chriſt had directly affirmed the queſtion, he had loſt the love of the people.

Secondly, if he deny the queſtion, and ſay that it is not lawfull for them to pay any ſuch Tribute unto *Cæſar*, then he provokes the anger of the King againſt him. For it was a capitall crime to deny this; as *Gamaliel* afterwards ſhewed, who relateth how *Judas* of *Galilee* periſhed for this ſame cauſe, *Acts* 5. 37. And thus it was dangerous either to deny or to affirme this queſtion.

Queſt. 2 What direct anſwer doth our Saviour give to this queſtion?

Anſw. 1 First, that Magiſtrates have power over their Subjects: and hence he frameth this Argument:

Major. It is fit and behovefull to give to every man his owne; and conſequently it is equall for Subjects to pay tribute to their Governours. This propoſition is implied.

Minor. But the Romane peny which ye uſe and pay, is a ſigne of their Soveraignty, and Lordſhip over you. This propoſition is expreſſed, *verſe* 18, 19, 20.

Concluſio. Give therefore unto Cæſar, the things which are Cæſars, and unto God the things which are Gods. For God and *Cæſar* are not contrary, but ſubordinate Magiſtrates; God is the chiefe, and *Cæſar* ſubordinate. And therefore render to both of them what is theirs. This is expreſſed, *verſe* 21.

Anſw. 2 Secondly, Chriſt in anſwering, Give unto *Cæſar* that which is *Cæſars*, doth plainly imply, that it is lawfull for them to pay this tributary peny unto *Cæſar*. And that,

I. Becauſe the peny was Cæſars, both in regard of the matter, and forme. And 283

II. Becauſe it was but a kind of requirall paid unto *Cæſar* for his patronizing, and defending of them: And therefore our Saviour ſaith, *Reddite, Render unto Cæſar* &c. And

III. Becauſe this peny was a very tollerable Tribute.

Whether is it lawfull for Subjects to diſobey their Soveraignes, if ſo be, that for ſome hainous crime they be excommunicated by the Church, or Clergie, or ſome of them? Queſt. 3

Firſt, the Papiſts ſay, that if Princes be excommunicated by the Pope, their people, and ſubjects are not bound to obey them, ſo long as they are under that Eccleſiaſticall cenſure. Anſw. 1

Secondly, we the Proteſtants anſwer, That the Law and word of God doth enjoyne and require, that Subjects ſhould obey their Soveraignes in all juſt and lawfull things, and not ſhake of this yoake of obedience upon any ground whatſoever. And this is grounded upon this anſwer of our Saviours, *Give unto Cæſar that which is Cæſars, and unto God that which is Gods:* and alſo upon St. *Pauls* teſtimony *Titus* 3. 1. and St. *Peters*, 1. *Peter* 2. 13. If the Reader would ſee this queſtion largely and learnedly proſecuted, I referre him to Br *Davenant, Determin. qu.* 48. *Page* 227, &c. Anſw. 2

Whether is the Pope the Cæſar, and Soveraigne Lord of the whole World? Queſt. 4

First, ſome of the Papiſts ſay, that the Pope is Soveraigne Lord of all the world, or at leaſt of all the Chriſtian world; and that the Princes of the Earth are but his Vice-gerents, and Liefetenants. Although this opinion hath great Patrons, (yet *Bellarmine* (*de Pontif. Lib.* 5. *cap.* 2. 3. *et* 4.) very confidently, and learnedly refuteth the ſame. Anſw. 1

Secondly, *Bellarmine* there ſaith, That the Pope is not ſoveraigne Lord of the whole world, nor of any part thereof, and therefore he may not at his pleaſure intermeddle with the affaires of Princes. Now herein Anſw. 2

I. He ſhewes that the Pope is not ſoveraigne Lord of the whole world; and proves it by this undeniable ground, becauſe he is not Lord of thoſe provinces which are poſſeſſed by Infidels.

His Argument ſeemes to be this.

Major. He who is not Lord of thoſe provinces and Lands which are poſſeſſed by Heathens, and Infidels, is not Lord of the whole world.

Minor. But the Pope is not Lord of thoſe Provinces and Lands which are poſſeſſed by Heathens and Infidels.

Concluſion. Therefore the Pope is not Lord of all the whole World.

The Major is unanſwerable, becauſe he cannot be Lord of the whole world, who is not Lord of every Kingdome, Province, and Iland thereof.

The Minor he demonſtrates thus:

First, becauſe Chriſt committed none but onely his ſheepe to *Peter*; and therefore gave him no authority over Infidels, which are not his ſheepe, 1. *Corinth.* 5. 12.

Secondly, becauſe dominion and the right of Princes, is not founded in grace or faith, but in free-will and reaſon, and hath not ſprung from

284 the written Law of *Moses*, or CHRIST, but from the Law of Nations, and Nature which is most cleare, in that God both in the old and new Testament approveth the Kingdome of the Gentiles and Infidels as is evident both from *Daniel* 2.37. and this place, *Give unto Cæsar the thing that are Cæsars:* with whom St. *Paul* agreeth requiring the Christians, *Rom.* 13.5. of his time, not onely to pay tribute to Heathen Kings, but also to obey them for conscience sake; which men were not bound to doe, if they had no authority and right to command.

II. *Bellarmine* shewes, that the Pope is not temporall Lord of the Christian world; And that

First, because if the Pope were soveraigne Lord of all the Christian world, then Bishops should be temporall Lords of their Cities, and the places adjoyning subject to them, which the Papists will not affirme.

Secondly, he shewes this out of the confession of Popes; Pope *Leo* confessing, that *Martianus* the Emperour, was appointed to the Empire by God: he reciteth also the confession of *Gelasius* writing to *Anastasius*, and also of *Gregory*.

III. He shewes, that the Pope is temporall Lord of no part of the World, in the right of *Peters* successour, and Christs Vicar. For

First, CHRIST neither invested *Peter* nor his successours with any Kingly authority. Nor

Secondly, was Christ himselfe while he was on the Earth, a temporall Lord or King; and therefore much lesse gave any temporall dominion or Kingdome to his Apostles.

Answ. 3 Thirdly, we answer with divers Romanists, that the Pope may not at all intermeddle with the disposition of Earthly Kingdomes, or restraine, or depose Princes, how much soever they abuse their authority. If the Reader would see both this and the former answer illustrated, I referre him to Dr. *Field* of the Church, *Lib.* 5. *Cap.* 44, 45.

Quest. 5 What is due unto *Cæsars*, and earthly Kings, that our Saviour here bids us to *give unto Cæsar what is due unto him?*

Answ. 1. First, unto earthly Kings and Princes we owe *Honorem*, honour; and therefore St. *Peter* saith, *Feare God, and honour the King*, 1. *Peter* 2. If it be demanded.

Quest. How must we honour them? I answer.

I. We must esteeme honourably and venerably of them: as the people did of *David*, 2. *Sam.* 18.

II. We must both know and acknowledge their superiority over us.

III. We must pray for them unto God, 1. *Timoth.* 2.1, 2.

IV. We must shew a fitting submissive reverence in our carriage before them.

V. We must reverence and honour their Majesty and state, as divine. *Psalm.* 82.6.

What if Kings or Magistrates be wicked, or Fooles?

Suppose they be, yet they must be honoured; and that

First, by hiding, covering, and concealing of their infirmities. And

Secondly, by praying heartily unto God for them.

Secondly, unto earthly Kings and Princes we owe *Obedientiam*, obedience, and that generall in politike things, because we are commanded to be subject to the higher powers, *Rom.* 13.1. *Answ.* 2

Thirdly, we owe unto them *Tributum*, Tribute, and therefore St. *Paul* saith, *Give tribute to whom tribute is due*, *Rom.* 13. *Answ.* 3.

§. 3. *And give unto God that which is his.* *Sect.* 3

What doe we owe unto God? *Quest.*

First, it is our duty to worship him, as himselfe prescribes. And *Answ.* 1

Secondly, to preferre his precepts before the command and authority of the Magistrate. *Answ.* 2

VERS. 23. *The same day came to him the Sadduces, which say, there is no Resurrection.* *Vers.* 23

What are the principall errours, and erroneous opinions of the Sadduces? *Quest.*

Their *Dogmata*, *Canons*, or constitutions were these; to wit, *Answ.*

First, they rejected the Prophets, and all other Scripture, save onely the five Bookes of *Moses*, (*Ioseph Antiq. Lib.* 13. *Cap.* 18.) Therefore our Saviour when he would confute their errour concerning the Resurrection of the dead, he proves it not out of the Prophets, but out of *Exodus* 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Iacob*; in this *Chapter verse* 32.

Secondly, they rejected all traditions; whence

I. They were called (*Minai*) that is, *Heretiques*, in respect of the generall opposition between them and the Pharisees;

First, because the Pharisees were in repute the onely *Catholikes*: And

Secondly, because in their doctrine, the Pharisees were much neerer the truth then the Sadduces. And

II. In respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were teamed (*Karaim*) *Biblers* or *Scripturists*, *Drusius de trib. Sect. Cap.* 8. *Lib.* 3 *Page* 130.

Thirdly, they said there was no reward for good workes, nor punishment for ill in the world to come. Hence St. *Paul* perceiving that in the Counsell, the one part were Sadduces, and the other Pharisees, he cried out, *Of the hope*, that is, of the reward expected, *and of the Resurrection of the dead, I am called in question*, *Acts.* 23.6.

Fourthly, they denied the Resurrection of the body, *Acts* 23.8. and in this *verse*.

Fifthly, they said, that the soules of men are annihilated at their death. *Iosephus de Bello Lib.* 2. *Cap.* 12.

Sixthly, they denied Angels and Spirits, *Acts* 23.8. For a further amplification and illustration of these three latter errours I referre the Reader to *Iunius Parallels*, *Lib.* 1. *Parallel.* 48. *Page* 64.65.

Seventhly, they wholly denied, Fate, and Destinie, and ascribed all to mans free-will, *Ioseph. Lib.* 13. *Cap.* 9.

VERS.

Vers. 28. 29, 30. VERS. 28, 29 30. *Therefore in the Resurrection whose wife shall shee be of the seven? for they all had her.* IESVS *answered and said unto them, yee doe erre, not knowing the Scriptures, nor the power of God; For in the Resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven.*

Sect. 1. §. 1. *Therefore in the Resurrection whose wife shall she be.*]

The Sadduces held (as was shewed before) that there was no Resurrection, and here they propound a question (as it seemes) to prove from an absurdity, that there shall be none. Whence it may be demanded.

Quest. How doth it appeare against the Sadduces, that there is a Resurrection?

Answ. 1. First, if there be no Resurrection, the reason is either

I. Because God is not able to raise up the dead: and to affirme this is impiety, and blasphemy. Or

II. Because God is able to rayse them up, but yet doth it not, because it is altogether unprofitable for men: and to affirme this is ridiculous.

Answ. 2 Secondly, the godly in this life onely differ from the ungodly in hope; and therefore to take away the hope of future glory, were to take away the difference of the righteous and wicked, which St. *Paul* points at 1 *Cor.* 15. 19.

Answ. 3 Thirdly, the Martyrs have laid downe their lives for the Resurrection.

Answ. 4 Fourthly, CHRIST our Captaine rose againe, therefore we also shall rise againe.

Answ. 5 Fifthly, God is the Lord over the dead as well as the living, and therefore in his appointed time he will rayse up the dead.

Answ. 6 Sixthly, because it is a ridiculous thing to beleeve μετεμψύχωσιν a transmigration of the soule, and to deny the Resurrection of the body.

Answ. 7 Seventhly, it is in the will and power of God, that we should be or not be; and therefore it is in his power to make us immortall,

Answ. 8 Eightly, the counsell and decree of God, concerning the raysing up of the dead is immutable; and therefore the dead shall rise againe.

Answ. 9. Ninthly, nothing is disobedient to the authority and power of God; and therefore the dead shall heare his voyce and come forth of the graves.

Answ 10 Tenthly, it is necessary that there should be a reward given to men according to their meede; and therefore it is necessary that there should be a Resurrection, *Justin. Martyr.*

Sect. 2. §. 2. *Yee erre, not knowing the Scriptures.*]

It is questioned betweene us and the Church of *Rome*, whether the Scriptures be necessary, or not; and we affirme, That they are necessary for the people of God, the reading, preaching, and understanding thereof being the onely ordinary meanes to beget faith in us.

Argum. And this wee confirme from this place by this Argumene;

That whereby we are kept from errour and doubtfulnesse in matters of faith, is necessary; but this is performed by the Scripture: Therefore it is necessary. Here two things are to bee shewed; namely

First, that the Scripture keepeth us from errour: this is cleare from these words, *yee erre not knowing the Scripture*: where our Saviour shewes, that the ignorance of Scripture was the cause of their errour. And

Secondly, if our knowledge were onely builded upon Tradition without Scripture, we should then be doubtfull, and uncertaine of the truth: Thus St. *Luke* saith, in his Preface to *Theophilus*; *I have written* (saith he) *that thou mightest be certaine of those things, whereof thou hast beene instructed.* Whence wee conclude that although we might know the truth without Scripture as *Theophilus* did, yet we cannot know it certainly without it.

Sect. 3 §. 3. *But shall be as the Angels.*]

The Papists teach us to pray unto the Saints, and that we may be the easilier induced to learne this lesson, they assure us, That the Saints heare our prayers; and because they feare, we will not credit this without proofe, therefore our learned Countreymen who can draw *Quidlibet ex quolibet*, produce this place for the proofe thereof: arguing thus:

Object. As CHRIST proveth here that in heaven the Saints neither marry nor are married, because there they shall be as Angels:

So by the very same reason is proved, that Saints may heare our prayers and helpe us, be they neare or farre off, because the Angels doe so, and in every moment are present where they list, and neede not to be neere us, when they heare or helpe us. *Rhemist. sup.* §. 4.

Answ. 1 First, our Saviour CHRIST speaketh not of the soules departed at this time, but after the Resurrection; and therefore the Argument is absurd.

Answ. 2 Secondly, CHRIST doth not in all points compare the Saints after the Resurrection to Angels, for then they should be invisible and without bodies, as the Angels are: but in that they have no need or use of marriage.

Answ. 3 Thirdly, it is false, that the Angels may be present in every moment where they list: for they cannot be in more places at once then one, neither are they where they list, but where God appointeth them. *Fulke.*

Quest. Whether are or ought the Saints and faithfull in this life to be like unto the Angels, and wherein?

Answ. They should labour to be like the Angels, in these things, namely

First, in rejoycing at the conversion of sinners, *Luke.* 15. And

Secondly, in reverencing the divine Majestie like the Angels, who cover their faces before him, *Esa.* 6. 2. And

Thirdly, in standing ready prest, to execute the will of the Lord, as the Angels doe, *Psal.* 103. 20, 21. And

Fourthly, in executing the will of God for the manner as the Angels doe; that is, with cheerefulnesse, with sincerity, and without wearinesse.

286 VERS. 32. *I am the God of Abraham, and the God of Isaac, and the God of Iacob, God is not the God of the dead but of the living.*

Verse 32.

Quest. 1 How, or in what regards is the Lord called *Deus viventium, the God of the living?*

Answ. 1 First, *Ratione causalitatis & providentiæ*, because he both created all perfect living creatures, and also provides for all: Now providence hath place onely in those things which have an existence or being *in rerum naturâ*: but when God pronounced these words unto *Moses*, *Exod.* 3.6. the Patriarches were corporally dead, and their bodies dissolved; and therefore it was necessary, that their soules should remaine, and be alive.

Answ. 2 Secondly, the creature is referred unto God in a reall relation which is not founded but onely in an entity and being: and therefore that whose God, God is said to be, must needs be really something, and consequently those Patriarches who were not in regard of their bodies, were in regard of their soules.

Quest. 2 How may we prove or conclude the Resurrection of the body from hence?

Answ. 1 First, because the reasonable soule being the forme of the body, and the substantiall part of man hath alwayes a naturall inclination unto the body, neither hath a perfect subsistence in it selfe, but doth desire to be in man; now nature doth nothing in vaine; and therefore the soule which for a time is separated from the body, shall at last be eternally united and conjoyned unto the body.

Answ. 2 Secondly, because the reasonable soule cannot obtaine perfect felicity, untill she have reassumed the body, in regard of that naturall affection which she hath unto the body. And therefore there shal be a Resurrection of the body.

Quest. 3 How can this *verse* stand with *Romans* 14.9? For it is said

Here, *God is not the God of the dead but of the living.* And

There, CHRIST *died that he might be Lord both of the dead and living.*

Answ. Our Saviour here denies that God is the God of the dead, that is, that he will not give grace and glory to those who are corporally dead, and shall rise no more; and hence he doth evince the Resurrection of the dead, by this argument.

Glory cannot be conferred upon dead men, as dead men.

But glory shall be conferred upon *Abraham*, and all the faithfull.

Therefore they shall not remaine alwayes dead, or in an estate of death, but shall rise againe at the last.

Hence the Apostle saith, *That* CHRIST *is Lord both of the living and of the dead*; that is, of all the faithfull, who either now live, or are dead, but shall rise at the last day, and of dead shall be made living: as it is said in the Creed, *Hee shall judge both the quicke and the dead*; that is, those who now are dead shall live againe at the last day.

Vers. 37, 38. &c. VERS. 37. 38. 39. 40. JESVS *said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soule, and with all thy mind; This is the first and great Commandement. And the second is like unto it, Thou shalt love thy neighbour as thy selfe, On these two Commandements hang all the Law, and the Prophets.*

§. 1. *Thou shalt love the Lord thy God.* *Sect. 1*

Quest. Whether can we love the Lord above all things, as wee are here enjoyned, by nature, or by grace?

Answ. We cannot love the Lord above al things by nature; and therefore grace is simply necessary thereunto; as appeares thus.

First, the love of God is shed abroad in our hearts, by his holy Spirit, *Rom.* 5. and the fruit of the Spirit is love, *Galath.* 5. yea love is of God 1 *Iohn.* 4. And therefore without the grace of God, and of his good Spirit, we cannot love him above al things, or as we ought to doe.

Secondly, we cannot fulfill the Law of God without the grace of God; now love is the fulfilling of the Law: and therefore we cannot love God as we ought without grace.

Thirdly, except man (in the state of corrupt nature) be healed by grace, he is averse from God, as from the chiefe and maine end, and turned unto the creature, and to himselfe, as to the principall and last end (as is affirmed both by *Thomas* and *Greg. de Valent.*) and therefore a man cannot love God, above all, or as his chiefest good, except by grace he be converted and turned unto God.

§. 2. *With all thy heart, and with all thy soule, and with all thy mind,* (*St. Luke.* 10.27. *addes*) *and with all thy strength.* *Sect. 2.*

Quest. 1 What is the meaning of these words, and how are *heart, soule, mind, and strength* distinguished?

Answ. 1. First, by *Heart* here are understood all the affections, inclinations, appetites, and desires. For God will be acknowledged the greatest of all, and be loved as the best of all, and above all, and will have our whole affections to be set upon him, as the object of our happinesse.

Answ. 2 Secondly, by *Soule* here is meant that part which is willing to any thing, or the motions of the will; or briefely, the will and purpose.

Answ. 3 Thirdly, by *Mind* or *Cogitation* is meant the understanding and mind: so much as we know of God, so much must we love him: and therefore when we know him perfectly, we shall love him perfectly 1 *Cor.* 13. 10, 11.

Answ. 4 Fourthly, by *strength*, all inward actions agreeable to the Law, of God are meant.

Object 1 Against the Popish Counsell of perfection wee urge this place, thus:

We are bound to love God *with all our Heart, with all our Soule, with all our Mind, and with all our strength*: Therefore whatsoever thing there is, whereby wee may expresse the love of God, wee are bound by Commandement to doe it, it not being left to our owne will: For it is a grievous sinne not to love God more then we doe, if it lye in our power.

Answ. 1. First, *Bellarmine* (*de Monach. lib. 2. Cap. 13.*) answers

answers thus, *Qui Deum diligit super omnia &c.* He that loveth God above all things, although he love him not entirely, as perhaps he may, neither doth all things for his sake that he in his power: yet for all this he esteemeth of God as his chiefest good &c.

Reply. Although the Jesuite like a Philosopher truely confesseth in another place that Contradictions cannot be true on both parts: yet here like a deceitfull *Sophister* he would obtrude upon us Contradictory speeches, and falsely perswade us that they are true: for he saith, a man may love God perfectly and above all, and yet not love him so much as he is able, that is, imperfectly: and so by his divinity a man may love God above all, and yet not love him above all; for if he did he would refuse to doe nothing for Gods love, that is in his power.

Answ. 2 Secondly, *Bellarmine* answers thus, *Diligere corde, animâ &c. est diligere verè, sinceré, non fictè, non simulatè. To love the Lord with all the heart, soule, mind, and strength,* is to love him sincerely and truely, not fainedly or dissemblingly.

Reply. 1. I. This is something but this is not all that is commanded in these words: for if it were so then they also who have the smallest degree of true love doe perfectly fulfill this precept; which is absurd.

Reply. 2. II. There is no one of all the Schoole-men, but have attributed some singular Emphasis, in this enumeration of parts, *With all the heart, soule, mind, and strength,* and that because the amplitude of the Precepts of God require it, wherein many things are included and folded up in few words, and not one and the same thing in many words. If the Reader would see how this Argument of ours is further excepted against and answered, let him read *Ames. Bellarm. enervat. Page. 169. tom. 2.*

Quest. 2 Whether are the duties of the second Table to be performed with all the heart, soule, mind, and strength, or not?

Answ. 1 First, the duties and workes of holinesse are to be performed with a greater and more intense power, then the workes of righteousnesse: because unto those, and not unto these doth properly belong this rule, *To love with all thy heart, soule, and mind.*

Answ. 2 Secondly, yet we must not understand this, as though all the power of the soule, heart, and mind were not required in the performing and fulfilling of the duties of the second Table: But

I. Because this is principally required in the workes of Religion, and duties of holinesse. And

II. Because in the workes of righteousnesse, it is not required that we should doe them with all our hearts, soules, and minds, in regard of our brethren to whom they are immediately done, but in regard of God and Religion, who commands and enjoyes them to be done, and who must be obeyed in all things with the heart. And

III. Because a man may love his neighbour too much, and with too much intension, in regard of the materiall act of loving, although not as it is a duty of Religion, or Christian love: but we can no way love God too much, or with too much intension.

Object. 1 It is here objected, if we ought to love God with all our hearts, then we must not love our Parents?

Answ. It is lawfull to love other things besides God, but nothing above God. We ought to love our Parents, but not chiefely: because we ought to love all other things for God.

Sect. 36 §. 3. *This is the first, and great Commandement.*

Quest. 1 What is contained in this first and great Commandement?

Answ. The worship, service, and love, which we owe unto God: And therefore we ought to have him?

First, in our Understanding; by knowing of him, and his Attributes, properties, and actions, so farre forth as he hath revealed himselfe in his word and workes 1 *Chron.* 28. 9. *John* 17. 3. Contrary unto this, is spirituall blindnesse and ignorance. And

Secondly, we ought to have God in our Will; by desiring to obey him, and by beleeving in him, and by placing our confidence wholly upon him: Contrary whereunto is infidelity, unwillingnesse to obey, and confidence and trust, in others, or other things besides God: whether

I. In our selves, as *Proverb.* 28. 26. whence comes pride, and arrogancie (*Deuter.* 8. 17. 18. *Daniel.* 4. 27. *Habuk* 1. 16.) and vaine glory, or carnall boasting, *John.* 5. 44. *Luke.* 10. 20. Or

II. In other men, as *Isai.* 36. 6. and *Ierem.* 17. 5. Or

III. In other things; as Riches (*Iob.* 31. 24. and 1 *Tim.* 6. 17. *Psal.* 62. 10. *Ierem.* 49. 16.) Honour, strong holds, and the like (*Obadiah. verse.* 3. 4, *Psal.* 146. 3.) which are but meanes given us of God, whereby to glorify him the better; And therefore our duty in regard of these and other good meanes is, to trust him no lesse when we have them then when we want them, *John* 13. 15. Now from this Confidence proceeds hope (2 *Chron.* 20. 1. and *Isa.* 8. 17. and *Psal.* 27. 14.) which brings forth spirituall courage; which courage consists in these things, namely

First, in spirituall security; *Psal.* 3. 5, 6. And.

Secondly, in constancy in good things. And

Thirdly, in patience in time of trouble, and adversity: as 2 *Samuel.* 15. 10, 11, 12. and *Iames* 5. 11. and *Hebr.* 11. 27.

Thirdly, we ought to have God in our Affections: and that

I. By loving him: as *Deuter.* 6. 5. *Luke.* 10. 27. and in this place; that as we know and beleeve him to be good, yea the chiefest good, so wee love him above all: and this love is then in truth in us, when we love his word and Commandements (*John.* 14. 15. 21. 23. *Psal.* 119. 55. 97.) and discover our love in often thinking and speaking of God to his glory (*Psal.* 119. 55. *Acts.* 17. 28. *Iames.* 2. 17. *Malach.* 3. 16.) and by desiring of his presence (2 *Tim.* 4. 8. *Psal.* 27. 4. and 42. 1.) and by being zealous of his glory above all things, and doing his will cheerefully, *Psal.* 16. 3. and 119. 97, 131. Contrary to this love is such

288 such a love of our selves and wordly pleasures, as causeth us to leave those duties undone which God requireth of us (1 *Joh.* 2. 15, 16.) and spirituall slothfulnesse (*Revelat.* 3. 15.) and indonsiderate zeale (*Luke.* 9. 54.) whereas the true love of God will move us with *Moses* and *Paul* to wish our selves accursed rather, then that the glory of God should any thing at all be stained by us, *Exod.* 32. 32, *Rom.* 9. 3.

II. Wee must have God in our Affections by fearing him, above all other things: because he (above all others) is most powerfull and just, *Matth.* 10. 28. *Esa.* 8. 13. *Hebr.* 12. 28, 29. *Gen.* 18. 27. *Iob.* 31. 23. Now this feare workes in us a care to approve our selves unto God in all things (*Proverb.* 8. 13. *Gen.* 20. 11. *Rom.* 3. 18.) and is a child-like feare, *Psal.* 130. 4. *Gen.* 39. 9. and 1 *Peter.* 1. 17. Opposites unto this feare, are, the servile and slavish feare (1 *Iohn.* 4. 18.) and presumption (2 *Samuel.* 4. 5. 7. *Eccles.* 11. 6. *Deuter.* 29. 19. 20. *Iude*, 4.) and desperation (*Gen.* 4. 13. and 1 *Kings.* 19. 4. *Acts.* 16. 27. and 2 *Cor.* 2. 7.) Now this good feare of God is then in us, when it is stronger to move us to good, then the feare of men is to keepe us from good, or to move us unto evill. And when we doe not the good we dos onely or principally for feare of men, but of God. Now from this good feare proceeds Reverence of the Majesty of God, in regard whereof we should carry such holy shamefastnesse in all our actions, that no unseemely behaviour proceed from us, that may any wayes bee offensive to him. This holy Reverence was specially prefigured, *Deut.* 23. 12, 14. Where men are enjoyned, when they would ease themselves, to goe without the Heast, and carry a Paddle with them to cover that withall, which came from them; because (saith the Lord) *I am in the midst of them*: whereby the impurity and filthinesse of the Mind was forbidden, more then of the body, and the equity thereof reacheth also unto us. Contrary hereunto is irreverence, and prophanesse, when men regard not how basely, vilely, and unseemly, they behave themselves before God.

Quest. 2 How is the love of God called the first Commandement?

Answ. Because it is the Spring and fountaine of the rest. Now it is the Fountaine of the rest, in a double regard; to wit,

First, because it is the efficient, and impulsive cause. And

Secondly, because it is the finall cause or end which the rest propose, which is for to declare our love towards God. That is, the love of God constraines us to obey him.

Quest. 3 Why is the love of God called the great Commandement?

Answ. 1. First, because it is the end of all the rest of the Commandements, and of our whole Obedience; for therfore we ought to doe well unto our Neighbour, because we love God, and that we may shew our obedience to him thereby.

Answ. 2 Secondly, because that is the principall worship, for which the Ceremoniall lawes were ordained, and so is opposed unto the Ceremoniall worship, which was appointed for this Morall law.

§. 4. *And the second is like unto it.* *Sect.* 4.

Why is the love of our Neighbour called the second Commandement? *Quest.* 1

First, because it containeth the summe of the second Table; for if wee love our Neighbour as our selfe, wee will neither murther nor hurt him. *Answ.* 1

Secondly, because the love of our Neighbour must rise out of the first Table, even from the love of God. *Answ.* 2

How is the second Table like unto the first? or, Why is it said to be like unto the first? *Quest.* 2

First, because the second Table of the Morall law as well as the first, hath a preheminence and excellency above the Ceremonials; and therefore in regard of this dignity and priority, it is like unto the first. *Answ.* 1

Secondly, because the same kind of Punishment, even everlasting Death is threatned against every transgression, as well of the second, as of the first Table. *Answ.* 2

Thirdly, in regard of the coherence and dependance, which the one hath of the other, as the cause and the effect: for a man cannot love his brother, unlesse hee first have the feare of God, whose Image he reverenceth in his brother. *Answ.* 3

Fourthly, in regard of the Law-giver, which was one and the same of both, *Iames*, 4. 12. And therefore as often as we sinne against our brother, we sinne against our Father whose Lawes we transgresse, and violate. *Answ.* 4

Fifthly, the second Table is not like unto the first, in order, or quantity, or dignity. But *Answ.* 5

Sixthly, in regard of the subject matter or qualities, which is Love in both; and of the condition which is one in both; for a true, sincere, and perfect Love is required both towards God and our Neighbour. And *Answ.* 6

Seventhly, because as the Love of God is the head or chiefe of all those things, which we owe unto him; so the love of our Neighbour is the head of all those things which we owe unto him. *Answ.* 7

Here against the words of the text it may be objected; *The second Commandement is like unto the first*; therefore the first is not the greatest. *Object.* 1

The love of our Neighbour is like unto the love of God, because it appertaineth to the Morall worship, which is described in the first and second Table. The Answers of the former question solve this Objection; and therefore I enlarge it not. *Answ.*

It may be objected againe, If the second Table be like unto the first, then our Neighbour is to be made equall with God, and is to be equally worshipped and loved. *Object.* 2

First, the love of our Neighbour is like unto the love which we owe unto God in respect of the kinde, but unlike in respect of the degree. *Answ.* 1.

Secondly, the love of God, and of our neighbour is unlike in three regards: *viz.* *Answ.* 2

I. In respect of the objects, or things loved: For God and man who are to be loved are divers objects.

II. In respect of the originall; For the love of our Neighbour springeth from the love of God; but not contrarily.

III. In

III. In respect of the degree; for wee are to love God more then our Neighbour.

Sect. 5. §. 5. *Thou shalt love thy neighbour.*]

Quest. How can we love our neighbour at all, seeing we are commanded to love God with all our heart, soule, and mind?

Answ. 1 First, the sincere and true love of our Neighbour is not contrary to the Love of God, but according, or agreeable thereunto; and therefore it takes nothing away from the love of God, but is rather a fulfilling thereof.

Answ. 2 Secondly, he who loves not his neighbour, loves not truely his God: The husband is commanded to love his wife, even as CHRIST loved his Church; and yet he may love his children too: yea if he love not his children, it is an argument that he loves not his wife, as the mother of his children. The wife is commanded to love her husband, and yet she may love her children; yea if shee doe not love them, it is certaine that shee doth not love her husband, the Father of her children. Children are commanded to love their Parents, and yet they may love their brothers and sisters, yea if they doe not love them, it is a signe that they doe not love their Parents truely. And thus except we love our Neighbour we cannot love our God 1 *Iohn.* 4. 20.

Sect. 6 §. 6. *As thy selfe.*]

Quest. In what sense is our neighbour to be beloved as wee love our selves?

Answ. In this precept, *Sicut*, *As*, doth not denote an universall and absolute parity, or equality, but an analogy, and resemblance, which likenesse or resemblance principally consists in these things; namely

First, as we would neither doe, nor wish evill unto our selves; so neither must wee unto our neighbour.

Secondly, as we wish well, and doe good unto our selves; so we must also unto our neighbour.

Thirdly, as we doe this unto our selves out of a true love unto our selves; so also must we unto our brethren.

Fourthly, as we love our selves for Gods sake; so wee must love our brother for his sake also.

Fifthly, as wee must not so love our selves, that we would sinne rather then displease our selves; so neither must wee so love our brethren, that we would condescend unto evill, rather then displease them.

Sixthly, as we must not love our selves more then God, so neither must we love our neighbour more then him.

Sect. 7 §. 7. *Vpon these two hang all the Law and the Prophets.*]

Quest. 1 Wherein doth the whole Law of God consist?

Answ. 1 First, the Lord hath summed up all that he requireth in one word, *Love*, *Rom.* 13. 10. *Love is the fulfilling of the Law.*

Answ. 2. Secondly, he hath enlarged this word in two, In this place (*verse* 37) *Thou shalt love the Lord thy God with all thy heart; and thou shalt love thy neighbour as thy selfe.*

Thirdly, he hath enlarged these two into ten words, *Deuter.* 10. 4. *And he wrote on the Tables the ten words.* *Answ.* 3

Fourthly, he hath yet further enlarged them into *Moses* and the Prophets, in this *verse*: *On these two Commandements hang all the Law and the Prophets*; κρέμανται *pendent*, *hang*, even as we hang a thing upon a naile (*Esay*, 22. 23.) so the Law and the Prophets hang upon these two precepts. *Answ.* 4

Fifthly, *Love*, the contents of the Law is twofold; *viz.* *Answ.* 5

I. Of God, which consists in worship; and therefore

First, we must worship the true God, with internall worship, and the love of the heart. *Precept* 1.

Secondly, we must worship the true God truely: Now this true worship of God is described, both

I. Generally; that is, we must worship nothing with God, but worship him without all mixture of Idolatry. *Precept* 2. And also

II. Particularly: where we learne, that his worship is either.

First, private; for we must honour and reverence his name, and not blaspheme it. *Precept* 3. Or

Secondly, publike; which consists in the workes of the Lords day.

II. Of our brother: Now this love is either

First, externall; and consists in duties which are either.

I. Publike, and enjoyned. *Precept* 5. Or

II. Private, towards our neighbour: that is,

First, towards his person. *Precept* 6.

Secondly, towards his chastity. *Precept* 7.

Thirdly, towards his substance. *Precept* 8.

Fourthly, towards his reputation, and good name. *Precept* 9. Or

Secondly, internall; described *Precept* 10. And thus we see the summe and contents of the Law.

Quest. 2 Why doth our Saviour reduce all the Commandements to these two, the love of God, and of our neighbour?

Answ. Because as man consists of two things, namely, a soule and a body; so the body of Religion consists of these two Precepts. And as we see all things with two eyes, and heare all things with two eares, and smell all things with two nostrils, and worke with two hands, and walke with two feete; so in like manner, in these two Precepts (*viz.*, the love of God, and of our neighbour) we see, heare, and worke all things that are necessary to salvation. And therefore aptly are they reduced by our Saviour unto these two. *Aureum opus*, Page 45.

Quest. 3 What is the meaning of these words; *On these two hang all the Law and Prophets?*

Answ. The meaning is, that all other legall obedience, which is contained in *Moses* and the Prophets, doth spring from our love unto God & our neighbour.

Obiect. In the Prophets also is the promise or doctrine of the Gospell: therefore CHRIST seemeth not to speake

290 ſpeake aright in this place.

Anſw. He ſpeaketh of the doctrine of the Law not of the Promiſes of the Goſpell; as appeareth by this queſtion of the Phariſe, *which was the chiefe Commandement?* not, *which was the chiefe Premiſe?* And therefore CHRIST anſwereth him directly.

Verſ. 43 44. 45. VERS. 43. 44. 45. *He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies, thy foot-ſtole? If David then call him Lord, how is he his Soune?*

Sect. 1. §. 1. *How then doth David in Spirit call him Lord.*]

David here Propheſying of CHRIST, and ordinarily called *The Prophet David*, may moue this *Quere*, How he was a *Prophet*, and how he Prophecied?

Queſt. There were two ſorts of *Prophets*, namely

Anſw. Firſt, ſome were *Prophets* by inſpiration and office, that is, who continued ſtill to be Prophets as *Eſay* and *Ieremy*; now theſe were properly called Prophets; & ordinarily the Jewes called them *Propheta per miſſionem*, Prophets by meſſage, *Rabbi, David Rimchi præfat* in *Pſal.*

Secondly, ſome were *Prophets* onely by inſpiration; and theſe lived not as Prophets, neither continued they in that calling: and thus *David* and *Daniel* are called Prophets, although the one was a King, and the other a Courtier; and theſe the Jewes called *Propheta per Spiritum ſanctum*, Prophets by the holy Spirit onely, becauſe their calling was not ſtill to be Prophets. And thus *David* was a Prophet, and by the inſpiration of the Spirit prophecied of CHRIST.

If it be objected, That by this reaſon *Samuel* ſhould not be placed among the Prophets, becauſe he was a *Iudge*. I anſwer

Anſw. Although *Samuel* was a *Iudge*, yet he continued ſtill a Prophet, and was Rector of the Schoole of the Prophets.

Sect. 2. §. 2. *Sit thou on my right hand.*]

Queſt. What is the meaning of theſe words?

Anſw. They are ſpoken of CHRIST, and expounded of him two manner of wayes: to wit,

Firſt, in regard of his Deity thus; *Sit on my right hand*, that is reſide with me, and be equall unto me, and partake equally with me of my Majeſty and glory: thus the Apoſtle ſeemes to expound the words, *Hebr.* 1. 3.

Secondly, in regard of his Humanity thus; *Sit on my right hand*, that is, be thou above all other creatures, and of all other moſt neare and deare unto me, and doe thou perfectly and infinitely abound in vertue, graee, honour and glory, above all others, Angels and men, *Carthuſ. Page.* 282.

Obiect. This place is obiected by the Vbiquitaries, to prove the Vbiquity of Chriſts humanity: becauſe it ſits at the right hand of God the Father (as is here affirmed by CHRIST himſelfe) which right hand of God is every where.

Anſw. 1 Firſt, if CHRIST be every where, becauſe he ſits at Gods right hand, then it will follow that his ſitting is the cauſe of his bodily Vbiquity, and conſequently, that before this CHRIST was not every where; for the effect cannot be before the cauſe.

Secondly, we grant that the right hand of God is every where, and yet deny, that that which ſits at his right hand is every where. For the right hand of God is ſpirituall, CHRISTS humanity is corporall: and therefore although whereſoever the right hand of God is, there is Chriſts Deity, yet not his Humanity. *Anſw.* 2

Thirdly, this ſpeech [*to ſit at Gods right hand*] is a figurative ſpeech for God properly hath neither right nor left hand. Here obſerve that Gods right hand hath a threefold ſignification in Scripture: namely *Anſw.* 3

I. The right hand of God ſignifieth his power, or omnipotencie; by which he doth all things, and alſo ſhewes himſelfe powerfull; as men oftentimes call their ſtrength, eſpecially in warre, by their right hand, by which they moſt uſe to fight againſt their enemies. So the power of God, eſpecially that which he ſhewes againſt his enemies, is ſignified under the name of his arme, and right hand, as *Exodus* 15. 6. and *Pſal.* 118. 16. Now in this ſenſe CHRIST is every where in regard of his Deity, becauſe in power he is equall to his Father, being God with God; but not in regard of his humanity, he not being (as he is man) of equall power with the Father: And therefore his Humanity is not every where.

II. The right hand of God ſignifieth ſometimes the word, the ſecond Perſon in Trinity, becauſe by him the Father created, preſerveth, and ruleth all things. And the Fathers often by Gods right hand underſtand the Sonne of God, as Chriſt calleth the Spirit the finger of God. Now in this ſenſe it followes onely, That whereſoever the right hand of God, is there CHRIST is; but it followes not, that there is his Humanity: for that is not whereſoever his Deity is, which is indeed every where.

III. The right hand of God in this place [*Sit thou on my right hand*] ſignifieth the dignity, honour, glory, great power, and felicity of God, raigning in heaven. So for CHRIST as he is man, to ſit at his Fathers right hand, is nothing elſe, but that after hee had undergone, and overcome his troubleſome labours, and finiſhed his worke upon earth, hee doth ſit, that is, reſt with his Father in all felicity and quiet: and hath the next ſeat and place of dignity, honour, and glory to his Father: and that he enjoyeth as great authority and power as any creature can enjoy, *viz.* a finite power, but in ſuch ſort as it farre ſurpaſſeth the dignity, glory, and power of all other Creatures, they being all ſubject to the ſame. If the Reader would ſee this Obiection proſecuted, I referre him to Mr. *Hill* of the knowledge of the true God, *Lib.* 2. *pag.* 119, 120, 121, 122.

Sect. 3. §. 3. *Vntill I make thine enemies thy foot-ſtoole.*]

Queſt. What is the meaning of theſe words, or what is ſignified thereby?

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Anſw. The beſt Interpreter of them, is the Apoſtle *Paul*, who both ſhewes what is meant by ſitting at the right hand of God, and alſo by the ſubduing of his Enemies, 1. *Corinth.* 15. 24,25,26. *He muſt raigne, till he hath put all enemies under his feete; and put downe all rule, authority, and power. And the laſt enemy which ſhall be deſtroyed is death.* In theſe words, theſe foure things are implied, and ſignified; to wit,

Firſt, that the Kingdome of Chriſt ſhall have many enemies, who will labour to oppreſſe both the Church and the word. And

Secondly, that Chriſt raignes in the midſt of his enemies, and is more potent, and powerfull then they all: that is, maugre all their power and pollicy, he will ſo ſave and defend his Church on the Earth, that they ſhall never wholly prevaile againſt it. Yea

Thirdly, that at length, his enemies ſhall be made his Foot-ſtoole; that is, at the day of judgement he will ſave, and glorifie his Church, but caſt all the Enemies thereof into eternall fire, And

Fourthly, that all the Enemies of the Church being aboliſhed, vanquiſhed, and put downe, CHRIST ſhall deliver up the Kingdome to his Father: which is not to be underſtood of a direct, and reall reſigning, or forſaking, or giving over of the Kingdome [*For of his Kingdome there ſhall be no end*] but of a double change of the forme of the Kingdome; For

I. In the triumphant Church he ſhall rule, and raigne, without the meanes of the Miniſtery, of the word, and Sacraments; by which he governes, and regulates the Militant Church. And

II. The triumphant Church ſhall be ſubject to no oppoſition of enemies, nor diſturbance of any, as the Militant Church now is.

CHAP. XXIII.

Verſ. 2, 3,4,5. VERS. 2,3,4,5. *The Scribes and Phariſees ſit in Moſes ſeat: All therefore whatſoever they bid you obſerve, that obſerve and doe, but doe not yee after their workes; for they ſay, and doe not. For they bind heavie burthens, and grievous to be borne, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers. But all their workes they doe, for to be ſeene of men; they make broad their Phylacteries, and enlarge the borders of their garments.*

Sect. 1. §. 1. *The Scribes and Phariſees ſit in Moſes ſeat: All therefore whatſoever they bid you obſerve, that obſerve, and doe.*]

Queſt. Was all that true which the Phariſees taught, that our Saviour bids his Diſciples doe whatſoever they bid them?

Anſw. 1 Firſt, many things (undoubtedly) which the Phariſees held and taught were true: as

I. That there was a God, and that he was one. And

II. That the *Meſſiah* ſhould come, and by his comming bring much benefit to mankind. And

III. That the Law of *Moſes* and the Commonwealth of the Jewes, was of and from God. And

IV. That the ſeed of *Abraham* was the Church of God. And

V. That the ſoules did not dye with the bodies, but remained immortall. And

VI. That there ſhould be a Reſurrection, when all men ſhould receive according to their workes: and divers the like truths.

Anſw. 2 Secondly, in many things (yea in many principall heads of Religion) they erred horribly. For

I. They believed that there was but one true God, and one onely Perſon: and hence they ſaid that CHRIST blaſphemed, when he affirmed himſelfe to be the true Sonne of God, and true God, *Iohn* 8. And

II. They thought, that the *Meſſiah* ſhould onely have a humane nature, and taught that he ſhould reſtore the temporall Kingdome of the Jewes: and from the Schoole of the Phariſees it came, that the Mother of the Sonnes of *Zebedee* ſaid unto Chriſt, *Lord let one of my Sonnes ſit on thy right hand, and the other on thy left, in thy Kingdome.* And hence alſo it was that after Chriſts Reſurrection, his Diſciples asked him, *Maſter wilt thou now reſtore the Kingdome to Iſraell?*

III. They taught that the obſervation of the Law conſiſted onely in outward workes, and not in inward; and that the Law did not injoyne abſolute obedience. And

IV. They attributed many things, though not all to Stoicall fate; and taught that there was free-will in man, it being (for the moſt part) in his power, either to doe, or to leave undone that which was good, but yet in ſome things God and Fate helped. And hence they affirmed that it was in the power of man to fulfill the Law of God; yea hence they were puffed up with pride, and boaſting, and confidence in their owne merits, and righteouſneſſe (as perfect obeyers of the whole Law) and deſpiſed the grace, and righteouſneſſe of GOD. And

V. They ſo ſtrictly abſtained themſelves from all workes on the Sabbath day, and taught others ſo to doe; that the healing of the ſicke upon that day (although it were done with a word) and the plucking of eares of corne (although for hunger) were eſteemed haynous offences by them. If the Reader would ſee more of their errours, I referre him to *Hoſpinian de origine Monach. Page* 4.6.

292

Object. The Papiſts produce this place to prove the authority of the Church in judging of matters of faith; or that the chiefe authority to expound Scripture is committed to the Church, that is the Prelates, *Bellarmine* (*de verbo Dei, Lib.* 3. *Cap.* 5. *Teſtimon.* 3.) argues thus, Our Saviour here ſaith, *The Scribes and Phariſees ſit in Moſes chaire, all things that they bid you obſerve, that obſerve and doe:* Therefore we muſt ſtand to the Judgement, and interpretation of the Prelates of the Church. Chriſt (ſaith he) in this Chapter doth principally taxe and reprove the ſinnes and vices of the Phariſees: and becauſe thoſe who are infirme and weake may thinke or collect from hence, that the Prelates are not to be beleeved or obeyed, becauſe their lives are vicious and corrupt: therefore our Saviour doth firſt teach, that notwithſtanding the evill life of the Phariſees, their doctrine is to be beleeved and obeyed in all things.

Bartholomeus Latomus (*in defenſ. adverſ. Bucer*) argues thus: In theſe words of our Saviours (ſaith he) the authority of the Miniſters of the Church is laid downe, which authority of theirs is abſolute; and therefore the authority of the Miniſters is neceſſary to be obeyed.

Stapleton, the *Rhemiſts*, and others argue thus; Chriſt ſaith, *The Phariſees ſit in Moſes chaire, and all things that they ſhall ſay, do.* Where by the *Chaire of Moſes* is ſignified the infallibity of the Prieſthood under the Law, and was a type of the truth of Religion, in the Apoſtolike Sea of *Rome*. *Vide Staplet. apud Whitak. de author. Script. Lib.* 3. *page* 454 and Br. *Mort. Lib.* 3. *Cap.* 15. §. 5.

Anſw. 1 Firſt, we grant that theſe words muſt be underſtood of the Miniſters of the Goſpell, that ſucceed the Apoſtles, as well as of the Phariſees that ſate in *Moſes* Chaire,

Anſw. 2 Secondly, by *Moſes chaire* is meant neither outward ſucceſſion, nor judiciall authority, but the profeſſion of *Moſes* Law. Or, *To ſit in the chaire of Moſes*, is not to ſucceed in the place of *Moſes*, but to teach according to the Law of *Moſes*; the Phariſees then teaching Doctrines not agreeable to that Law, did therein not ſit in *Moſes* Chaire. And therefore from this place is neither proved an infallibility of judgement in the Prelates of the Church to interpret Scripture, nor a neceſſity of obedience.

Anſw. 3. Thirdly, our Saviour doth not ſimply command the people to obey the Phariſees in all points of their doctrine, or teach them, that their locall ſucceſſion did priviledge them from errour; but onely that they ſhould not for their evill life be offended at that which they might at any time teach well: becauſe though their life were wicked, yet that which they taught out of *Moſes* chaire, that is, to ſay according to *Moſes* Law, muſt be followed. And thus that which *Bellarmine* affirmes, [*That the Doctrine of the Prelates muſt be obeyed, and beleeved*] is to be reſtrained and limited, that is, it muſt not be underſtood abſolutely, and ſimply, but as they ſit in *Moſes* chaire, that is, teach that which *Moſes* taught. For otherwiſe it is, *Caprio ab Homonymia*, becauſe this word *Chaire* may be taken two manner of wayes; namely either

I. For the Doctrine they taught: Or

II. For their office, or perſons. Now it is evident and cleare, that CHRIST here commands, that the Prelates of the Church ſhould be heard, but in thoſe things onely in which they teach nothing contrary to the revealed will of God; and therefore obedience is due unto thoſe who have the over-ſight of our ſoules, and is to be performed with this exception, if they injoyne and teach nothing contrary to God. And therefore we ſhould alwayes ſeriouſly conſider, whether the thing commanded and taught by them be contrary, or according to the Commandement of God; and to know this, is required the judgement of diſcerning. If we ſhould demand of any of the Papiſts above mentioned: Whether they thinke the people of the Jewes were bound to beleeve the Scribes and Phariſees, when they affirmed, and taught. That CHRIST was an Impoſtor, and deceiver; I know none of them would have held the affirmative, but would have bluſhed to ſay it: and therefore, let them remember themſelves, and allow of ſome fitting limitation in the interpretation of theſe words, *Whatſoever they ſhall ſay unto you, obſerve and doe.* If the opponents and objecters will not grant us without proofe, that theſe words are to be reſtrained, and limited, we can eaſily evince it by theſe enſuing reaſons; namely,

Firſt, becauſe both their owne and other Expoſitors have limited the words; As

I. *Stella* (*in hunc locum*) ſaith, They ſit in *Moſes* Chaire, *Cum bona docebant*, &c. when they taught good things, ſuch as *Moſes* preſcribed.

II. *Ianſenius* (*Concord. in Matth.* 23. 2. *Cap.* 120.) ſaith, *Non eſt illis obediendum*, &c. They muſt not be obeyed when they teach any thing contrary to that Chaire.

III. *Emanuel Sa* (*in hunc locum*) ſaith, *Non tenemur hoc loco* &c. This place bindeth us not to obey them, if they teach that which is evill, for that is to teach againſt the Chaire.

IV. *Maldonate* (*in locum*) ſaith, *de doctrina legis, et Moſis loquitur*, He ſpeaketh onely of the Doctrine of the Law and of *Moſes*.

V. *Carthuſian* (*in hunc locum*) ſaith, *Hoc non eſt abſolutè, et univerſaliter intelligendum* &c. When our Saviour ſaith, *Doe whatſoever they bid you*, we muſt not underſtand it univerſally and abſolutely, but of their leſſons and doctrines which are not contrary to the Law of *Moſes*.

VI. *Eraſmus* (*ſ. Matth.* 23. 3.) ſaith, *Cathedrâ Moſis* &c. Chriſt did not underſtand by *Moſes* chaire the doctrine of the Prieſts, but the Law of *Moſes*; neither were they to be obeyed, further then they taught according to that Law.

VII. *Ferus* (*Lib.* 3. *in Matth.* 23.) ſaith, *Præceptum Chriſti, quæcunque dixerint vobis ſervate et facite* &c. That CHRISTS Commandement, *Obſerve and doe whatſoever they bid you*, bound them not to obſerve all the Decrees of the Phariſees, but

but so farre forth as they agreed with the Law, &c.

VIII. Let the Reader if he desires more Expositors, read *Gloss. in Matth.* 23. 2. and *Nicol. Gorr. ibid.* and *Arias Montan. elucid. ibid.* & *Aquinas* 2. 2. *qu.* 104. *Artic.* 5, *et August. Tract.* 46. *in Iohan.* Where he shall heare them with one mouth and mind say, *Sedere super cathedram Mosis &c.* To sit in *Moses* chaire, is to teach according to the Doctrine and rule of *Moses* Law, and to command things agreeable thereunto; that is to say, true doctrine, and the same that *Moses* taught: wherein onely they might be followed, and no further.

Secondly, because if the Pharisees be not to be heard, beleeved, and obeyed, in all things, but in some onely, then of necessity we must have another rule, whereby we may be directed in our hearing; for else how can we tell wherein we must follow our teachers, and wherein we must not. And therefore there must be a Judge in Religion, and the matters of faith above the interpretation of the Prelates of the Church.

Thirdly, the Pharisees taught many errors and blasphemies; and that

I. Both against the Law of *Moses*, *Matth.* 5. 20. and 15. 3. and 23. 13. And also

II. Against the divinity of Christ (*Marke* 14. 64. *Iohn* 7. 48. and 8. 13. and 9. 22, 24. and 19. 7, 15.) And in this regard our Saviour bad his Disciples, *Matth.* 16. 6, 12. to beware of the leaven of the Pharisees, which was their Doctrine. Wherein he had gaine-said himselfe, if by *Moses* chaire he had meant any thing but the prescript of the Law, or by those words had commanded us, in all points to doe according to the Prelates doctrine: for then the Jewes must not have honoured Parents, nor loved their Enemies, nor beleeved in Christ, because the Pharisees taught against these things. I enlarge not this here, because both in the fore-going question something hath beene said, and in the following answer of this objection something shall be said of the errours of the Pharisees.

Fourthly, *Moses* himselfe did preadmonish us not alwayes to heare all, who sate in his chaire, *Deuter.* 18, 19, 30, 21. And therefore the *Prelates* are not to be obeyed in all things which they teach.

Answ. 4 Fourthly, we answer to *Latomus* his Argument: CHRIST saith, *Whatsoever they bid you doe, that observe and doe*; therefore the authority of Ministers is necessarily to be obeyed in all that they teach. We deny the consequent; and that for these reasons, *viz.*

I. Because when the authority of the Ministers is named in the conclusion, either it is to be understood,

First, of all Ministers together in generall; now if he thus understand it, he declines wholly from the true sense of the place: for when CHRIST named the Scribes and Pharisees he understood not every one, as appeares by that which followes, *They love the uppermost roomes at Feasts, verse 6.* And *they say and doe not, verse 3.* And *doe not after their workes, verse 3.* All which cannot be understood but of particular persons; and almost all the Fathers have applied this [*Doe not after their workes*] unto particular Pastors: as if our Savior would say (according to the *Aphorisme*) *Vivimus legibus non exemplis*; People must frame, and direct their lives, according to the Pastors Doctrine out of the word, and not according to their lives and conversations. Or 293

Secondly, by the authority of Ministers, is to be understood every particular Minister whatsoever; now if he thus understand it; then

I. He doth not touch the question, which is concerning the authority of the Church, in judging of matters of Faith; for the Church is not in every particular Minister. And

II. The Papists themselves will not say, That every one that sits in *Cathedra*, or to whom is given Ecclesiasticall authority, is an absolute Judge of all controversies.

II. Because if the authority of the Ministers of the Church be absolute, and that it is necessary to obey them in all they teach; then it is necessary, that such authority should have beene given unto the Scribes and Pharisees, and such an infallibility in them. For if the Papists will goe about from hence to prove the absolute authority of the Church in judging of all matters of faith and doctrine; then they must needs grant such a power, and authority to have beene in the Scribes and Pharisees; and therefore seeing theirs was not absolute and supreme, no more is the Ministers now. That the authority of the Scribes and Pharisees was not absolute, appeares both by the severall expositions of the Interpreters of this text, mentioned in the former answer; and also by this *Medium*. If their authority had beene absolute, and that it was necessary to have obeyed them in all things, then we should never have departed from them; but this is false; for *Matth.* 16. 6. CHRIST saith, *Take heed of the leaven of the Pharisees*, which the *Evangelist* expounds to be meant of their Doctrine. Whence we see plainly, that somethings were to be avoided which they maintained and taught; therefore these words of CHRISTS [*The Chaire of Moses*] doe not signifie absolute authority.

III. Because if the authority of the Scribes and Pharisees had beene such, as that it was necessary to obey them in all things; then they should have beene the rule of truth; but this is false: for the rule is alwayes like it selfe, and never declines *a Rectitudine*, from truth, and rectitude, but the Pharisees were not alwayes like themselves, (that is, as those that sit in *Moses* Chaire) and very often did depart from the sincerity of Doctrine, as appeares thus. If sometimes they taught those which was true, and sometimes (yea more often) that which was false, then they did often depart from the truth, and sincerity of Doctrine: But the former is true, therefore the latter. The Assumption is proved from *Matthew* 15. 3, 4, 5, 6. and 16. 6. From whence it appeares plainly, That the Scribes and Phisrisees not onely offended in this, that they did

294 did not order their lives and conversations according to the prescript rule of the Law, which they propounded to others: but also in the expounding of that Law, they did heape together many Traditions not lawfull, yea and weaken the Law it selfe. Whence it followes, that those who sate in *Moses* chaire were neither the rule of the Law, or truth, neither the rule, and absolute Iudges of Interpretations. I conclude therefore this great Objection thus: Seeing the Scribes and Pharisees sometimes taught amisse, and sometimes were to be avoided; it is therefore necessary that when Christ saith here, *Because they sit in Moses Chaire, therefore obey them*, that by the *Chaire of Moses* is to be understood not any *authority* of theirs, but rather some *Rule*, by which it might appeare, when they taught well, when ill. I hold this an insoluble and plaine solution, If the Pastors sitting in the Chaire, are then to be obeyed when they teach according to the chaire, and if teaching contrary to the chaire they are not to be obeyed, (which I thinke none will deny) then the chaire is the Rule of obedience due unto the Pastors; but this chaire is the Law of *Moses* (as was amply proved before) therefore the Law of *Moses* is the Rule of obedience, which Law is the Scripture, and consequently the Scripture is that Rule of obedience.

Sect. 2 §. 2. *They make broad their Phylacteries.*] Having spoken before of these *Phylacteries* I here passe them by; but if the studious Reader would know further, what these *Phylacteries* were, what was written in them, whence they were so called, and what is meant by the enlarging of their *Phylacteries*: Let him read *Senens. biblioth. sanct. Lib.* 2. *Page* 92. *et Sylloge vocum exotic. Page* 153. *&c. ad* 160. *et Godwyn*, in his Jewish antiquities, *Lib.* 1. *Cap.* 10. *Page* 51, 52, 53, 54.

Vers. 6 VERS. 6. *And they love the chiefe seates in Synagogues:*

Quest. What were the chiefe seats which were so much affected?

Answ. For answer hereunto observe, That the manner of their meetings, when Disputations were had in their Synagogues, or other Schooles, was thus, according to *Philo Iudaus (quod omnis probus. page* 679.) The chiefe *Rabbies* sate in reserved chaires, these are those chiefe Seats in the Synagogues, which the Scribes and Pharisees so much affected Their companions sate upon benches, or lower formes; and their Schollers on the ground, at the feet of their Teachers.

Vers. 9 VERS. 9. *And call no man your Father upon the Earth; for one is your Father which is in heaven.*

Quest. 1 Why doth our Saviour forbid his Disciples and the multitude to call no man *Father*?

Answ. As the *Grecians* were wont to call the Students in Physicke, ἰατρῶν παῖδες (*Erasm. epist. dedic. Hilario præfix.*) *The children of the Physitians*; so the Jewes termed the Schollers of the Prophets. *Filii Prophetarum, The children of the Prophets*, (2. *King.* 6. 1.) by reason whereof the Prophets sometimes were called *Fathers*: as appeares by *Elisha's* cry, *My Father, my Father*, (2. *King.* 2. 12.) whence the *Rabbies* grew very ambitious of the name *Father*, which was the reason of this our Saviours speech, *Call no man Father upon earth.*

Quest. 2 How can this command [*Call no man Father upon earth*] stand with the Law of God, which commands honour to parents) and the precept of Christ (which else-where enjoynes children to honour their parents) and the practise of the Apostle *Paul*, who calleth himselfe the *Corinthians Father.*

Answ. 1 First, this place must not be understood simply, as though it were not lawfull to give the name, and appellation of Father to any: For then indeed

I. St. *Paul* should have been contrary to his Master, who maketh himselfe a spirituall Father to the *Corinthians*, 1. *Corinth.* 4. 15. Yea

II. Christ then should have beene contrary to his Father, who hath himselfe termed Superiours Fathers, in the fifth Commandement; and commanded Inferiours to honour them, a part of which honour is to call them Father. Yea

III. Christ then should have beene contrary to himselfe, who reproveth the Scribes and Pharisees, because they perverted the children, and suffered them not to doe any thing for their Fathers and Mothers, *Marke* 7. 11. And therefore Christ doth not forbid a bare and simple appellation of Father.

Answ. 2 Secondly, Christ reproveth here onely the ambitious affectation of the Pharisees, who delighted much to be called Fathers;

Answ. 3 Thirdly, our Saviours meaning here is, that they should not call any their Father in earth, as we call God our Father, that is, to put our trust in him, and to make him the author and preserver of our life: for the Lord would have us to trust onely in him, and depend (as his children & heirs) only upō him.

Answ. 4 Fourthly, a Christian hath in him a double man; to wit,

I. An old man, in which respect he hath a carnall Father, whom he must honour so long as he enjoyes his life. And

II. A new man, in which respect he hath God to be his Father, who in CHRIST hath regenerated him by his holy Spirit, and hath given him power to be made his Sonne.

Answ. 5 Fifthly, although there be some who in Scripture are called spirituall Fathers, yet they are not such by nature, but onely by denomination, and participation; Thus St. *Paul* cals *Timothy Sonne* (1. *Timoth.* 1. 2, 18.) in regard of the Gospell which he had made knowne unto him.

Answ. 6 Sixthly, St. *Paul* cals himselfe (1. *Corinth.* 4. 15.) the Father of the *Corinthians* in respect of their conversion, but not primarily, but secondarily; because he was onely the instrument which God first used for their vocation, and regeneration by the Gospell, and not the author or efficient cause thereof.

Vers. 13, 14, 15 VERS. 13, 14, 15. *But woe unto you Scribes and Pharisees, Hypocrites for ye shut up the Kingdome*

dome of Heaven against men; for yee neither goe in your selves, neither suffer yee them that are entring to goe in. Woe unto you Scribes, and Pharisees, Hypocrites, for ye devoure Widowes houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you Scribes, and Pharisees, Hypocrites; for ye compasse Sea and Land to make one Proselyte, and when he is made, ye make him twofold more the child of Hell then your selves.

Sect. 1 §. 1. *Woe unto you Scribes, and Pharisees, Hypocrites.*]

These Scribes and Pharises were of high esteeme, and reckoning, both in their owne conceits, and also in the opinion of others, none being thought better then they; and yet we see here that Christ slights them, cals them Hypocrites, and denounceth many Woes against them in this *Chapter*, to teach us:

Observ. That God rejects many as wicked, whom the world & themselves thinke to be happy, and good.

Quest. 1 How doth the truth of this appeare?

Answ. It appears
- First, from these places, *Psalm*, 50.22. *Esa*, 58.3. *Galath.* 6.3. *Revelat.* 3.17. *Matth.* 3.9. and 7.22. *John* 6.39.
- Secondly, because God sees not as man sees: man seeth only the outward appearance, but God seeth the heart, 1. *Samuel* 16.7.
- Thirdly, because we are partiall Judges in our owne causes, every mans way seeming good in his owne eyes, *Proverb.* 16.2. but God judgeth according to truth.

Quest. 2 What is here required of us?

Answ. 1 First, we must take heed, and beware of all deceivable Judgement: Now herein three things are included; namely,

I. We must take heed of all popular judgement, (*Non si quid turbida Roma*) & not beleeve the applauses and acclamations, and good reports of the world: in a word, we must not therefore thinke our selves good, because our Neighbours, and the world proclaime us to be such.

II. We must take heed of our owe proper judgement, and not rest upon a selfe-conceit of goodnesse, as many doe, who thinke themselves to be good enough, and their sinnes to be but small and trivial. Selfe-love makes us to thinke well of our selves, and hinders us from condemning our selves; for no Malefactor would die for his offence (though never so hainous) if he were made his owne Judge.

III. We must be carefull to fit and prepare our selves for the judgement of God, labouring that we may be such, as that he may approve of us, as followes in the next Answer.

Answ. 2 Secondly, we must remember, that we shall come before an all-seeing and all-knowing Judge (*Hebr.* 9.27.) from whose eye nothing is hid, but all things manifest; And therefore we should be carefull to labour to doe those things, which are agreeable unto his word, and shall be approved by him; for woe be unto those who are wicked in Gods sight.

Quest. 3 What doth the Lord see on Earth which displeaseth him?

First, he seeth some great and rich men, which justifie themselves, and will not be reproved: and unto these he saith, *That riches availe not at the day of Judgement, Prov.* 10.2. but *Potentes potenter tormenta patientur*, great men shall have great torments. 295 *Answ.* 1

Secondly, the Lord seeth some who have a forme of Religion, without truth, 2. *Timoth.* 3.5. and these are either *Answ.* 2

I. Private Papists, who joyne with us in outward shew, and come to the house of God with us, but their hearts runne after the Pope. Or

II. *Atheists*, who seeme to beleeve God, but their hearts are atheisticall, *Psalm* 14.1. Now these the Lord perswades not to deceive themselves, for they cannot deceive him, *Galath.* 6.7.

Thirdly, he seeth some who have honesty without zeale; now these he tels, *That except their righteousnesse exceed the righteousnesse of the Scribes and Pharisees they cannot be saved, Mat.* 5.20. Such neither *Answ.* 3

I. Hungring after the word of God, or religious duties. Nor

II. Being sensible of their sinnes, or sorrowfull for them. Nor

III. Seeking the glory of God in all things, and above all things.

Fourthly, the Lord sees some, who serve him for base and by ends, for second and sinister respects, whose life is pure, but their hearts polluted; whose outward man is holy, and their inward hypocriticall. Unto these the Lord saith, *That the hope of the Hypocrite shall perish.* *Answ.* 4

Fifthly, the Lord seeth some who have many idle motions, that is good desires, and intentions, who doe not nourish them, but suffer them to wither and dye. Now unto all these the Lord will say at the last day, *Depart from me I know ye not, Matth.* 7.25. *Answ.* 5

How may we be certaine that the Lord will approve of us, at the day of Judgement? *Quest.* 4

We may be sure he will, if we walke here according to these rules; and observe diligently these Cautions: Now the Rules include the Cautions, and the Cautions the Rules, as affirmatives and negatives doe one another. *Answ.*

First, the Rule is, Doe that which is good, and agreeable to the Law, and word of God: The Caution is, Doe nothing which is evill, or contrary to the Law and word of God. And both Rule and Caution is laid downe, *Psalm* 34.14. *Eschew evill, and doe good.*

Secondly, the Rule is, Doe that which is good in sincerity, and truth; the Caution is, Do not that which is good for some second end and scope. We must serve God in feare, and love, and out of a desire to approve our selves unto him, and to glorifie his name.

Thirdly, the Rule is, Use carefully the meanes which God hath appointed for the making of us good: the Caution is, neglect not those holy means which God hath ordained. We must. I. Hunger after the word of God, and delight in the hearing thereof: and not call it a wearinesse unto us, or a hard saying. II. We must be diligent in the duties and exercises of holinesse, and not remisse or

careleſſe. III. We muſt frequent, and delight our ſelves in the ſociety of the righteous; for of good men we ſhall learne goodneſſe.

Fourthly, the Rule is, be zealous in the ſervice of the Lord, the Caution is, be not key-cold, or luke warme, *Apocal.* 3. 15. We muſt not onely labour to endure deriſion, danger, and loſſe, rather then neglect or omit the Service of God, but we muſt alſo deſpiſe the care of worldly things, yea neceſſary things, rather then forget our duty towards God: For as the body is more worth then meat, ſo is the ſoule more worth then the body; and therefore the ſervice of our God, and the ſalvation of our ſoules, are to be preferred farre before all other things.

Fifthly, the Rule is, be induſtrious and conſtant in the ſervice of God, and workes of holineſſe; the Caution is, ſerve not God by fits and ſtarts. We muſt not ſometimes ſerve God, and ſometimes *Sathan*, or ſometimes withſtand ſinne, and ſometimes yeeld unto it; but we muſt ſtrive and ſtruggle againſt ſinne, and labour after whatſoever is good, for terme of life.

Sixthly, the Rule is, be circumſpect and watchful, *Marke* 13. 33. and 1. *Peter* 5. 8. The Caution is, be not careleſſe and negligent. We muſt

I. Like *Promethens* be wiſe before hand, and warily avoid all the occaſions of evill. And

II. We muſt like *Epimethens*, at leaſt be wiſe after hand, examining our former life, and our former errors; that we may avoid them for the time to come, and ſeriouſly repent us of what is paſt. Here

Firſt, A *Longinquo*, we muſt examine the errours of our life; and ſee whether

I. They remaine or not, at leaſt in our affections and will. Or

II. Whether we be changed from evill to evill, or from evill to worſe, as from lying to blaſphemy and perjury; from prodigality to uſury and oppreſſion, and the like; now this is to be perverted and not converted.

Secondy, A *propinquo*, we muſt examine our lives and actions, for the laſt day, or weeke, or moneth, or yeare; and ſee what we have done which we ſhould not have committed, and what we have not done, which we ſhould not have omitted,

Seventhly, the Rule is, we muſt walke wiſely, as well as warily: the Caution is, we muſt not walke fooliſhly, and imprudently, *Epheſ.* 5. 15. We muſt obſerve and marke

I. What ſinnes doe moſt annoy us, and aſſaile us; and oppoſe theſe manfully even unto blood, *Hebr.* 12. 1, 4. And

II. What the occaſions of ſinne are which moſt uſually prevaile againſt us, and deceive us. And

III. By what wayes and meanes we may the eaſilieſt, and beſt reſiſt both ſinne and the occaſions thereof. Now here is need both of invention, and wiſedome, and labour, how we may moſt eaſily, and ſafely, and happily, both hinder the courſe of ſinne and further the courſe of piety and holineſſe. I conclude with the Apoſtle: *He that walkes according to theſe Rules, peace ſhall bee upon him, and God will approve of him. Galath.* 6. 16.

§. 2. *Yee ſhut up the Kingdome of Heaven a-gainſt men, &c.*] Sect. 2.

We in oppoſition to the Church of *Rome* affirme, that the Militant and Viſible Church may erre, and we confirme it from this place, and by other midſtes thus.

Firſt, the Militant and Viſible Church conſiſts of meere men, who are ſubject to errour, and ignorance, and whoſe knowledge in divine things is alwayes imperfect in this life. Hence the *Pſalmiſt* ſaith, *All men are Lyars*, that is, ſubject to this vanity, that they may fall, and erre, and deceive, and be deceived, according to that trite ſaying, *Humanum eſt errare*, *Man may erre*, and is ſubject and prone unto errour. *Argum.*

Secondly, the Militant Church often in this life ſinnes, yea may ſinne alwayes; for no member of the Church *Militant* is abſolutely freed and exempted from ſinne: Now if it may ſinne, then in like manner, yea much more, it may erre. For ſinne (which is the vice of the will) is worſe then ſimply to erre, or be deceived in the mind and underſtanding.

Thirdly, betwixt the Church Militant, and Triumphant this is the difference, that the Triumphant Church in Heaven is freed both from ſinne and errour; and therefore the Church Militant labours and travels with both.

Fourthly, we are commanded to examine the words and workes, doctrines and deeds of all, by the Rule of the word of God. Hence our Saviour in this *Chapter* bids his Apoſtles, and the multitude to heare the Scribes and Phariſees, but yet withall they muſt examine whether they taught according to the Law of *Moſes*; and in theſe *verſes*, and thoſe which follow he ſhewes direct and palpable errours in them, although they were indeed the Governours, and in eſteeme the principall members of the Judaicall Church. Read *Matth.* 5. and 16. 6. and 1. *Theſſal.* 5. 20. and 1. *Iohn*, 4. 1. and *Philip.* 3. 3. From theſe places we may directly conclude, That the Rulers and Governours of the Church may erre, and the people may erre, and conſequently the Church may erre, becauſe that conſiſts onely of Paſtors and people.

Fifthly, *Auguſtine* (*Contra Epiſt. Pelag. lib.* 4. *Cap.* 7.) ſaith, *Quomodo Eccleſia in iſto tempore perfecta ſine ruga et macula, cujus membra non mendaciter confitentur ſe habere peccata.* How can the Church in this world be perfect and without ſpot or wrinkle, ſeeing the members thereof doe moſt truly confeſſe that they are ſtained and contaminated with ſinne?

VERS. 16, 17, 18, 19. *Woe unto you ye blind guides, which ſay, Whoſoever ſhall ſweare by the Temple, it is nothing: But whoſoever ſhall ſweare by the gold of the Temple he is a debter. Ye fooles and blind: Whether is greater, the Gold, or the Temple that ſanctifieth the Gold. And whoſoever ſhall ſweare by the Altar it is nothing, but whoſoever ſweareth by the gift that is upon it, he is guilty. Yee fooles and blind, whether is greater, the gift or the Altar that ſanctifieth the gift.* *Verſ.* 16, 17, 18, 19.

§. 1. *Who*

Sect. 5. §. 1. *Whoſoever ſhall ſweare by the Temple it is nothing.*]

The Jewes had certaine formes of fooliſhneſſe, and alſo pretences for their Swearing; teaching that if men ſware by the Temple, or Altar, it was no ſinne. And thus amongſt us many have theſe, or the like pretences for their wicked oathes; *viz.*

Firſt, ſome ſay they ſweare the truth, and nothing elſe: but every truth muſt not be ſworne, the Lord forbidding all ſwearing in ordinary communication.

Secondly, other ignorant people ſay, they ſweare by nothing but good things; but this doth not extenuate, but aggravate the offence, in the abuſe thereof.

Thirdly, others ſay, they cannot be beleeved upon their bare words, and therefore they are enforced to ſweare: but Gods Commandements muſt not be broken, to winne credit in the world, or to our owne ſpeeches.

Fourthly, others, as ſouldiers and young gallants, uſe to ſweare to teſtifie their courage and gentry: but let them marke the third Commandement, where the Lord (who performes all he ſpeakes) hath ſaid, *That hee will not hold him guiltleſſe, who taketh his name in vaine.*

Sect. 2 §. 2. *Yee fooles and blind.*]

We may note here how CHRIST openly oppoſeth himſelfe againſt all errour and falſe-hood; although it be in the Rulers and Governours of the Church, or in the whole Church, to teach us.

Obſer. That we muſt ſtand for the maintenance of the truth, although in ſo doing, we bring our ſelves into danger, and for ſo doing, muſt undergoe great oppoſition. That is,

Firſt, we muſt not betray the truth, but ſtand for it, although like *Elias* we be alone and forſaken of all, 1 *Kings*, 19. 10, 14.

Secondly, we muſt not forbeare to publiſh, and profeſſe the truth, although the Governours of the Church ſhould command us, *Acts*, 4. 19. and 5. 29.

Thirdly, we muſt not flinch from the truth, nor feare to profeſſe and maintaine it, although the King himſelfe with fire and fagot ſhould enjoyne it. *Daniel.* 3. 18, And the reaſon of all this is double, to wit.

I. Becauſe they who feare men, feare not God. *John.* 12. 43. *Galath.* 1. 10. And

II. Becauſe thoſe who deny Chriſt, ſhall be denied by him.

Queſt. 1 Who are here to be damned?

Anſw. 1 Firſt, in generall, all they are worthy of blame, who are fearefull and cowardly, in Gods, and the Goſpels, and Religions cauſe: for in theſe wee ſhould be bold, and let our fortitude be knowne unto all.

Anſw. 2. Secondly, in particular, two ſorts of men here merit reproofe: namely

I. Thoſe who dare not reprove the ſinnes of thoſe great men who are under their charge:

II. Thoſe alſo deſerve reproofe, who dare not profeſſe CHRIST and the truth, in the times, and places of danger, and perſecution: becauſe wee ſhould preferre God and the truth, before our owne lives.

Queſt. 2 How muſt our profeſſion, and boldneſſe in maintaning the truth, be regulated?

Anſw. 1 Firſt, let that be certaine and true, which wee profeſſe; for too much confidence and boldneſſe in doubtfull things is not good.

Anſw. 2 Secondly, let that be fit, and neceſſary to be ſpoken, which we ſpeake; for it is lawfull to conceale that truth, wch is not expedient to be uttred.

Anſw. 3 Thirdly, let us have a warrant, and calling for that which we ſpeake, and reprove; for that which is lawfull in one is not lawfull in another. That is, either

I. Becauſe our ordinary callings warrant us: thus Miniſters who are ſet over, and appointed to ſpeake may reprove thoſe things which others have no warrant to taxe; and Counſellors may ſpeake thoſe things which becomes not an ordinary man to utter. Or

II. Becauſe we are friends unto, and intimate with thoſe who deſerve for ſome thing or other to be reproved: for the greater our acquaintance is, the better is our warrant to ſpeake. Or

III. Becauſe we groane under the ſame burden; if wee ſee others oppreſſed, and wronged, and we our ſelves be in the ſame caſe, we may then (I conceive) very lawfully complaine of our injuries and wrongs. Or

IV. Becauſe we are Chriſtians, and Gods glory is endangerd: and therefore our generall calling warrants us to ſpeake and reprove. Or

V. Becauſe we have opportunity, and fit time to ſpeake; and therefore are warranted by a ſpeciall calling and providence of God, who hath offered unto us ſo fit an occaſion.

Anſw. 4 Fourthly, let us exhort, dehort, and reprove, prudently, and wiſely; that is,

I. Let us take the fitteſt opportunity, and wait for the apteſt occaſion, when there is hope that we may ſpeake, and perſwade, and reprove, and yet not provoke unto anger. For every time is not fit for reproofe.

II. Let us reprove gently, and in the ſpirit of meekeneſſe; not in bitterneſſe, or with ſatyricall taunts or checks.

Anſw. 5. Fifthly, Let us when we either reprove or admoniſh, doe it in zeale to Gods glory, and in love to our brother; and not out of a humour, or pride, or hatred, as many doe.

Queſt. 3 Doth not our Saviour contradict himſelfe, in doing that, which he forbids others to doe? *Matth.* 5. 22. he ſaid, *Whoſoever ſhall ſay unto his brother Racha ſhall be in danger of the Counſell, but whoſoever ſhall ſay: Thou foole ſhall be in danger of hell fire*: and yet himſelfe here cals the Scribes and Phariſes, *Fooles* and *blind guides*.

Anſw. As the true Chriſtian, and child of God, doth conſiſt of a double nature, *viz.*, carnall and ſpirituall, ſo there is in him a double anger namely, carnall and ſpirituall; now

The carnall anger is the fruit of the fleſh, and of man, as he is corrupted; and therefore is ſinne and death, *Rom.* 8. 6. and as evill is forbidden by CHRIST. But

The

298 The ſpirituall anger is the fruit of the Spirit, unto which the faithfull is led and moved, that thereby ſinne may bee amended, and vice reformed; and by this Spirit, was CHRIST led unto this ſpiritual anger againſt the Phariſees; which is rather to be called Chriſtian reproofe then anger.

When wicked men are angry, they are tranſported with madneſſe, fury, and rage; not that they may thereby amend thoſe with whom they are angry, but that they may oppreſſe, diſgrace, or deſtroy them. And this was the anger of the Jewes againſt the Prophets, and the promiſed *Meſſiah*. Now that anger which proceeds from pride, hatred, contempt, and a ſtudy of revenge is abſolutely forbidden as ſinnefull: but this prohibition doth not take away neither publike nor private reproofes which are joyned and accompanied with Love: And thus CHRIST out of his Love unto the Phariſees, and his duty to God, as he was a Prophet, and his deſire that they might be amended calleth them *fooles* and *blind guides*.

Sect. 3. §. 3. *Whoſoever ſweareth by the gift that is upon the Altar, is guilty.*]

Queſt. What doth our Saviour meane here by the gift that is upon the Altar?

Anſw. For the underſtanding hereof obſerve, That in corrupter times they were wont to ſweare by the creatures (*Allium, porrum, & capas inter Deos jurejurando habuerunt Ægyptii. Plin. Lib.* 19. *Cap.* 6. *Item Juvenalis Sat.* 15) but the Iewes chiefely by *Ieruſalem*, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar. Now this gift in *Hebrew* was called *Corban*, and it was one of thoſe oathes, which in our Saviour Chriſts time the Scribes and Phariſees accounted Principally obligatory. If any ſwore by the Altar it was nothing: but if any ſwore by the oblation of the Altar, he was bound to performe it. Hence although Gods Law enjoyned honour, and reliefe towards Parents, yet if they had bound themſelves by this oath *Corban*, that they would not helpe or releeve them, then they taught they were diſcharged. *Ioſeph contr. Apion. lib.* 1. *Page* 147.

Sect. 4. §. 4 *Whether is greater, the gift, or the Altar that ſanctifieth the gift.*]

Because *Smaltius* indeed produceth many Arguments to prove that the death of Chriſt was no Sacrifice; therefore ſome of the Schoole-men, and Ieſuits, for the exerciſe of their wit, and diſputation ſake, frame many Arguments for the ſame purpoſe, one of which is this.

Object. 1 Every ſacrifice properly ſo called, hath an Altar properly ſo called: but the death of Chriſt had no ſuch Altar; therefore his death was no proper Sacrifice.

Anſw. 1. Firſt, *Perkins* (in his reformed Catholike) anſwers, That the divinity of Chriſt was this Altar upon which the humanity was ſacrificed: but I dare not ſubſcribe to this, there being no ſimilitude or reſemblance betweene an Altar, and the divinity of Chriſt. For

I. Wherein can wood or ſtone be like unto the divinity of CHRIST? and how may wee lawfully compare it unto theſe, ſeeing in the Law we are forbidden to liken God unto wood or ſtone?

II. Every Altar ſeemes to be inferiour to its ſacrifice, but the divinity of Chriſt is ſuperiour to his humanity: therefore his divinity was not the Altar whereon his humanity was offred.

Object. 2. Againſt this, this place may be objected; our Saviour here ſaith, *Whether is greater, the gift, or the Altar that ſanctifieth the gift?* wherein Chriſt ſeemes to imply, That the altar is greater then the ſacrifice. To this we anſwer;

Anſw. That as the Altar ſanctifies the gift, it is greater then the gift; but ſimply conſidered, it is not: that is, if we compare thing with thing, then wee find that the thing ſacrificed is a living creature, and the Altar on which it is ſacrificed is but wood and ſtone; and therefore in themſelves conſidered and as ſuch compared, the gift is greater then the Altar.

III. The divinity of Chriſt may indeed be ſaid to be an Altar, but not ſave onely a *Metaphoricall* one: now we enquire after a true Altar, for the Papiſts ſay, that a true ſacrifice ſhould have a true Altar; and we ſay, that the death of CHRIST is a true ſacrifice (and not as ſome of the *Tranſilvanians* ſay, that it may in ſome ſort be called *Metaphorically* a Sacrifice) and therefore it requires a true Altar.

Anſw. 2. Secondly, the vulgar anſwer is, that the *Croſſe* of CHRIST was that true Altar; but that was an Altar onely Analogically, not properly; for the *croſſe* properly is not an *Altar*, although it is frequent with the Fathers to call the death of Chriſt, *Sacrificium crucis*, the ſacrifice of the croſſe; and St. *Peter* ſaith (*1 Peter* 2. 24.) *That* CHRIST *bare our ſinnes in his owne body on the tree*; and St. *Paul* ſaith, (*Coloſ.* 2. 15.) *Having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it*, that is, in the croſſe. And the ſame Apoſtle ſaith, *That he will glory in nothing ſave in the Croſſe of* CHRIST: and *Bellarmine*, when he had accurately handled all the things which belong unto a Sacrifice, he can find nothing to make an Altar of, but the *Croſſe*: But the *Croſſe* is not an *Altar properly ſo called*, for the croſſe, and the Altar differ in their very ends, and ſcope, for the croſſe is ordained for puniſhment, and the Altar for ſacrifice.

Anſw. 3. Thirdly, we anſwer, thoſe things which are required unto a Sacrifice are of two kinds, to wit,

I. Some things belong unto the very eſſence and nature of a Sacrifice. And

II. Some things belong unto the ſolemnity, decencie, and comelineſſe of a Sacrifice. Now an Altar doth not belong unto the firſt ſort, but unto the ſecond; and therefore there may be a ſacrifice without an Altar.

Anſw. 4. Fourthly, we anſwer, that uſuall and ordinary ſacrifices have Altars properly ſo called; but it doth not hence follow, that therefore the ſacrifice of CHRIST muſt have ſuch an Altar, becauſe it was a tranſcendent, and not an ordinary ſacrifice, Chriſt himſelfe being both the knife, oblation, altar and Prieſt.

VERS.

Vers. 20. 21. VERS. 20. 21. *Who so therefore shall sweare by the Altar, sweareth by it, and all things thereon. And who so sweareth by the Temple, sweareth by it, and him that dwelleth therein.*

Quest. Whether is it lawfull to sweare by the Saints, or by other creatures?

Answ. They take the name of God in vaine, which doe sweare by any other, then by the name of God, and therefore the *Rhemists* (*in hunc locum*) *erre*, who maintaine swearing by the name of Saints. The truth of this answer appeares evidently by these particulars; *viz.*

First, God commandeth that we should sweare onely by his Name, *Deut.* 6. 13. and 10. 20. *Exod.* 23. 13.

Secondly, God reproveth those which sweare by any other then by him: as *Zephan.* 1. 5.

Thirdly, Invocation belongeth onely unto God, but the taking of an oath is a kind of invocation; therefore it is a service due onely unto God.

Fourthly, in taking of an Oath, we call God to be a witnesse unto our Soule; but God only knoweth the secrets of the heart, and neither Angell nor Saint, nor any other Creature; and therefore we are to sweare by none but God onely.

Fifthly, hee that sweareth, giveth unto him by whom he sweareth, power to punish, if he sweare falsly; but God onely is able to punish the Soule, *Matth.* 10. 28. And therefore we must sweare onely by him.

Object Against this the *Rhemists* object thus, It is lawfull to sweare by the name of Saints, because all is referred to the honour of God; as, he that sweareth by the Temple, sweareth by him that dwelleth therein.

Answ. 1 First, in this place CHRIST reproveth the Pharisees for their Swearing, and condemneth it by this argument: that howsoever they thought it a small matter to sweare by the Temple, yet in effect they did sweare by God himselfe: And thus he doth not here justifie swearing by Creatures, but confuteth that nice and unwise distinction of the Pharisees, who taught, That it was nothing to sweare by the Temple, but by the gold of the Temple, *verse.* 16. CHRIST here shewes, that they could not avoid swearing by God when they did sweare by the Temple, because it was the place of his habitation: and so they did in such an oath take the name of God in vaine. And thus we see the boldnesse of our *Rhemists*, who dare justifie swearing by creatures by the same reason that CHRIST condemneth it.

Answ. 2 Secondly, our Saviour here saith nothing but this, that in every oath there is an invocation of the divine power, and therefore whosoever sweareth by a creature, committeth idolatry in making it his God.

Answ. 3 Thirdly, if our Saviour should here allow of swearing by Creatures, as by heaven, saying, *He that sweareth by heaven sweareth by the throne of God*, he should be contrary to himselfe: [for elsewhere he saith, *Sweare not at all, neither by heaven, for it is the throne of God, Matth.* 5. 34.]

VERS. 23. *Woe unto you Scribes, and Pharisees, hypocrites; for yee pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the Law, Iudgement, Mercy, and Faith; these ought ye to have done, and not to leave the other undone.* *Vers.* 23

Quest. What things in generall were titheable amongst the Iewes?

Answ. 1 First, their yeerely encrease, was either cattell, fruits of the trees, or fruits of the Land; now of all these they payed tithes even to mint, anise, cummin: as is cleare from this *verse*.

Secondly, after many corruptions in the Church of the Iewes, many things became questionable, whether they were titheable or no? whence the high Court of their *Sanhedrim* decreed, That in the things doubtfull which they termed (*Demai*) though they paid neither first, nor poore mens tithe, yet they should pay a second tithe, and a small heave offering; namely, one part of an hundred. *Moses Rotsens. fol.* 199. *Colum.* 3. Now mint, anise, and cummin, seeme to have bene of these doubtfull things, in which, though the decree of their *Sanhedrim* required but one in the hundred, yet the Pharisees would pay a just tenth; as appeares by this *verse*; whence it was, that they boasted, *That they gave tithes of all that they possessed. Luke*, 18. 12. In which they out-stripped the other Iewes, who in these payments, tooke the liberty granted them by the *Sanhedrim*.

VERS. 24. *Yee blind guides, which straine at at a gnat, and swallow a Camell.* *Vers.* 24

Object *Bellarmine* (*Lib.* 2. *Cap.* 1. *de Peccato*) produceth this place for the proofe of Veniall sinnes; reasoning thus: Some sinnes are compared to things which are most light in their owne nature, and some to things most heavy: Some compared here to *Gnats*, and some to *Camels*; and *Luke.* 6. some to *motes*, some to *beames*; and therefore some are veniall, some mortall.

Answ. 1 First, these are proverbiall speeches, and therefore are not to bee extended beyond the scope of CHRIST.

Answ. 2 Secondly, that which is a *gnat* or a *mote* comparatively, may be a great mountaine positively, hence the earth is great, and large absolutely, but in comparision of the heavens it is but like a point. And therefore this followes not, some sinnes are small in comparison of others, therefore they are so small and veniall in their owne nature, that they doe not deserve eternall condemnation. *Bellarmine* himselfe (I know) would confesse if he were alive, that simple fornication were but a small sinne, in comparison of poysoning, and murdering, the Pope, and Cardinals, and Clergie of *Rome*, and burning to ashes the whole Citie: but from hence to conclude, that therefore fornication is a veniall sinne, were

I. To fall into a heathenish errour (*Non est flagitium, juvenem fornicari*) who thought that for a young man to commit fornication with a single woman, was a pardonable offence.

II. This

300

II. This were to contradict, and oppose the Apostle *Paul* even in the very termes; who distinguisheth, and distinctly nameth Adultery and Fornication, and positively affirmeth, that not onely the Adulterer, but also the fornicator, shall never enter into the Kingdome of heaven, 1 *Cor.* 6. 9, 13.

Answ. 4. Fourthly, in good workes there is such a difference of degrees, betweene the greatest and the least, as there is in sinnes: now the Papists say that ꝑ least good workes merit eternall life as well as the greatest; and therefore not a *mote*, but a *beame* is in their eye, who cannot see the least sinnes truely to merit eternall death.

Vers. 25 29. VERS 25. 26. *Woe unto you Scribes, and Pharisees, hypocrites; for ye make cleane the outside of the cup and platter, but within they are full of extortion and excesse. Thou blind Pharisee cleanse first that which is within the cup and platter, that the outside of them may be cleane also.*

Object. It may here be objected, CHRIST is the promised seed (*Gen.* 22. 18.) in whom all the nations of the earth are blessed (*Galath.* 3. 16.) who was not sent to condemne the world, but to save it: (*Iohn.* 3. 17. and 12. 47. *Acts.* 3. 26.) and will he twit, and reproach, and disgrace with reproachfull termes and names any. Yea although they were sinners, yet he is mercifull, and meeke, of whom it was foretold, *That he should be like a Lambe dumbe before the shearer, not opening his mouth against his persecuters:* and we are commanded by him to learne of him to be lowly, and meeke, *Matth.* 11. 28. And therefore how doth he now upbraid so tartly the Scribes and Pharisees?

Answ. CHRIST doth not calumniate or reproach them out of hatred, as they doe him (*Iohn.* 7. 20. and 8. 52.) but out of love. Indeed we read that he called *Herod Foxe*, and the Pharisees, *fooles*, and *blind guides. verse.* 16. and *blind Pharisees. verse* 25. and *painted sepulchers. verse.* 27. and *hypocrites*, or dissemblers, and counterfeits, in many *verses* of this *Chapter*. but these were onely reprehensions and comminations because they slighted and abused the Gospell. Hence then we may learne.

Obser. That the true Ministers of God are sharpe and tart in reproving the contempt of the Gospell: when they see the word (which is the mighty power of God unto salvation) despised, and scorned, then they stretch forth their voyces like a Trumpet, *Esa.* 58. and become *Boanerges* Sonnes of Thunder. *Moses* was the meekest man in the world, and yet he brake the two Tables for anger, when he saw the Idolatry, and wickednesse of the people, *Exod.* 32. and afterwards was very angry with *Korah* and his company, *Numb.* 16. 15. CHRIST was meeknesse it selfe, and yet hee was angry when the Gospell was despised, and the *Messiah*, the true Corner stone rejected, *Marke* 3. 5. and denounceth many woes against such Contemners, *verse* 13, 14, 15, 16, 25, 27, 29. of this Chapter. *Paul*, when the Gospell and word of God was slighted and spurned at, separates the Apostles, and departs, and shakes off the dust of his feet, *Acts*, 19. 9.

Quest. 1. Why must the true Ministers of the word be so sharpe and severe in reproving the contempt and contemners of the Gospell?

Answ. 1. First, because the Gospell is a great grace (Read *Rom.* 15. 29. and 1. 11. and 1 *Thes.* 1. 5.) and therefore it is a great ingratitude to slight or reject it, *Ierem.* 51. 9. *Luke*, 19. 42. *Math.* 23. 37.

Answ. 2. Secondly, because the contempt of the Gospell, is the contempt of God: hence CHRIST saith, they have not despised you but me.

Answ. 3. Thirdly, because the contempt of the Gospell is scandalous to those who are without, and makes it evill spoken of. And therefore there is great reason that the Ministers of the word should be sharpe in their reproofes of the contempt of the Gospell, and that, both

I. In regard of the contemners, whose punishment shall be intolerable if they repent not. And also

II. In regard of God, who is despised, when his word is disrespected. And likewise

III. In regard of the Gospell, which becomes odious unto those who enjoy it not, when it is slighted and contemned of those who possesse it.

Quest. 2. What is here required of those people or persons who enjoy the word?

Answ. 1. First, it is required, that they endure patiently the word of reproofe; and not wonder when the contempt of Religion is severely, and tartly reprehended: as wicked children are to be whipped, and franticke men must be scourged, and those who are lethargicall, must be pinched, and with a loud voyce called upon: so those who doe enjoy the word, or have long enjoyed it, and doe not regard it, are sharpely to be rebuked. And

Answ. 2. Secondly, it is required of them, to take heed that they doe not provoke CHRIST by the contempt of his word or Gospell. If men be offended with us, men may mediate for us; yea although our sinnes should depresse us, and *Sathan* provoke us, and the Law condemne us, and the Lord be angry with us, yet CHRIST could reconcile us, and would if we prize as we ought the word of reconciliation, *Rom.* 8. 25. *&c.* and 2 *Cor.* 5. 19, 20. But if CHRIST be angry with us, who shall mediate or intercede for us. If he shut the gates against us (*Matth.* 25. 22.) and will not owne us: (*Matth.* 7.) what will become of us? how miserable will our estate and condition be? And therefore if we desire that CHRIST may be our friend, and we Gods favorites, we must not contemne and reject, but respect, value, and obey the Preaching of the Gospell.

Our Saviour having reproved the hypocrisie of the Scribes and Pharisees, who made cleane onely the out side of the cup and platter *verse* 25; doth now exhort them to cleanse also, yea first, the inside of them. The word here used is worth observing, namely, καθάρισον which signifies to purge in the Physitians sense, as followes by and by.

The care of the Pharisees being onely to keepe the outward man free from the corruptions of the world, and not the inward pure in the sight of God;

are reproved here for it by our Saviour, and advised by him unto the contrary: for this 26 *verse* containes the counsell of CHRIST, concerning the purging of the inward man of the heart: where although the proposition seeme to be single, yet it is indeed double; for our Saviour grants the *Thesis*, that he may remove the *Hypothesis*.

The *Thesis* is purge; The *Hypothesis* is, not the outward man onely but the inward also, and principally; but I conjoyne them together.

Quest. 2 What is meant by this word *Purge? Purge first the inside of the Cup.*

Answ. 1 First, sometimes it is taken for sweeping, sometimes for brushing, sometimes for wiping, sometimes for washing, and the like.

Answ. 2 Secondly, but it seemes to have a greater *Emphasis*, and to signifie something more then all these: And therefore because Physitians who are next unto Divines [I say next, because *Theologues* are conversant about the soule, Physitians about the body, and Lawyers about the estate; and in that regard the Divine is first, the Physitian second, and the Lawyer third; for as the body is more worth then the estate, so the soule is more worth then the body] use this word in their Art much καθαίρειν to Purge, and καθαρτικὸν Purgation, or purging Potion: and because CHRIST professed himselfe to be a Physitian; and also because the Prophets under the names of diseases and sicknesses did fore-tell of the curing of our sinnes; we will take the word here in the Physitians sense, καθαίρειν, *Purge*, that is, *take a purgation, and purgative potion.*

Quest. 4 How many things are observable in *Purging?*

Answ. Two, namely,

First, the medicine purging: wherein two things are considerable; to wit,

I. What this purgation is?

II. How it comes to be purgative? or whence it is, that so small a potion taken into the stomach, or ventricle, worketh so much, and produceth such effects? namely

First, by its heate.

Secondly, by its attraction.

Thirdly, by its displicencie.

Fourthly, by its contrariety of nature.

Secondly, in purging we must observe also the manner of the receiving of the purgation.

Now here three things are worth our consideration; *viz.*

I. What is to be purged out: *viz.*

First, *Plethora*, the superfluity of good blood.

Secondly, *Pinguedo*, fatnesse, and windy humours. And

Thirdly, *Cacochymia*, evill, and obnoxious humours.

II. When we must Purge: namely,

First, in respect of the yeare, we must purge in the spring.

Secondly, in respect of the disease, we must purge before the malady be come to its height.

Thirdly, in respect of our age, we must purge in our youth.

III. How long must we purge: to wit,

First, untill we have purged the evill humour out of the body. And

Secondly, untill we have purged it wholy out of the body. Now of all these particularly, and in their order. 301

First, we must consider *Medicamentum purgans*, the purgation, or purging potion: wherein we have two things to enquire after, namely

First, *Quid?* What this purgation is, *Quest.* 3

I. Some say, that it is the crosse, and affliction; others that it is spirituall conflicts, and tentation, others that it is the compunction, and contrition of the heart; and some that it is the holy Spirit. *Answ.* 1

II. The holy Ghost may indeed be said to be this purgation (whereby sinne is cast out of the soule) by a generall *Metonymie* of the cause for the effect, otherwise not. *Answ.* 2.

III. CHRIST indeed is the Phisitian of the soule (*Matth.* 9. 11.) and the blessed Spirit is the Apothecary, or the hand that reacheth forth Christ unto us, or (more truely) both: and the purgation it selfe, is neither affliction it selfe, nor tentation it selfe, nor any externall or outward things; but the internall motions of the holy Spirit in our hearts. For as the substance of the purgation purgeth not, but the vapours, fumes, and spirits which arise from thence; so it is neither temptation it selfe, nor affliction it selfe that purgeth from sinne (for then all that are tempted or afflicted should be pure from all pollution, which experience proves false) but it is the holy Ghost that workes in, and by these. And therefore if we desire to be washed, and purged from sinne and uncleannesse, we must pray unto CHRIST the Physitian of our soules, that he would be pleased to cleanse us by his holy Spirit. *Answ.* 3

Secondly, let us now consider, *Quomodo catharticum?* how the purging potion becomes purgative? or whence it is, that so small a draught, should send forth so much into the draught? *Quest.* 6

I. *Calore*, the purgation purgeth by his heat and warmth: for both Galen, and divers other Physitians say, *Omne medicamentum purgans est calidum*: That all purgatives are hot; and if a potion were compounded of all colde things it would never purge. *Answ.* 1

Hence then we may learne: That sinne cannot be purged out of the soule, without the warmth and fire of zeale, Read. *Luke.* 3. 16. and 12. 49. and *Marke.* 9. 49. and *Rom.* 12. 16. and 2 *Cor.* 11. 29. And therefore let us labour that we may be zealous in our Love unto God, and whatsoever is good, and in our hatred unto sinne. Here observe; *Sathan* knowing the power and might of true zeale, and how it is able to cast downe all his strong holds, and cast him out of our soules; doth therefore endeavour to defame and scandalize true zeale, and that either *Observ.*

First, *Tedio* by wearisomenesse, and irksomenesse; it is wonderfull to see in a Christian commonwealth, how little the zeale of Religion is prized, and how much it is slighted, and scorned: which certainly is the worke of the devill himselfe, who is an enemy to man, and whatsoever is truely and spiritually good for man. And therefore we must follow hard after holinesse, without which we cannot be saved: *Hebr.* 12. 14. remembring that zeale is the fiery Chariot of *Elias* whereby

302 whereby we are carried or transported, up unto heaven 2 *King.* 2. 11. And those who are lukewarme shall be spewed out of Gods mouth, *Revel.* 3. 16. God commanded that the fire which was upon the Altar should never goe out, *Levit.* 6. 12. thereby to teach us, that the fire of zeale should alwayes burne in the Altar of our hearts, and never be extinguished: without fire the sacrifice could not be consumed; and without the fire of zeale, the sacrifice of sinne cannot be destroyed.

Secondly, the devill doth endeavour to defame, or hinder true zeale, *Odio*, by hatred; and that two manner of wayes; namely

I. *Defamando*, by defaming those who are zealous, by a pretence or intimation of hypocrisie: Here

First, those who are thus judged and censured, must (with St. *Paul*) learne not to set by mans judgement, but labour to approve themselves unto God, by whom they must be judged at the last. And

Secondly, of those who judge and condemne the generation of the just, we demand, why they judge those things which they know not? For

I. Charity forbids this, because that covers a multitude of sinnes, which are seene, and not discovers those which are hid, *Prov.* 10. 12. and 1 *Peter.* 4. 8. And

II. What doe they see who thus censure, and judge? Onely good workes, and holy actions, and an unblameable outward life, and conversation; and therefore they should judge the intention by the worke. Indeed the Lord judgeth the action by the intention, but this is his prerogative, because he is the searcher of the heart, and the trier of the reines: but man knowes not the intention of the heart (for who knowes what is in man, but the heart within?) and therefore he must judge the tree by his fruit, *Matth.* 7. 20. and not censure and condemne to the fire the tree as bad, when the fruit is good, *Rom.* 14. 4. and 1 *Corinth.* 4. 5.

II. *Sathan* labours to make zeale odious, *Adulterando*, by adulteration of it; he is Gods ape, and can transforme himselfe into an Angell of light, and make many hypocrites, yea heretickes to seeme outwardly zealous, that so zeale may be had in disgrace: The old Pharisees (as may be seene in this Chapter) seemed very zealous, and the new Pharisees (the Papists) seeme so also in many things, and divers at this present seeme outwardly zealous, onely out of hypocrisie. But shall wee condemne zeale therefore in the Abstract? What if some of the Citizens of LONDON or YORKE were covetous, or usurers, or oppressors, or the like; were it therefore a wicked thing to be a Citizen? Suppose that some Lawyers were haters of peace, and stirrers up of strife, and no better then pick-purses; shall we therefore conclude that the Law is evill? If the hands of Judges and Magistrates should be full of bribes, and their hearts of covetousnesse; shall we therefore say, that Iudgement is evill? It is necessary that there should be evill men, that the good may be discerned and knowne; zeale in it selfe is good, though it be abused by many; and therefore we must take away the abuse, but retaine zeale still.

II. *Attractione*, the purgation becomes to be purgative by attraction; for. *Omne purgans attrahit*, every thing that purgeth, hath an attractive faculty in it. The humour which is dispersed, and seated, in the more ignoble parts of the body, is by the purgation brought into the ventricle (which is the onely vessell ordained for the receiving of the purgative potion) now the ventricle being overcharged with the weight of the humour, by an avoiding, or ejecting faculty, doth expell it, and cast it forth. Thus sinne having long bene in the habit of the life, and long lurked within, in the hidden man of the heart, is not Purged out, untill it be first attracted, and brought into the Conscience. Whence we may learne, That sinne is purged out by the Conscience; that is, when our consciences accuse us of sinne, or the eyes of our conscience being opened, we see sinne, and seeing of it hate it, with a perfect hatred; then, and never till then, we strive truely to purge it out. Read, *Rom.* 2. 15. and 2 *Cor.* 1. 12. and *Hebr.* 10. 22. and *Psal.* 139. 21. And therefore let us principally take heed of cauterized consciences. 1 *Tim.* 4. 2. For so long as we have no conscience of sinne, so long sinne is not purged out. So long as *Ioshua* had the mouth of the Cave stopped with a great stone, so long he was sure that his enemies, the Kings were there; & so long as a stony heart, stoppe the mouth of conscience, so long the devill knowes, that sinne is there. Wherefore let us arraigne all our sinnes, and summon them to the barre, in the Court of conscience, remembring that if the conscience be wrought to a sight of sinne, and a true hatred thereof, then they shall be pardoned, and purged out.

Answ. 2

Obser. 2

III. *Displicentiâ*, the purgative potion purgeth by reason of its displicency, and dislike; For. *Omne medicamentum purgans est nauseæ provocativum*, every purging thing is loathsome to the Ventricle; and that either

Answ. 3

First, because they are bitter, and of a harsh and unpleasant tast; as *Aloes*, and *Coloquintida*. Or else

Secondly, because they are irkesome, and loathsome to the Ventricle as all purgatives are (that I know of) except *Aloes*. Thus sinne is cast out by repentance which is displeasing, and offensive to our nature. That Repentance is offensive to nature appeares thus; *viz.*

Obser. 3

I. It is bitter: we naturally call the word of God a hard saying, *Iohn.* 6, 60. and frequently cry out, that the old way of sinne is better, then the new way of repentance and true obedience, *Luke.* 5. 39. And

II. Repentance is greevous and irkesome unto us; we are ashamed by repentance, to condemne our former lives; and such is the corruption of nature, that we had rather continue in our wicked wayes, then by repentance confesse, that hitherto we have erred from the right way. *Repugnat pœnitentiæ natura & verecundia; Natura, quia omnes sub peccato: Verecundia, quia erubescit quisque culpam confiteri, August. Epist.* 3. *ad Simpl*, that is, Both *nature* and *shame* are oppo-

sing

site unto repentance; *Nature*, because all naturally are in sinne: and *shame*, because all naturally are ashamed to confesse their sinnes. And this is the reason, why so few are converted, and turned unto God; namely, either

First, because idly they spare themselves, and will not take paines to examine their wayes, or sinnes: as many doe, who forbeare this labour because it is no better a worke then raking in a stinking Ditch, and because it would make them out of love with themselves. Or

Secondly, because they are ashamed to confesse and acknowledge their sinnes and errours, *Iohn* 9. 40. Now we must remember here these foure things, namely.

I. That if we do not judge and condemne our selves here, God will judge, and condemne us hereafter: And therefore it is better to examine our wayes our selves, and to labour to find out our iniquities, while we have leave and space of repentance, then to leave them to be enquired, and sought out by an all-seeing God, when we shall not obtaine one drop or dramme of mercy, though wee seeke it with teares. And

II. We must remember, that it is worse to cover then to discover our sinnes, worse to conceale, then to reveal our iniquities, worse to excuse then to accuse our selves, worse to hide then to confesse our faults: For

First, he that hides his sinne shall not prosper, but he that confesseth shall find mercy, and favour. And

Secondly, he that hideth his sinne dishonours his GOD (1 *Iohn* 1. 9.) but he that confesseth honoureth his Maker: Whence *Iosua* said to *Achan*, *confesse thy sinnes and give glory to GOD*, *Iosua*, 7. And

Thirdly, he that hides his sinne shewes evidency, that he preferres either the love of his sinne, or his estimation and credit, before the glory of God, and the good of his owne soule; but he that confesseth his sinnes ingenuously unto God shewes plainly, that he preferres the Glory of his GOD, and the good of his soule before the shame and disgrace of the World, or his owne credit. And

III. We must remember, that Repentance is rightly called, *Pœnitentia nunquam pœnitenda*, Repentance never to be repented of, 2. *Corinth.* 7. 10. For he who labours truly to find out his sinnes; will never repent him of that labour: he that is truly sorrowfull for those sinnes which he finds out, will never repent him of that his sorrow; he that truly confesseth those sinnes unto GOD which he sorrowes for, will never repent him of that his confession: he that labours to hate all those sinnes which he hath confessed himselfe guilty of, will never repent him of that hatred: he that purposeth to leave all sinnes which he doth or should hate, will never repent him of that purpose, he that promiseth unto GOD to serve him for the time to come in righteousnesse and true holinesse, will never repent him of that promise: in a word, he that turneth from sinne and whatsoever is evill, and turneth unto God and whatsoever is good, will never repent him of this his repentance and conversion. But on the other side, he who neglects to find out his sinnes, and to sorrow for his sinnes, and to confesse his sinnes, and to hate his sinnes, and neither purposeth to leave his sinnes, nor promiseth to serve God, but continues in sinne and disobedience against him, will certainly repent him (when it is too late) of this his great neglect.

IV. We must remember the reward which is promised unto us, and prepared for us, if we truly repent, notwithstanding the bitternesse, and irkesomnesse thereof unto nature, and flesh and bloud. Now this reward is either

First, spirituall; namely, peace of Conscience, and joy of the holy Ghost. as *Iohn* 16. 33. *Philip.* 4. 7. Or

Secondly, eternall; to wit, everlasting life, and perfect liberty, and eternall glory, *Rom.* 8. 18. Now of this reward we have spoken amply before, *viz. Chapter* 5. 48. and 6. 33. and 19. 29.

Answ. IV. *Purgations*: become purgative *Contrarietate* by a certaine contrariety that is in them; For *Omne catharticum est natura contrarium*, every thing that purgeth is contrary to the nature of the Ventricle, which receiveth the Potion. And the reason hereof is, *Ut agat in naturam, et non patiatur ab ea*; that so the purgation may worke upon nature, and not be wrought upon by nature; and (according to the Physitians) this is the difference betweene meat and medicine *viz.*

First, *Alimentum*, Food received into the stomach, is there *Passive*, nature working upon it, and disgesting and concocting it, and dispersing the nourishment and moisture thereof into the severall parts of the body. But

Secondly, *Medicamentum*, Physicke received into the Ventricle, is there active, working upon nature, and ejecting and sending forth what it meets withall. Hence observe

Obser. That there is a contrariety and strife betweene the flesh and the Spirit; Or, he who desires that sinne may be purged out, must expect conflicts within himselfe. Read *Rom.* 8. 6, 7, 12. and 1 *Corinthians* 2. 14. *Rom.* 7. 23. *Galath.* 5. 17. I enlarge not this, because we have spoken something of this spirituall strife before, *Chap.* 19. 28. *qu.* 12. *Answ.* 1.

V. I might adde, that potions become purgative, *Modo operandi*, by the manner of their working; for a purgation performes a double worke; namely,

First, it attracts and drawes all the humours that are to be purged out into the Ventricle. And so repentance brings all our sinnes into the conscience. Then

304

Secondly, the purgation provokes and irritates the expulsive faculty of the Ventricle, to expell and cast out all those obnoxious and hurtfull humours. So repentance having once brought our sinnes into the Conscience, doth further excite us to purge them out, and to discharge the conscience of them, which is overcharged with them. And thus much may suffice for the first part, namely, *Medicamentum purgans*, the Potion which purgeth.

Answ. 5

Secondly, the next part is, *Modus accipiendi*, the manner of the receiving of this purgation; wherein we have three things to consider of; to wit,

Quest. 7 First, *Quid purgandum*, What is to be purged out?

Answ. 1 I. *Plethora*, an over-plus of good bloud; or an abundance or fulnesse of good humours in the body; this the Physitians call, *A furnisht man*, or *Athletarum habitus*: but *iste habitus periculosissimus* (*Hippocr. et Galen.*) It is dangerous for a man so exceedingly to abound with good bloud or humours, for *Omne nimium vertitur in vitium*, the over-plus of good humours will turne into bad, and upon the least distemper or disorder such a mans health is much indangered. This *Plethora* is *Divitiæ*, Riches, to teach us:

Obser. 5 That *Divitiarum Plethora*, an abundance of riches is very dangerous, a man thereby having fuell for every hellish fire: that is, if a man be rich, he hath a ready supply for the satisfying of every ungodly lust. If a rich man be tempted unto pride in apparell, his money will procure him most rich roabes, if unto drunkennesse or gluttony, his money will buy him the most delicious meate and drinke that is to be had; if unto revenge, for his money he may have instruments of cruelty, or suborne perjurers, or avenge himselfe by suits: if the rich man desire to know any secrets, he hath a golden key which will open any locke, and make a silent man speake: if he be tempted to uncleannesse, his riches perswade him Ἀργυρέαις λόγχαις μάχεσθαι *Argenteis telis pugnare*, to fight with golden weapons and he shall overcome, because *Pecunia obediunt omnia*, Golden Bullets will scale the strongest Fort. Now by these and the like *animadversions*, we may easily see, how dangerous abundance of riches is unto us: if any would see it proved from Scripture, let him read these places, *Matth.* 13. 22. and 1 *Timoth.* 6. 9. *Genes.* 19. 32. *Iohn* 2. 10. and *Prov.* 30. 9. 10, 15. and 27. 20. But we have spoken largely of this before. *Chap.* 6. 24.

Answ. 2 II. *Obesitas*, fatnesse and grossenesse is to be purged out: or, *Obesitas* is a phlegmaticall, and windy repletion, which makes the body thicke and fat: and such an one the Physitian cals A *grosse or growne man*. This *Obesitas*, is *Ventositas honoris*, the windinesse of honour; to teach us:

Obser. 6 That ambition and a desire of honour is to be purged out, and avoided: because *Honores mutant mores*, honours change manners; and therefore the Prophet rightly cals it *Locus lubricus*, a slippery place, *Psalm.* 73. 17. *Ut fumus petit calum sed perit in aere.* As the smoake ascends, and tends upwards, as though it would top the Clouds, and chime the Heavens, but perisheth in the Ayre, and vanisheth and commeth to nothing: so the ambitious man strives to aspire higher and higher, but at last with proud *Lucifer* is cast downe into Hell.

Quest. 8 Is not honour good? and if so, why then is it to be purged out?

Answ. 1 First, honour in it selfe (when it is conferred upon a man by God, or by man for some worthinesse, or good deserts) is good; but ambition, and an ambitious desire of honour is not good.

Answ. 2 Secondly, I say not that honour is to be purged out, but ambition, and the ambitious desire of honour. Yet

Answ. 3 Thirdly, honour, preferment, and high places, are dangerous baits and snares; and therefore not to be desired, but as perillous, moderately and warily to be borne: that is, if honour be conferred upon any, they must be carefull to behave themselves humbly and lowlily, least they be infected with the vices which attend upon those who are in honour. Now those who are in honour, are in a dangerous estate, in a threefold regard, *viz.*

I. *Facilitate peccandi*, in regard of their pronnesse unto sinne: for such know that they are potent, and can defend themselves, and like *Lycurgus* his great Flies, breake through the Law, and escape from it: as the Tribe of *Dan* did, *Judg.* 18. 25.

II. *Difficultate reprehendendi*, in regard of the difficulty of reprehension; for few dare reprove great men, and few great men will suffer themselves to be reproved, or care for those who reprehend them. Read 1 *King.* 22. 27. *Amos* 7. 12.

III. *Difficultate pœnitendi*, in regard of the difficulty of repentance, for as great men are prone to sinne, and unwilling to be reproved for their sinnes, so they are hardly drawne to repentance though they be reproved. *Peccavit David sic Reges solent; Panituit David, sic Reges non solent, August. Lib.* 1. *de Dav. David* sinned, so most great men doe; *David* repented him of his sinne, and endured the word of reproofe patiently, and so few great men doe.

Answ. 3. III. *Cacochymia*, all ill juyce, and obnoxious humours are to be purged out; and so the pollution and seeds of sinne are to be evacuated, and purged out of the heart by repentance. Read *Luke* 3. 3. 8. *Acts* 2. 28. and 3. 19. I enlarge not this because we have handled it before, *Chap.* 3. 2.

And thus we have heard, *Quid purgandum?* what is to be purged out?

Qu. 10 Secondly, *Quando*, when are these things to be purged out?

Answ. 1 I. *Vere*, in the Spring; *Quia tum rore cœli et calore solis liquescunt humores, et fluunt*; Because then by reason of the dew of Heaven, and the heat of the Sunne, the humours in the body become more thinne, moist, and tender. And so the dew and heat of the Spirit mollifies our hearts. Hence observe.

That the best time to purge our sinne, is when our hearts are mollified, and softned by the

the motions and operations of the holy Spirit. Here observe three things; *viz.*

First, our hearts naturally are stony, and stones we know will receive no stampe nor impression; But

Secondly, God powres water upon our hard hearts and then they begin to grow soft: Read *Esa* 44.3. *Ioel*, 2.28. *Iohn*, 7.37. *Ezech.* 36.25, 26. for these places both prove and explaine the point. And

Thirdly, when our hearts are thus mollified by the worke of the holy Ghost, then is the fittest time for us to labour, to cast out sinne.

Que. 10 What is here required of us?

Answ. 1 I. We must remember, and acknowledge, that it is not in our power to repent when we will, we being like metall hard, and molten; that is, hard by nature, and molten by grace: and therefore untill God melt and soften us by his Spirit, and grace, we cannot repent.

Answ. 2 II. We must watch for the motions, and operations of the Spirit in our hearts, as the diseased people waited (for the Angels troubling of the water) at the poole of *Bethesda*. For the Lake is the conscience, the Angel is the holy Ghost, the sicke and diseased, are sinners: and the sicke were not cured, except they presently stepped in, so except, when the Spirit toucheth and woundeth the conscience, we bring our sinnes into our consciences, we cannot be healed. And this is the cause, why

First, many goe unto perdition; because they will not acknowledge the time of their visitation, *Luke* 19.44. And

Secondly, why their damnation is just; because they will not heare the Lords call: As those who are in prison should wait for the opening of the Prison doore, so we (who by nature are the captives of *Sathan*) should wait, when the Lord opens the prison doores, and cals us forth, for otherwise we shall be left without excuse, *Prov.* 1.24, 26. *&c. Amos* 8.12.

Answ. 3 III. We must therefore run when God cals upon us, and lay hold upon all offers of mercy, which God, makes unto us. *Fronte capillata, post est occasio calva*; that is,

Before occasion hath much haire,
But she behind is wholy bare.

When occasion presents her selfe unto us, wee should lay hold upon her, because if she turne her backe upon us we cannot then hold her though we would. The *Grecians* observed a true difference betweene καιρὸς *Occasion*, and χρόνος *Time*, to wit, that every καιρὸς *Occasion*, was χρόνος a *Time*; but not contrarily, that every *Time* was an *Occasion*; and therefore we must strike while the iron is hote; and worke while the waxe is warme and soft; we must convey our selves from the Ilands of sinne before the icy hardnesse of our hearts be againe congealed; we must neither delay the time, nor delude our selves, nor despise the Spirit, nor destroy our owne soules through a slothfull lingering: but labour that all the sparkes of the Spirit may be kindled into a flame, and all the conditions of mercy willingly accepted, and yeelded unto. 305

Answ. 2 *Viribus constantibus*, we must purge while we have strength of nature; or, before our sicknesse comes to his height and strength, lest the strength of the Ventricle be so decayed, that it is not able to doe his office; or lest if the Ventricle be sicke it vomit up the purgation. Thus we must strive to bring our sinnes into our Consciences, and then to purge them out, before we be hardned through a habite, and custome of sinne. Or

Obser. 8 We must repent us of our sinnes, before our sinnes have increased to too great a heape. Profitable is the advice of the Phylitians here;

Ovid. *Principiis obsta, sero medicina paratur,*
Cum mala per longas convaluêre moras:
That is,
If Physicke bee neglected long,
Our paines and griefe must needs be strong.
Therefore at first withstand that ill.
Which daily groweth worser still.

We must give no way to the water course, but stop the breach at the first, withstand the least and smallest beginnings of sinne. We are wont to say of our sinnes, as *Lot* did of *Zoar*, These are little ones, and little regard or care is to be had of them: *At ne despicias quia parva, sed time quia plura* (*August. de* 10. *chordis*) We must not despise them because they are small, but feare them because they are many. Many drops may hollow a stone, and sinke a Ship; yea drowne the World, many Bees may kill a Beare, and wormes may destroy *Antiochus*, and Lice *Herod*: and therefore we must slight no sinnes because they are petty ones in our eyes, but remember that there is nothing so little that shall goe for naught. We thinke the neglect of preaching, and publike Prayers, and the prophanation of the Lords day, and petty oathes, to be small sinnes, not worth the speaking of, thus heaping (as the Proverbe is) *Athos* upon *Ætna* so long, till the stomach being debilitated vomite up all good meanes. If *David* had (with *Iob*) made a covenant with his eyes, he had not fallen. If *Peter* had marked the first crowing of the Cocke, he had not sworne; and if *Esau* had sought for mercy in time with teares, he had not beene rejected, *Hebr.* 12.17.

Answ. 3 III. *Ætate juvenili*, we must purge when we are young, *Quia in sene humores sunt viscidi*; Because the humours in old men are more tough, viscous, and clammy: Thus sinne by custome becomes habituall, and habites like a second nature, are hardly left: Wherefore we must learne to repent in our youth, and to serve our God in our best and young yeares, *Eccles.* 12.1.

Obser. 9 There are three watches; Whereof

306 The first, is, *Pueritia*, Childhood: And
The second *Adolescentia*, Youth, And
The third *Senectus*, old age. Now those who have neglected to purge out sinne in their Childhood, must deferre it no longer, but forthwith purge it out in their youth, and those who have spent both Child-hood and Youth in vanity, must not delay it a day more, but while it is said, To day, turne to the Lord, lest sinne become so habituall, usuall, and naturall unto them, that they cannot cease to sinne, 2. *Peter* 2. 14. *Nam quos diu ut convertantur tolerat, non conversos durius damnat* (*Hier. ſ. Matth.* 20.) The longer time and space that God gives us unto repentance, the greater shall our punishment be, if we repent not. And therefore we must doe as *Seneca* said he did: that is, [*Ante senectutem ut bene viverem, in senectute ut bene moriar*] labour in our youth to live well, and in our age to dye well: because if we should not turne from our sinnes untill our old age, then we should not leave sinne, but sinne us: and this is the great and grosse errour of the world, for men not to begin to repent untill they be going out of the world, nor to thinke of living well, untill they are a dying: but this we must take heed of, because they seldome dye well, who live ill, if we live unto *Sathan*, we must not expect to dye unto God.

Queſt. 10 Thirdly, *Quousque purgandum*? How long must we purge?

Anſw. 1 I. *E Corpore*, we must purge, till we have purged that which was hurtfull out of our body; for otherwise if the obnoxious humour be brought into the ventricle and not then cast our, it kils by overcharging and suppressing the stomach. So if sinne be brought into the Conscience, and not then purged out, it drives to insensibility, or desperation.

Anſw. 2. II. *Totum*, we must labour to purge all the evill humours out of the body; lest otherwise we fall into a Relapse (if any remainders be left behind) and our second sickness proves more perillous then the first. Hence two things are observable, to wit,

First, that we must labour to leave all our sinnes; for he that is guilty of one sinne is guilty of all And

Secondly, that we must labour to leave all sinne for ever, *Matth.* 12. 45. 2. *Peter* 2. 20.

One question more may be demanded from these verses, and the precedents namely,

Que. 11 To what purpose tended all the speeches of CHRIST?

Anſw. The words of our Saviour tended either

First, to the praise of his Father; and many are the speeches to this end, in St. *John*, and *Matth.* 11. 25. &c. Or

Secondly, to teach men what to doe; and hereunto belong all the precepts and instructions of the Gospell. Or

Thirdly, to reprehend wickednesse and vice; and hereunto are referred all the reprehensions, and comminations of the Gospell, and this Chapter speakes principally of these.

Verſ. 34 35. VERS. 34, 35. *Wherefore behold, I send unto you Prophets, and Wisemen, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City, to City: That upon you may come all the righteous blood shed upon the Earth, from the blood of righteous Abel, unto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the Altar.*

§. 1. *Behold I send unto you Prophets, and many of them ye shall kill and crucifie.* *Sect.* 1.

Argum. It is disputed betweene us, and the Romanists, whether St. *Peter* were at *Rome* or not? and we say that if he were there, yet he could not sit there five and twenty yeares as they hold; but that it is probable, that he was never there: and herein we have some evidence even from other Churches: *viz.*

First, from some of their owne side: as *Lyranus* (upon this place) saith, *Some of them ye shall kill*, as *Iames* the Brother of *Iohn*, *&c. and some yee shall crucifie*, as *Peter* and *Andrew* his Brother. And thus he thinkes that *Peter* was crucified at *Ieruſalem*.

Secondly, from the *Greeke* Church; as *Chryſoſtome* (upon this place) saith, *Behold I send unto you Prophets &c. Intelligit Apoſtolos, et qui cum Apoſtolis fuerunt*: He understandeth the Apostles, and those who were with the Apostles; whence it appeares, that his opinion is, That some of the Apostles should be crucified at *Ieruſalem*: But they can shew non else to have beene crucified there, unlesse it were *Peter* or *Andrew*: and *Bellarmine* (*Lib.* 2. *de Pontif. Cap.* 10.) confesseth that *Andrew* was put to death in *Achaia*.

Thirdly, from other Divines of the reformed Churches, who have objected also against *Peters* being, and dying at *Rome*: as *Vldaricus Velenus*, who hath written a Treatise of this Argument: and *Illyricus*, *Lib. cont. primat. pap.* and *Calvin*: *Lib.* 4. *Inſtit. Cap.* 6. §. 15. *Magdeburgenſ. Centur.* 1. *Lib.* 2. *Cap.* 10. *Col.* 561.

Fourthly, from the *South* & *Æthiopike* Churches although they deny not *Peter* to have beene at *Rome*, yet they hold it of more certainty that he was at *Antioch*, which made the great Emperour there aske *Alvares* (*Alvares deſcript. Æthiop. Cap.* 29.) Why they divided the Churches of *Antioch* and *Rome*, seeing the Church of *Antioch* was in a manner the chiefest, untill the Counsell of Pope *Leo* &c. And indeed of *Peters* being at *Antioch* there is evidence in Scripture, *Galath.* 2. 11. but of his being at *Rome* none at all.

§. 2. *From the blood of righteous Abel.* *Sect.* 2.

Queſt. At whom did the Church of the faithfull begin?

Anſw. At *Abel*; and thus our Saviour seemes here to begin it.

Obiect. Against this it may be objected, That if we reckon the Church from *Abel*, we leave our *Adam* who was the first faithfull man.

Anſwt. First, the Fathers used so to accompt the Church: *Augustine* (*ſ. Pſalm.* 92.) *Eccleſia eſt, qua ab ipſo Abel uſque ad finem*: The Church begins at *Abel*, and continues to the end of the World.

Anſw. 2 Secondly, our men also reckon the Church from *Abel*, *Lubbert. de eccleſ. page* 7. 13, 23. And

Thirdly,

Answ. 3. Thirdly, our learned Doctor *Field* gives the reason: God wanted not a Church in *Adam*, yet because *Abel* was the first, that the Scripture reporteth,

I. To have worshipped God with Sacrifice. And

II. To have beene divided from cursed *Cain*. Therefore we usually say, That the Church of the redeemed began in *Abel*. *De eccles. page 9.*

Answ. 4. Fourthly, *Alexander de Ales* (*part. 3. quæst. 95. memb. 4.*) saith, *Ab Abel dicitur incepisse Ecclesia justorum, sicut ecclesia malignantium a Cain.* The Church of the righteous is said to beginne at *Abel*, as the Church of the wicked doth at *Cain*. *Ratio hujus est &c.* And the reason hereof is, because although *Adam* was the first righteous man, yet if the Church of the Righteous should therefore be said to begin at him; then by the same reason the Church of the wicked should begin at him also, because as he was the first Saint, so he was also the first Sinner; as he was the first righteous man, so he was the first rebellious. Now it is not meete that both the Churches should take their beginning at one and the same man: *Et ideo recte distinguuntur duo &c.* And therefore fitly there are two distinguished; that so from a Righteous man (namely *Abel*) the Church of the Righteous might take her beginning: and contrarily, from *Cain*, who was finally wicked, the Church of the wicked might likewise take hers.

Sect. 3. §. 3. *Unto the blood of Zacharias, whom ye slew betweene the Temple and the Altar.*]

St. *Augustine* [*Serm. 242. de tempore*] layes down the History of this *Zachary* thus. *Zacharias* the high Priest, reproving the rebellious people for their neglect of the worship of God, and his sacred Lawes, was slaine of the people; and the detestable band of the Jewes dyed the pavement with his blood, in the ninth yeare of the raigne of *Joas* King of *Iudah*: which cruelty against this good man the whole Nation of the Jewes paid deare for; for when a yeare was past, an Army of the *Syrians* came up against *Ioas*, and slew all the Princes of *Iudah* and *Hierusalem*; *Rabbi Iehosua* reporteth that 21 1000. were slaine in the Field, and 9400c. in the City, for the expiation of the bloud of *Zacharias*, which bloud boyled out of the earth till that day, as it were out of a seething Caldron.

Quest. Unto whom may this murder be fitly resembled.

Answ. Unto those who receive the Lords Supper unworthily: For

First, when the Jewes slew *Zacharias* they slew a Prophet; and they who receive the Lords Supper unworthily, slay the chiefest Prophet of all.

Secondly, as *Zacharias* was slaine by the Jewes on the Sabbath day; so is Christ by the unworthy receivers of this Sacrament, it being ordinarily celebrated upon the Lords day.

Thirdly, as the Jewes shed *Zacharias* his bloud in the Temple, so doe unprepared Communicants spill and spurne the blood of Christ in his Fathers house.

Fourthly, as the Jewes slew him upon the Altar, so Christ is crucified againe upon the Lords Table (the Metaphoricall Altar) by wicked receivers.

Fifthly, as there was no dust to cover the blood of *Zacharias*, where it was shed, so no more is there at the Lords Table. *Weemse christian synag. pag. 287.* 307

VERS. 37. *O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together; even as a hen gathereth her chickens under her wings, and ye would not.* *Vers.* 37

§. 1. *O Hierusalem, Hierusalem.*] *Sect.* 1

Why doth our Saviour repeat, or double this word? *Quest.*

First, he shewes hereby, how he is (in a manner) amazed with admiration, that after so many great benefits, the Jewes should yet remaine unthankfull. And *Answ.* 1

Secondly, he shewes hereby his detestation of this ingratitude. *Answ.* 2.

Thirdly, he excites them hereby unto a serious meditation of their misery and his mercy, of their rebellion, and his pitty, commiseration, and deploration for them. *Answ.* 3

§. 2. *How gladly would I have gathered you together but ye would not.*] *Sect.* 2

What is the true sense and meaning of these words, *Oh Hierusalem, I would gladly have gathered thy children together, but ye would not?* *Quest.*

First, some answer that Christ by his Antecedent will would gather the Jewes, as a Hen gathereth her Chickens; but by his consequent will, he would scatter them through all Nations. *Damascene* (*de orthodox fid. Lib. 2. Cap. 29.*) doth set downe two wils of God; the one προηγουμένην or Antecedent; the other ἑπομένην or Consequent. Now some Moderne Divines describe both the parts of it thus. *Answ.* 1

I. The Antecedent will of God (say they) is that whereby God doth wils any thing to the reasonable creature, before all the actions of it, or before any act of that creature.

II. The Consequent will is that, whereby he doth will any thing to the reasonable creature, after any one act, or after many acts of the creature. Their meaning is this, God at first did really, and fully intend, and will, to save the Jewes, but afterwards perceiving their stubbornesse, obstinacy, and disobedience, he did intend and will to destroy them.

Secondly, others answer that Christ as man willed their conversion and salvation. See the second Answer of the foregoing Objection. Or *Answ.* 2 *Answ.* 3

Thirdly, Christ speakes this by way of approbation in regard of them, and their good: *I would have gathered them together, &c.* That is, it would have beene well with them, and for them, if they would have heard my cals, and turned unto me, but they would not, and therefore they shall be made desolate and miserable, *verse* 38. Or

Fourthly, our Saviour speakes this by way of command; *I would have gathered you together*, &c. That is, I commanded you to come unto me, and it was your duty to have come at my call, and to have given the utmost of your endeavour to obey my behests; but ye would not, and therfore for the neglect of your duty, you are left without excuse. Or *Answ.* 4

308

Fifthly, Christ hereby shewes the nature of his word, and the dispensation thereof: which doth instantly perswade unto faith and obedience. But of this more in the last answer. Or

Answ. 5

Answ. 6 Sixthly, our Saviour meanes, that by these meanes which the Jewes enjoyed many were and are daily effectually called unto God and converted.

Answ. 7 Seventhly, Christ speakes here to *Ierusalem*, and saith, *That he would have gathered her Children together*; but *Hierusalem* her selfe resisted with all her power. Now *Hierusalem* is one thing, and her children another, who here are expressely distinguished from the City.

I. By *Hierusalem* we may understand the Priests, Levits, Scribes, Pharisees, and the Prince of the people, for these did most of all withstand CHRIST.

II. By her Children, we may understand the people. Now our Saviour saith, That he would have gathered together these children (and questionlesse he gathered together many of the) but the Scribes, Pharisees, and Priests, did withstand it with all their might, and as much as in them lay.

Answ. 8 Eighth, our Saviour speakes here of his revealed will, *Calvin* (*harm. Evang.*) saith, That the will of God here spoken of, is to be considered by the effect. When he sendeth forth Preachers to move all to turne unto him, he is rightly said, that he would gather them; *Cajetane* (*in hunc locum*) *excellently explicates* these words of our Saviours: *Quoties volui? voluntate signi, praecipiendo, monendo, visitando per Prophetas, et demum per meipsum. How often would I have gathered you together*: that is, by my revealed will; for I have counselled and advised you, I have commanded and injoyned you, I have visited and called upon you both by my Prophets, and also by my selfe. Now this appeares to be the genuine sense of these words, by these particulars; *viz.*

I. From these words, *woe be unto you which kill the Prophets, and stone those who are sent unto you.*

II. From that Adverbe of number (*Quoties, how often,*) which is adjoyned to the act of willing; *Quoties volui? How often would I?*

Ninthly, for the complaint of Christ: we say, that he justly complained of these who would not come unto him, and beleeve in him, and obey him, although they were destitute of grace; because they were deprived of it by their owne fault, who willingly continued in that bad estate wherein they were, and did not endeavour as much as they might unto a better. *Answ.* 9

§. 3. *As a Hen gathers her Chickens under her wings.*] *Sect.* 3.

What analogy or resemblance is there betweene Christs love unto his people, and the Hens unto her young ones? *Quest.*

First, as the *Hen* nourisheth her Chickens with her wings, when they are unfeathered: so doth the LORD nourish, and cherish, and refresh, those who are Infants in grace, covering them with those wings under which are healing and salvation. *Answ.* 1

Secondly, as the *Hen* provideth food for her Chickens, and will not eate her selfe, till she perceive them to be full: so the *Lord* careth for his Children, and provideth for them whatsoever he sees them to want and stand in need of, whether spirituall or temporall. *Answ.* 2

Thirdly, as the *Hen* defends her young ones against raveneous birds, and fights unto blood with Kites, and such birds of prey for their safety: so the Lord protects, and defends his children against all their adversaries, whether bodily or ghostly. *Answ.* 3

CHAP. XXIIII.

Vers. 1, 2. VERS. 1, 2. *And* JESVS *went out and departed from the Temple, and his Disciples came to him for to shew him the buildings of the Temple. And Iesus said unto them, See ye not all these things? Verely I say unto you there shall not be left here one stone upon another, that shall not be throwne downe.*

Why doe Christs Disciples shew him the buildings of the Temple, which they knew were not unknowne unto him?

First, they did this to move him to mercy, and lest the Temple should have beene destroyed, as he affirmed before, *Chapter* 23. 38. Or

Secondly, the Disciples did this, that upon a serious consideration and observation of the Pompe and statelinesse of the building, our Saviour might be the more carefull to preserve it from destruction; as though God regarded outward ornaments and pompe. Or

Thirdly, they shewed him the Temple to insinuate secretly thereby, how difficult, yea impossible it was for it to be destroyed, especially considering the strength of the City also. And hence our Saviour seemes to answer, *See yee not all these things, &c.*

When was this prediction fulfilled, *That not one stone should be left upon another, which should not bee throwne downe?*

This prophecie was not onely accomplished in the destruction of the old Temple, but then also, when in *Iulian* the Apostates time, the Jewes being by him encouraged to build the Temple, what was built in the day, was cast downe in the night; and besides a fire fell from Heaven, that consumed the worke, and worke-mens instruments: which *Cyrillus* Bishop of *Hierusalem* then seeing, applied unto that event this prediction of our Saviour. *Sic Socrat. Lib.* 3. *Cap.* 17.

VERS.

Vers.3. VERS. 3. *And his Disciples said, Tell us, What shall be the Signe of thy comming, and of the end of the world?*

The Apostles aske CHRIST a question, but receive no direct or definite answer; they would know when the day of Judgement would come; but CHRIST answers them generally, that the comming thereof is uncertaine, and will not be yet a good while: whence two Questions may be made, *viz.*

Quest.1 Why will not CHRIST designe, and tell unto them, and us, the certaine yeare and day when hee will come unto Judgement?

Answ.1 First, he will not definitly and punctually shew it, that we might watch, and pray, and give our selves unto holinesse and righteousnesse. And

Answ.2 Secondly, that hee might represse, and stay our curiosity.

Quest.2 Why doth CHRIST so long deferre his comming, seeing the world is set upon mischiefe and wickednesse?

Answ.1 First, that the number of the Elect might be compleatly gathered together. And

Secondly, that thereby he may prove the faith, hope, and patience of his children. And

Thirdly, that the godly may be incited thereby unto Sanctification and purity, *Luke*, 21.34. And

Fourthly, that the wicked may be left without excuse, *Rom.* 2.1;4. and 2 *Pet.* 3.8,9.

Vers.5. VERS. 5. *For many shall come in my Name saying; I am* CHRIST: *and shall deceive many.*

Our Saviour in saying here, that many shall come in his name, saying, they are CHRIST, seemes to imply, that many Antichrists under the name of Christ shall deceive many. Whence these questions may be demanded; namely,

Quest.1 How many waves is the name CHRIST taken, that our Saviour saith here, *Many shall come in his Name, saying, they are Christs?*

Answ.1 First, it is taken sometimes Commonly; and thus the name of Christ belongeth to all that are anointed of God; and that either to the speciall calling of a King, Prophet, or Priest, or to the generall calling of a Christian. And in this sense it is taken, either

I. More largely for the whole body of those who professe the name of Christ, whereof some are members of Christ in title and profession onely. Or,

II. More strictly for the society of the Elect, the Citizens of heaven, who have the marke of God (*Revel.* 9.4.) and are not onely in shew and profession, but also indeed and in truth members of the mysticall body of CHRIST.

Answ.2. Secondly, the name of Christ is taken sometimes properly, and peculiarly, ὁ Χριστὸς and signifieth JESVS the Sonne of God, who was anointed with the oyle of gladnesse above all his fellowes, and is the head after a generall manner, of all Christians, but more especially of the Elect.

Vers.6,7 VERS. 6,7. *And yee shall heare of Warres and rumors of warres: See that yee be not troubled: for all these things must come to passe, but the end is not yet. For Nation shall rise against Nation, and Kingdome against Kingdome, and there shall be Famines, and Pestilences, and Earthquakes in divers places.*

These verses, and divers others which follow in this Chapter, doe partly respect the troubles of the Church, and partly the destruction of *Ierusalem*, and the wonders which went before it: and therefore a word of either.

Quest.1 When was this fulfilled, *There shall be warres and rumours of warres?*

Answ. There have been Warres and rumour of warres in former ages. For in the first 300 yeares after Christ, were tenne most terrible Persecutions: and since in *Europe* the Church of God hath been wonderfully persecuted by the *Romanists* in the hundred yeares last past, and upwards. And thus this Prediction respects the Church of Christ.

Quest.2 What prodigious and wonderfull things fell out before the destruction of *Ierusalem*?

Answ. The wonders which were seene before *Ierusalem* was destroyed, besides the threatnings of the Prophets, were such, as might well perswade the *Iewes* of their Calamities and miseries not then beleeved, but afterwards felt. These, are the words of *Iosephus*, and those which follow, *Ioseph. l.7.c.12.*

First, they saw right over the City of *Ierusalem*, a fiery burning Comet, most like a bloody naked Sword flourishing to and fro over the Citie, which continued for the space of one whole yeare.

Secondly, there was a sudden cleere shining Light, as bright as day-light being in the night-time. Now this light only shined about *Salomons* Temple, and about the sacrificing Altars, the which the Iewes construed to be their better fortune, but were therein deceived.

Thirdly, an Oxe being brought to the Temple to be slaine and sacrificed upon a festivall day, according to the Iewish manner, brought forth (against the course of nature) a Lambe in the midst of the Temple, which was terrible and monstrous.

Fourthly, the East brazen gate of *Salomons* Temple [which was so great, and so heavy with iron barres, and great brazen bolts, that *Vix a viginti viris claudaretur*, twenty strong men could scant shut it] opened it selfe most willingly. And this some of the ignorant Jewes prognosticated should be some great good thing to come.

Fifthly, upon the 21 day of *May* was seene a sight, which seemed to be an hoste of men armed running on Horseback, and in Chariots, about the City in the skyes, a little before Sun-setting.

Sixthly, when the Priests went unto the Temple in the Feast of *Pentecost*, as they were wont to doe by Night, to celebrate divine Service, they upon a sudden felt the ground quiver under their feet, and the Temple shooke, and a voyce speaking, *Migremus hinc*, let us depart hence.

Seventhly, and lastly, there was a Country-man, one *Iesus* the sonne of *Ananus*, who for 7. yeares and five monoths before the destruction, ceased not daily crying and exclaiming in every corner of the City, and in every street, but especially in the Temple upon the Sabbath day, saying, *Vox ab oriente, vox ab occidente, vox a quatuor ventis, vox in Ierosolymam, & Templum*

&

310 *& vox in omnem hunc populum.* That is, a voyce from the East, and West, and the foure corners of the world; a voyce against *Ierusalem*, the Temple, and the whole Nation of the *Iewes*. This cry he continued, though he was punished by the Magistrates, and brought before *Albinus* the *Romane*, which was then *Cæsars* Deputy in *Ierusalem*, insomuch as he was thought to be some furious foole; and therefore they whipped him, and let him goe, and being gone from them he cryed, *Va, va civitati, va phano, va populo, & va mihi.* Woe, woe be to this City, woe be to the Temple, woe be to the Jewes, and last of all, woe is me for my selfe. This *Iosephus* (who wrote this History) saw with his eyes, and heard with his eares.

Verse, 9. VERS. 9. *Then shall they deliver you up to be afflicted, and shall kill you: and yee shall be hated of all nations for my Names sake.*

Our Saviour here fore-telling his Disciples of the afflictions and persecutions which attend the faithfull, may occasion these two questions: *viz.*

Quest. 1 Whether is it lawfull *Vim vi repellere*, if we be persecuted, to resist, and rebell, and take up armes against those who persecute us, though it were the King himselfe?

Answ. We must not rebell, nor avenge our selves. *Saul* through wicked Doegs meanes slew 85 Priests. 1 *Samuel.* 22. 18. And yet *Dauid* will not suffer his servants to avenge it. 1 *Sam.* 26. 9. *Ahab* by *Iezabel* slew *Naboth*, and yet *Elias* doth not depose him, 1 *Kings*, 21. 8, 18. *Herod* slew *Iames*, and would have slaine *Peter*, *Acts*, 12. 2. And yet *Peter* deales not with him, as with *Ananias*, *Acts*, 5.

Quest. 2 What are the Remedies against Persecution, or, what must we doe in times of Persecution?

Answ. 1 First, we must flee from it, if wee can without offence, *Math.* 10. 23.

Secondly, if we cannot flee from it, we must suffer it, *Math.* 24. 13. *Luk.* 21. 19.

Thirdly, we must pray against it, *Psalm.* 50. 15. *Dan.* 6. 10. *Acts*, 12. 5.

Fourthly, wee must referre, commit, and commend our selves to God. *Dan.* 3. 17.

Fifthly, we must cheerefully expect that heavenly and happy reward which is promised unto all those who suffer for CHRIST patiently. *Matth.* 5. 11. *Rom.* 8. 18.

Vers. 11 VERS. 11. *And many false Prophets shall rise, and shall deceive many.*

Obser. Our Saviour in these words doth expressly teach this truth unto us, That there are some who pretend to leade men unto CHRIST, but indeed intend to seduce and deceive them, *Rom.* 16. 18. and *Titus*, 1. 10. and 2 *Pet.* 2. 1.

Quest. 1 Why doe false Prophets, and false Teachers goe about to deceive others? Doe they not also deceive themselves?

Answ. 1 First, some deceive through obstinacie, and perversnesse, *Ierem.* 23. 1. and 29. 9. *Philip.* 3. 18. and 1 *Tim.* 4. 1. and 2 *Pet.* 1. 12.

Secondly, some deceive through Covetousnesse, *Answ. 2* 2 *Pet.* 2. 15. *Iude*, 11.

Thirdly, some deceive through pleasure, and drunkennesse, *Esa.* 28. 7.

Fourthly, some being past feeling themselves, and of cauterized Consciences, labour to deceive others, *Ephes.* 4. 19. and 2 *Tim.* 4. 2.

Fifthly, others seduce and are seduced, that is, doe deceive others, and are deceived themselves. (Read 1 *Kings*, 22. 23. and 2 *Tim.* 3. 13. *Ezech.* 14. 9. and 2 *Thessal.* 2. 11.) And that either

I. Because they are ignorant, and blind; as *Esay*, 56. 10. Or

II. Because they doe not examine, whether that which they teach, be true or false. And therefore seeing there are so many false Teachers, we must take heed, and not beleeve every spirit.

How may we know, or discerne false Teachers, *Quest. 2* and deceitfull Prophets?

First, wee may know them by their Covetousnesse; for such for the most part are covetous. *Answ.*

Secondly, we may know them by their flattery; for such for the most part are fawning flatterers.

Thirdly, they goe unto those that are ignorant, credulous, and simple, 2 *Tim.* 3. 16.

Fourthly, they goe when, and whither they were not sent, *Ierem.* 14. 15.

Fifthly, they labour to hinder and harme the true Prophets of the Lord, *Amos*, 7. 10.

Sixthly, they teach secretly, and like wilde beasts creepe abroad in the night, *Psal.* 104. 20. whereas *Veritas non quærit angulos*, Truth seekes no corners.

Seventhly, they laud, praise, and commend Ignorance, contrary to the Apostle, *Coloss.* 3. 16.

Eightly, they prohibite the Scriptures, and hinder the Preaching of the word. *Lucernam extinguunt fures*, Theeves put out the light; because darknesse best becomes their deeds of darknesse: now the Word is a light; and therefore false Teachers are afraid to be discovered by it.

Ninthly, they appoint and choose another Judge besides the Scripture for the tryall of their Doctrine; namely, Traditions, and custome, and the like, *Math.* 15. 9. *Coloss.* 2. 8.

Tenthly, they teach another Gospell besides the Gospell of CHRIST; and doctrines contrary to the word of God, *Deut.* 18. 20. *Gal.* 1. 8. *Ezech.* 13. 3, 14. and 1 *Timoth.* 1. 3. and 6. 3. Although Teachers should neither doe nor speake against the truth, 2 *Cor.* 13. 8. Thus the Papists teach,

I. That the Father may be painted; contrary to *Deut.* 4. 15. And

II. That Creatures may be worshipped; contrary to *Acts.* 10. 26. *Revel.* 19. 10. and 22. 9. And

III. They teach humane devices, and will-worship; contrary to *Coloss.* 2. 18, 23.

Eleventhly, they teach divellish doctrines, 1 *Tim.* 4. 2. And

Twelfthly, they despise Authority, 2 *Pet.* 2. 10. *Iude*, 8.

Thirteenthly, they teach lyes, and (*Pias fraudes*) godly deceits, *Ierem.* 29. 9. and 1 *King.* 13. 18.

How may we beware and avoyd these, or, What *Quest. 3* are the remedies against false Teachers, and deceitfull workmen?

First,

Answ. 1 First, we must not be too credulous, and inconstant, *Ephes.* 4.14. *Heb.* 13.9.

Answ. 2 Secondly, we must be frequent and diligent in hearing and reading the word of God, 1 *Pet.* 2.2.

Answ. 3 Thirdly, wee must search the Scriptures, and examine those things which are taught by the Scriptures, *Iohn*, 5.39. *Acts*, 17. 11.

Answ. 4 Fourthly, we must pray unto God, to give us wisedome, and understanding, and to leade us in his truth. *Iam.* 1.5. *Psal.* 119.33.

Sect. 2. §. 2. *Shall bee saved.*]

Obser. Our Saviour by these words would teach us, That the end of all the Promises, the perfection of man, the very complement of happinesse, and the chiefest felicity man can expect or looke for, is to be saved with CHRIST in the Kingdome of heaven, Read *Matth.* 5.3,8,10. and 13.43. *Marke.* 10. 30. *Luke.* 12. 32. and 22. 29. and *Iohn.* 3. 15, 16, 36.

Quest. 1 How doth it appeare that salvation is mans greatest felicity?

Answ. It appeares thus, because we were created unto this, that God might be glorified by our conjunction with him. We were created in the Image of God, for these ends; *viz*,

First, that we might enjoy him for a time in grace. And

Secondly, that at length we might enjoy him for ever in glory. We

I. Know God darkely, and imperfectly: And

II. At last we know him perfectly, and clearely. 1 *Cor.* 13. We are now in darkenesse, and the image of God is naturally obliterated in us: but it shall be restored againe in the knowledge of God (*Iohn* 17.3.) and that

First, in grace, And

Secondly, afterwards in glory: which is called life eternall.

Quest. 2 Who are here blame worthy?

Answ. Those who are carefull for all other things, and onely careleſse of Heaven, and their everlasting happinesse. Here observe foure degrees of such men; namely,

First, some at first are like bruit beasts, wallowing in pleasure, and wholly following sense, and appetite; when they are weary of this, then

Secondly, afterwards they become foolish (*Rom.* 1.21.) turning from pleasure, unto the world, and riches, and oppressions, and cruelty, and covetousnesse, and deceit, thinking gaine godlinesse, 1 *Timoth.* 6.

Thirdly, then they grow sluggish in Religion, beginning with *Balaam* to wish for heaven and happinesse, but in the meane time doe nothing for the obtaining thereof.

Fourthly, if they doe performe any Religious duties, and holy exercises, then by and by they grow proud Pharisees; hoping to obtaine heaven by their owne endeavours; or workes of righteousnesse, or outward observances; and here stop, dreaming of salvation, and resting in these dreames, untill being awakened unto Judgement, they find that they are but wels without water, and lamps without oyle.

Quest. 3 What is here required of us?

To labour and endeavour to be made partakers of this salvation. Here observe, that there are two things to be laboured for: namely

Answ.

First, that we may enjoy Christ, *Philip.* 1.23. This is the first in our intention, though the last in execution: and it is a good degree and step unto heaven, to long for it, and above all things to desire it. And

Secondly, that we may obtaine Christ. This goes before the other in worke, for we must obtaine Christ by faith on Earth, before we can enjoy him in Heaven. And therefore we must deny our selves, and goe out of our selves, placing no confidence or trust in our selves at all, but onely in CHRIST JESVS, labouring to apply him by faith unto our soules, *Iohn* 5.24. And endeavouring to encrease in obedience, faith, and all graces, untill we enjoy him fully in heaven.

Sect. 3. §. 3. *This Gospell of the Kingdome.*]

Quest. What names, or Epithets are given to the Gospell in the word of God?

Answ. 1 First, it is called the Gospell and word of God, 2. *Corinth.* 2.17. and 11.7. and *Ephes.* 6.7. And

Answ. 2 Secondly, the Gospell of CHRIST, *Marke* 1.1. *Colos.* 3.16. And

Thirdly, from its quality, it is called the good word of God, *Hebr.* 6.1. and 1. *Timoth.* 4.6. and good seed, *Matth.* 13.23. and sound doctrine, *Titus* 2.1. And

Fourthly, the Gospell of the Kingdome of God, *Marke* 1.1. and in this *verse*. And

Fifthly, the word of grace, and salvation to those who believe, *Rom.* 1.16. and 1. *Corinth.* 1.21. and *Ephes.* 1.13, 14. And

Sixthly, the word of life, *Philip.* 2.16. both because it shewes us, that faith is the way and meanes to come unto life, and also because it is a meanes to beget faith and spirituall life in us.

Seventhly, it is called the word of reconciliation and peace, because it shewes unto us that reconciliation which is wrought betweene Christ and us, 2. *Corinth.* 5.18, 19. *Ephes.* 6.15. And

Eighthly, the word of truth, *Colos.* 1.5. and 2. *Timoth.* 2.15. and 1. *King.* 10.6. and 17.24. And

Ninthly, the word of faith, *Romans.* 10. 8. And

Tenthly, the eternall Gospell. *Revelat.* 14. 6. And

Eleventhly, the doctrine of the Spirit. 1 *Cor.* 2. 4. And

Twelfthly, the sword of the Spirit. *Ephes.* 6. 17. And

Thirteenthly, it is called seed, *Matth.* 13. 33. because it brings forth fruit according to its proper kind. And

Fourteenthly, foode. *Matth.* 24.44, 49. And hence feeding is sometimes put for Preaching: as *Iohn* 21. 15. And

Fifteenthly, the word of the crosse, because it layeth downe, and sheweth unto us the history of CHRIST crucified. 1 *Cor.* 1. 17, 23. *Galath.* 6. 14. And

Lastly, it is called the Gospell of the glory of Christ. 2 *Cor.* 4. 4. and *Ephes.* 1. 5, 6. and 1 *Tim.* 1. 11. and *Ephes.* 1. 12, 17, 18.

The

The names of the Gospell shew its nature, excellency and worth.

Sect. 4 §. 4. *This Gospell shall be preached in all the world.*]

Object. *Bellarmine* (*de Roman. Pontif. Lib.* 3. *Cap.* 4.) urgeth this place as an Argument to prove, that *Antichrist* is not yet come; because before the comming of *Antichrist* the Gospell must be preached in all the world; for at his comming all exercise of Religion shall be hindred, by reason of the great persecution which shall be under him. But there are many great Countries, which never yet heard of the Gospell; and therefore as yet it hath not bene preached in all the world: and consequently, *Antichrist* is not yet come.

Answ. 1 Firſt, there is nothing here at all of the comming of *Antichrist*, that being added onely by the Cardinall: our Savior layes downe this *Proposition*; *viz*, Before Christs second comming the Gospell shall be preached in all the world. The *Iesuite* addes that, Before *Antichrists* first comming the Gospell shall be preached in all the world.

Answ. 2 Secondly, our Saviour speakes not here of *Antichrists* comming, but of the preaching of the Gospell *Vniverso orbi*, To all the world, before the destruction of *Ierusalem*; as appeares from *verse* 16. *Then let them which be in Iudea flee into the mountaines.* See Answer 5.

Answ. 3 Thirdly, *Bellarmines* reason is weake. He saith, The Gospell shall not be preached in the world, after *Antichrist* is once revealed, because of the great persecution which shall be under him. This is no good Argument, for notwithstanding the most grievous persecutions in the Primitive Church under the pagan *Romane* Emperour, yet the Gospell was propagated, and increased still.

Answ. 4 Fourthly, *Carthusian* (*in hunc locum*) by the preaching of the Gospell in the whole world, understands the cõversion of some of all sorts, degrees and nations, unto the truth, and profession of the Gospell. And in this sense he conceives (and it is very probable) that this prediction was fulfilled in the time of the Apostles, and before the destruction of *Ierusalem* by the *Romans*. Hence St. *Paul* speaking of the Apostles, alleadgeth that of the *Psalmist*, *Surely, their line, or sound went through all the world.* And CHRIST saith to his Disciples, *ye shall be my witnesses in Iudea, and Samaria, yea even unto the utmost parts of the earth*: and commands them to preach the Gospell *to every creature*, and *to goe to all nations to teach them.* And hence St. *Paul* saith, *The word of the truth of the Gospell is come unto you, as it is in all the world*: *Colos.* 1. 5, 6.

Answ. 5 Fifthly, *Chrysostome*, *Theophylact*, *Euthymius*, *& Hilary*, *interpret* this place of the end and destruction of *Ierusalem*, before the which the Gospell was preached to most parts of the world: but our Saviour immediately before having spoken of the whole earth, I conceive he meaneth here the end of the same.

Answ. 6 Sixthly, we must not understand by these words [*The Gospell shall be preached in all the world*] That the Gospell must be preached to the whole world at one time: for that was never yet seene, neither (as I take it) shall be: but that it shall be published distinctly and successively, at severall times, to one nation after another: and in this sense Mr. *Perkins* conceives the Gospell to have bene already preached to the whole world: and concludes from hence that the first signe of Christs comming is already past. If the Reader would see, how this is opposed by *Bellarmine*, and answered by Dr. *Willet*, let him reade his *Synops. pag.* 1167. *arg.* 1.

Seventhly, we must not by the whole world, understand all the particles of the world, but many (or the most) parts thereof; and yet the same Gospell shall come unto the rest virtually, because no sorts of men shall be excluded from the participation of the benefits thereof, as is plaine from *Rom.* 10. 18. and *Colos.* 1. 6, 23. If the Reader would see how this answer is opposed also by the Cardinall, let him read *Ames. Bell. enerv. tom.* 2. *Pag.* 196, 197.

VERS. 15. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place; who so readeth let him understand.* *Vers.* 15.

§. 1. *When ye shall see the abomination of desolation stand in the holy place.*] *Sect.* 1.

Quest. When was this fulfilled and accomplished, or, when was the abomination of desolation set in the holy place?

Answ. This was accomplished when the *Romanes* caused the spread Eagle, and their abominations to be displayed in the Temple, contrary to the Law. *Alex ab Alexandro.*

§. 2. *Who so readeth let him understand.*] *Sect.* 2

Object. *Salmeron* the Jesuite urgeth thus these words, to prove that the Scripture is so hard, and difficult, that though Lay-men should read them, yet they could not understand them: Our Saviour speaking of the abomination of desolation, mentioned by *Daniel*, admonisheth those who read to understand what they read; where it is remarkable, and observable that Christ begins in the plurall number [*Cum videritis abominationem, when ye shall see the abomination, &c.*] but ends in the singular [*Qui legit, intelligat, Let him that reads understand*] whereby he would teach us, That more shall read the Scripture then shall understand it.

Answ. 1. Firſt, the consequence is naught, More people read the Scripture then can understand it; therefore no Lay-man must read it, followes not, for many Lay-persons, have more understanding and knowledge, and learning, then many of their Priests have.

Answ. 2 Secondly, our Saviour speakes here of one onely place of Scripture, and that a Prophetical one, and not of the whole Scripture; now we grant that prophecies are obscure, and hard to be understood, untill they be accomplished, but we deny that therefore the whole Scripture is difficult: For this is a grosse conclusion, Prophetical places are difficult and hard to be understood; therefore also historicall: and this, More read prophetiall places,

ces, then doe understand them; therfore also historicall; yea, therefore none must read historicall, or any other places or parts of Scripture.

Fourthly, our Saviour speakes not here, *Per modum Prohibitionis, sed per modum admonitionis*, by way of prohibition, but of admonition; he forbids none to reade either *Daniel* or any other booke of holy writ, but admonisheth all to attend and marke diligently the place, that in the reading of it they may in some measure understand it, and learne from it, how truely things long before foretold, come to passe, and are accomplished according to the prediction. To vnder to understand, is common to all the places of Scripture, and not peculiar to this propheticall place; and therefore all Scripture that is read should be diligently observed and considered, that in the reading thereof we may understand it.

Vers. 21. 22. VERS. 21. 22. *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those dayes should be shortned, there should no flesh be saved: but for the Elects sake those dayes shall be shortned.*

Sect. 1. §. 1. *For then shall be great tribulation &c.*]

Object. The Papists say, that *Antichrist* shall not come till towards the end of the world, when shall be the greatest persecution that ever was (*Bellarm. de Rom. Pontif. lib.* 3. *Cap.* 7.) and they would prove it from this place. CHRIST saith, *There shall be then such great tribulation in the world, as was not since the beginning of the world, neither shall be*: Therefore the greatest persecution shall be towards the end of the world.

Answ. 1 First, it is plaine by the Text, that this great tribulation is propheſied to come upon the Iewes; for in the next *verse* before he saith, *pray that your flight be not in the winter*: and then it followeth, *There shall be then*, or, as St. *Marke* saith, *In those dayes there shall be such tribulation*, 13. 19. And in the 17. *verse*, *Woe shall be to them that give sucke in those dayes*; which must needs be understood of the destruction of *Ierusalem*: for at the comming of CHRIST, there shall be one and the same case of all, whether of those that give sucke, or of those who give none.

Answ. 2. Secondly, it cannot be meant of the last tribulation in the world, because the words are, *That as there was none such since the beginning of the world; so there shall be none such after*: Therefore there shall be tribulation after, though none such.

Sect. 2. §. 2. *And except those dayes should bee shortned, none could be saved, &c.*]

Object. The Jesuites hold, that Antichrist is not yet come, neither shall come untill towards the end of the world, and when he comes, hee shall raigne but three yeares and a halfe, and then the world must end. (*Bellarm. de Rom. Pontif. lib.* 3. *cap.* 4. *Rhemist. in Apoc.* 11. §. 2. 4.) and they argue from this place, thus, The Lord saith here, *That unlesse those dayes* (that is, of Antichrists persecution) *should be shortned*, and consequently the Persecution very short, *no flesh could bee saved*: but how can the time of Antichrists persecution be very short, if it shall last above or about a thousand yeares? *Bellar. de Rom. Pontif. lib.* 3. *cap.* 8. *& Rhemist. in hunc locum.* §. 6.

Answ. 1. First, though Antichrist raigne above or about a thousand yeares, yet is his raigne short, in respect of the eternall Kingdome of CHRIST.

Answ. 2. Secondly, the whole time from Christs Ascension untill his comming againe, is counted but short, *Revelat.* 22. 20. *I come quickly*: and St. *Peter* saith, *That a thousand yeeres before God is as one day, and a day as a thousand yeeres*, 2. *Pet.* 3. 8. And therefore it followes not, that if Antichrist shall raigne a thousand yeeres, his raigne cannot be short.

Answ. 3. Thirdly, we are to distinguish betwixt the time of Antichrists continuance, and the time of his hotteſt persecution (which *Bellarmine* confoundeth,) the latter being much shorter then the former.

Answ. 4. Fourthly, our Saviour here saith, *That except those dayes* (to wit, of tribulation) *were shortned, none could be saved*: Now by Salvation here is either meant the salvation of the body, or, of the soule:

I. If we understand the salvation of the soule, then the soules of the Elect and faithfull perish no more by persecution, then by dissolution or mutation. *None could be saved* (saith CHRIST) *except those dayes of tribulation should be shortned*; that is, (saith the *Romanist*) except God should put an end to that tribulation by putting an end to the world. If then by *salvation* here be meant *the salvation of the soule*, then (in their sense) which is absurd the meaning is this, That except God put an end to the persecution of his children, by putting an end to the world, their soules could not be saved.

II. If by salvation here be meant the salvation of the body [as is plaine from the phrase, *No flesh shall be saved*] then, an end must be so put to their tribulation, that they may live longer on earth, being freed in their bodies from it: for how are their bodies properly saved, if God put an end to their persecution, by putting an end to their lives, or to the world? and therefore if by *salvation* here, be meant the safety and *preservation* of their *bodies*, then of necessity the world must not then end, when they are freed and delivered from their tribulation.

Answ. 5. Fifthly, the tribulation here spoken of, is to be understood of the calamity of the Jewes in the siege of *Ierusalem*; which if it had continued any longer the nation of the Iewes had bene utterly destroyed. See for the proofe of this, the first answer of the former objection.

Vers. 24. VERS. 24. *For their shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very Elect.*

Sect. 1. §. 1. *They shall shew great signes and wonders.*]

If the Reader would see those many particulars wherein we and the Church of *Rome* differ concernin

314

ning Miracles, clearely treated upon, and fully determined; I referre him to that Reverend Prelate Bp. *Mort. Appeale lib.* 3, *Cap.* 17. 18, 19. where *Romish* Miracles are amply confuted both from this text of Scripture and others.

Sect. 2. §. 2. *Insomuch that (if it were possible) they shall deceive the very Elect.*]

Our Saviour here doth intimate, that it cannot be that the Elect should be seduced, or perish.

Object. If this be a true doctrine, then many will give themselves over to impiety and security: If the elect cannot perish, or be seduced or mislead into any fundamentall errour, then many will growe impious, presumptuous, and secure.

Answ. Although many abuse this doctrine, yet their abuse thereof doth not hurt the truth of it at all: The divell abused Scripture, but our Saviour would not for that leave the use of it, yea we say with the Apostle, if any call upon the name of the Lord, he must depart from iniquity. 2 *Tim.* 2. 19. That is, if any hope to be saved by CHRIST, or, to come unto God, they must abstaine from sinne, and walke in that way which leads unto heaven.

Quest. 1 Why cannot the Elect perish?

Answ. 1. First, because there is a seed of God and grace remaining in them. 1 *Iohn.* 3. 9. And

Answ. 2 Secondly, because the Lord upholdeth him with his hand (*Psal* 37. 24) and sustaineth him by his grace. 2 *Cor.* 12. 8, 9. But those who turne the grace of God into wantonnesse, are reserved by him unto judgement, *Iude* 4.

Vers. 27 VERS. 27. *For as the lightning commeth out of the East, and shineth even unto the West: so shall also the comming of the Sonne of man be.*

Object. 1 There are divers differences betweene us and the Papists concerning CHRISTS comming to judgement, one amongst the rest is about the place, where he shall appeare, which boldly they appoint to be in the East: because our Saviour saith, *That his comming shall be as the lightning that shineth from East to West. Bellarm. de cultu sanctor. lib.* 3. *Cap.* 3.

Answ. 1 First, by this similitude CHRIST onely sheweth the suddennesse of his comming: therfore it must be pressed no further, then to that purpose for the which it serveth.

Answ. 2. Secondly, our Saviour saith plainely, *That the Kingdome of God commeth not with observation* (*Luke.* 17. 20.) either of time or place. And therefore when men say unto us, *Behold here, or, Behold there*, we ought not *to beleeve them*, *verse* 23. As though they could point out CHRISTS comming with the finger, either in the East or West. If the Reader would see these answers confirmed by the expositions both of Fathers, and moderne Interpreters, I referre him to Dr. *Willets Synops. pag.* 1176. of the fifth edition.

Vers. 28 VERS. 28. *For wheresoever the carkase is, there will the Eagles be gathered together.*

Quest. What is the meaning of these words?

Answ. 2 First, *Paracelsus* for his weapon-salves sake thus wrests the words, *where the carkase is* [that is, the body] *there will the Eagles* [that is, the spirits of the blood] *be gathered together.* The absurdity of this exposition is clearely shewed by Mr. *Foster*, in his spunge to wipe away this Weapon salve; and I doe not beleeve that Mr. *Flood* who so stoutly maintaines the lawfulnesse of that wonderfull salve against him, will defend this exposition, or undertake to prove this to be the sense of this place.

Secondly, *Origen* by the *carkase* understands the *Church*, by the *Eagles* the *Doctors of the Church*, and by their *gathering together*, *their union* and *consent in the faith of* CHRIST *crucified.* *Answ.* 2

Thirdly, some by *Carkase* here understand *the passion of Christ*, by the *Eagles the Saints*, and by their *gathering together* the *efficacie of his merits* sufficient for all, *Hierome.* *Answ.* 3

Fourthly, others understand this place to be an adumbration of the day of judgement, by the *carkase* understanding CHRIST *the Iudge*, by the *Eagles* the *soules going to judgement*, and by the *gathering together*, the *generall judgement.* Thus *Chrysost. Hilar. Ferus, Aretius, Stella, Maldonat.* *Answ.* 4

Fifthly, others interpret this place of the Saints ascending up into heaven whether Christ hath carried his humane body, which suffered death for us, that where CHRIST now is, there all his Saints shall ascend, and be hereafter. Thus *August.* and *Gregor.* and *Muscul.* And this seemes to be the truth; for the Disciples (*Luke.* 17. 37.) had asked Christ, *whether the Elect should be taken?* To this Christ answers, *wheresoever the body is, &c.* In which similitude we must observe, That as the nature of the Eagle is to flye unto the carkase though it be farre off; so the faithfull and heavenly Eagles above all things long to feed of Christ, and to be where he is. And againe, as the Eagle is content with the carkasse, in what place soever it is, so the Elect regard no more, nor more then this to be where CHRIST is. *Answ.* 5

VERS. 30. *And then shall appeare the signe of the Sonne of man in heaven.* *Vers.* 30

What is meant by the signe of the Sonne of man? *Quest.*

I dare not undertake to determine this question, but in the handling of it, will onely doe, as many more have done before me, that is, shew the opinions of others, and which of them I rather adhere unto *Answ.*

First, *Lyranus* thinkes that this signe shall be the signe of the Crosse, and Speare, and nailes, and other instruments of Christs death, altogether, and not any one of them onely. *Answ.* 1

Secondly, *Lactantius* is of opinion, that before Christ descend to judgement *Cadet repente gladius é Cœlo*, a sword shall suddenly fall from heaven, that the righteous may know, that the Captaine of the Lords hoast is comming. *Lactant. lib.* 7. *Cap.* 1. *Answ.* 2.

Thirdly, *Zaga Zabo* the *Æthiopike* Bishop saith, That CHRIST shall beare the crosse before him, *& in manu gladium*, and a sword in his hand, *Answ.* 3.

to avenge himselfe upon his crucifiers, and all the enemies of his Crosse. *Damianus de morib. Æthiop.*

Answ.4 Fourthly, some by this signe understand the signe of the Crosse onely; but yet with some differences: For

I. some thinke this signe shall be the signe of the Crosse in mens foreheads.

II. Others think that this signe shall be a banner (with the signe of the Crosse in it) displayed before in signe of victory. *Gloss. interlin.*

III. Others avouch, that the Sonne of man shall appeare in the day of judgement, with a Crosse borne before him. *Bellarm. de sanct. Lib. 2. Cap. 28 et Rhemist. in hunc locum et Chrysost. et Muscul.* And *Chrysostome* renders the reason, why this sign of the Crosse shall appeare; namely, for the justification of Christ, when he shall enter into judgement with his enemies: as if a man being hurt by the throwing of a stone at him, should bring the stone along with him unto judgement, for the quicker convincing, and greater confusion of him that threw it at him. *Musculus* thinkes that it shall be borne in triumph, against all the wicked, and also against the Prince of the world himselfe, both to shew the freedome and deliverance of the Elect, and also to declare unto all the world, that this JESUS which was crucified is the Almighty Lord of Heaven and Earth.

Answ.5 Fifthly, some thinke, that by this signe is meant the very body of CHRIST, having the testimonies of his sufferings upon it, that is, the wounds of his hands and feet, and side: and *Chrysostome* thinkes that this may be: And Dr. *Willet* doth incline to this rather then the former, although simply he assents to neither. It is more like (saith he) that Christ at his comming should shew the markes and prints of the nayles, and speare in his body, then the signe of the Crosse: for those were felt and seene in his body after the Resurrection, so was not the other. but it is a bare conjecture without any ground of Scripture, that the wounds are either now in Heaven to be seene in the glorious body of Christ, or that they shall be beheld and looked upon in the day of Judgement. The wicked indeed shall behold him whom they have pierced; but it followeth not thereupon, that he shall appeare as pierced. How is it possible that either the body of Christ being perfectly glorified, should still retaine any spots or blemishes, or that they could be espied in so glorious a body, which with the brightnesse thereof shall obscure the Sunne.

Answ. 6 Sixthly, our Ecclesiasticall Expositors doe understand the signe of the Sonne of man, to be the Sonne of man himselfe: *Celesti potentia praditus, quasi signo in sublime erecto, &c.* Being endowed with celestiall power, as with a signe he shall turne the eyes of the world towards him, *Calvin et P. Martyr.*

Answ.7. Seventhly, the signe of the Sonne of man in the heavens, is nothing else (as I conceive) but his conspicuous and glorious appearing, who shall come in great glory, as a signe in the heavens to be seene of all the world. Now I cannot imagine, that it signifies any such visible signe as is formerly conceived in the five former answers; because it is said (*Mark* 13.19. and *Luke* 21 27.) *Then shall they see the Sonne of man.* Whereby it appeares (or at least seemes) that the signe of the Sonne of man, is the Sonne himselfe in his glorious appearing. 315

Eighthly, it is great presumption, so boldly to affirme as *Bellarmine* doth, that it shall be the signe of the Crosse, having no Scripture for it at all. Other signes we find, that Christ hath appeared with, as the signe of the Raine-bow (*Revelat.* 10. 1.) with a two edged sword (*Revelat.* 1. 16.) and with a booke in his hand (*Revelat.* 10. 2.) Now wee have more reason to beleeve, that Christ may appeare with those signes, by the which he hath sometime shewed himselfe, then they have for the signe of the Crosse. *Answ. 8*

VERS. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the foure winds, from one end of heaven to the other.* *Vers. 31*

The Jewes had a Feast called the Feast of Trumpets, which differed from other new *Moones* in this, In other new *Moones* they blowed no Trumpets; but in this they blowed from the Sunne-rising till night, *Shindler in voce* שופר

What was the reason of this blowing and great noise of Trumpets? *Quest.*

The reason hereof in generall, I take to have beene, to make their New-yeares day the more remarkable, because from it all their deeds and contracts bore date, and their Sabbaticall yeares and Jubiles were counted thence: But why it should be made remarkable by the sound of Trumpets or Cornets, there are three conjectures, *viz.* *Answ.*

First, the *Hebrewes* thinke, it was done in memory of *Isaac* his deliverance, and that they did therefore sound Rams hornes, because a Ram was sacrificed instead of him, *Fag. in Levit.* 23.

Secondly, *Basil. (in Psalm.* 80.) is of opinion, that the people were hereby put in mind of that day, wherein they received the Law *in Mount Sinai* with blowing of Trumpets.

Thirdly, others thinke it was to put them in remembrance of the Resurrection, which shall be with the sound of Trumpets; according to our Saviours words in this place, *He shall send his Angels with a great sound of a Trumpet.*

VERS. 36. *But of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely, St. Mark* 13.32. *addes, Neither the Sonne of man.* *Vers. 36*

Sect. 1.

§. 1. *But of that day knoweth no man.*] The Papists say, that *Antichrist* shall raigne but three yeares and a halfe, and shortly after that time the world shall end: against which groundlesse *Argum.*

316 opinion we urge this place thus, If *Antichrist* should raigne but three yeares and a halfe, as our Adversaries teach, and that then immediatly the world should end; then it is possible to assigne the time of Christs comming to judgement, so soone as *Antichrist* is revealed; But our Saviour saith here, *of that day and houre knoweth no man, no not the Angels*; yet *Bellarmine* takes upon him to set downe the very day of Christs comming, to wit, just 45. dayes after the destruction of *Antichrist*.

Sect. 2. §. 2. *No not the Angels, nor the Sonne of man.*]

Object. 1 Some of the Papists have objected this place for the proofe of their Æquivocation. Our Saviour said to his Disciples, that he himselfe knew not the day of Judgement, but his Father onely: which by consent of holy Fathers is to be understood, that he knew it not (*ut significaret eis*) that he would tell them. And thus *Ambrose, Chrysost. me, Theophilus*, and *Basil* expound it. And *Garnet* at his arraignment objected St. *Augustine*, and wholy depended upon his judgement in the same exposition.

Answ. 1 First, we might vie Fathers with the *Æquivocator*, who otherwise expounded these words, but forbeare it, only reciting 5 words of their owne Iesuit *Maldonate*, *Multi veteres patres* (*Athanas. Nazian. Gregor. Theodor. Cyrillus, Autor operis imperfecti in Matth.*) *docuerunt Christum, quatenus hominem diem judicii ignorasse*; that is, Many ancient Fathers have taught, that as Christ was man he knew not the day of judgement.

Answ. 2 Secondly that St. *Augustines* exposition (which *Garnet* did onely select) doth imply no mentall Æquivocation is amply proved by Bp. *Morton*, in his modest Answerer, *part* 3. *Chap.* 11. *Page* 74 unto which place I referre the Reader, because it is something long.

Answ. 3 Thirdly, the Papists say that their mentall reservation is then onely requisite, when the hearer is incompetent, and unfit to understand the clause reserved: Now it were senseless to imagine, that the Apostles were not fit to understand, or unfit to know that clause, for our Saviour else-where saith, *It is not for you to know the times and seasons, Acts* 1.7. And why was not that (*ut vobis significem*) at this time also seasonable for them to understand? Yes doubtlesse, if that were the meaning of his words, they understood it, and then it was no concealed reservation; and if it were not his meaning, there was no æquivocation.

Answ. 4 Fourthly, the purpose of the *Æquivocator* is by his secret reservation. *To delude his hearer*, now this were blasphemy to say that Christ did æquivocate, that is, delude and deceive his Disciples. If the Reader would see this Objection further answered, let him read Bp. *Mort.* in his answer to the modest answerer, *part* 3. *Chap.* 11. *Page* 75, 76.

Object. 2 The ancient *Arrians* did frequently object this place to the godly for the proofe of their pernicious and blasphemous doctrine, that Christ was not God; they argued thus, God knowes all things, Christ knew not all things [for he was ignorant of the day of judgement] Therefore CHRIST is not God.

Answ. 1 Our Saviour speakes here of his humane nature, not of his divine; for as he was man, he knew not that day and houre, but as he was God he knew it. Sometimes Christ speakes to his Disciples as man, sometimes as God; as man he enquires *where Lazarus was buried?* as God he knew it, for he had before told his Disciples *that Lazarus was dead*. As man he askes *what men thought, and said of him?* as God he knew, for he was not ignorant of their very thoughts, as is plaine from these Texts, *Iesus knew their thoughts*; and *why thinke you evill in your hearts?* and the like.

Nazianzene answers further, that Christ speakes this, as divers other things, for the honour of his Father, whom he preferres before men [*No man*] and Angels [*No not the Angels*] and himselfe [*Nor the Sonne of man*] that all men might learne to honour the Father above all, and to seeke his glory more then their owne. *Answ. 2*

Againe *Nazianzene* saith, That *to know* signifies sometimes to make knowne, or to make others to know; and thus he thinkes that CHRIST knew not the day of Judgement; that is, he knew it himselfe, but he would not make it knowne unto them. But I conceive (with *Simler de filio Dei Lib.* 2. *page* 112, *a.b.*) that the first Answer is the truth, *viz.* that Christ knew it as God, but not as man. *Answ. 3*

Quest. How doth it appeare, or how may it be proved, that Christ at all knew of this day?

Answ. 1 First, Christ is the wisedome of the Father [*Heb.* 1. .] And therefore if the Father know that day and houre (which the Arrians deny not) then he cannot be ignorant thereof.

Answ. 2 Secondly, Christ was in the Father, and the Father in him [*Iohn* 17.21.] And therefore those things which the Father knew, the Sonne could not be ignorant of.

Answ. 3 Thirdly, Christ knew the Father, which of all things is the greatest; yea as the Father knew him, even so he knew the Father (*Iohn* 10.15.) And therefore we must not imagine that he was (in regard of his Deity) ignorant of the last day.

Answ. 4 Fourthly, Christ is the Author of time (*Iohn* 1. 1.) and therefore undoubtedly he knowes how long time shall last, and when time shall be no longer.

Answ. 5 Fifthly, he foretold all those things wch should go before the day of judgement, and the fore-running signs thereof, and therefore he could not be ignorant of the time it selfe, when it should be.

Answ. 6 Sixthly, Christs ignorance of the day of judgement was a testimony of his humane nature, and shewed that he was true man; and therefore he was ignorant thereof onely as man.

Answ. 7 Seventhly, our Saviour doth not say (*Mark* 13.32.) None knoweth that day, *Ne filius quidem Dei, No not the Sonne of GOD*, but *Ne filius, No not the Sonne*; and therefore as he was the Sonne of God he knew it.

Answ. 8 Eighthly, our Saviour doth not say, The Angels know not of this houre, nor the holy Spirit: whence we may collect, That if the holy Ghost know it, then much more the substantiall Word Christ, who made all things, and knew all things.

Answ. 9 Ninthly, our Savior doth not say unto his Apostles, *Watch, because I know not*, but, *because ye know not*

not when the time is, or when the Maſter of the houſe commeth, Marke 13.33, 35. Intimating thereby that he knew the time of his ſecond comming, but he would not make it knowne unto them, that they might be the more watchfull, and circumſpect.

Anſ. 10 Tenthly, if it be himſelfe that muſt come unto judgement (as is plaine from *Iohn*, 5.22. and *Acts* 17.31. *Rom.* 16. and divers other places) then it is againſt ſenſe and reaſon to imagine that he ſhould be ignorant of the time, when he will come. If the ſtudious Reader would ſee this Queſtion amply handled, I referre him to *Athanaſius Orat.* 4. *contr. Arianos*, where divers and ſundry other reaſons are brought to prove that Chriſt as God knew of the houre and day of judgement, and was onely ignorant thereof as man.

Verſ. 37, 38, 39. VERS. 37, 38, 39. *But as the dayes of Noe were, ſo ſhall alſo the comming of the Sonne of man be. For as in the dayes which were before the Flood, they were eating and drinking, marrying, and giving in marriage, untill the day that Noe entred into the Arke; and knew not untill the Flood came, and tooke them all away: ſo ſhall alſo the comming of the Sonne of man be.*

Sect. 1. §. 1. *But as the dayes of Noe were, &c.*] The ſcope of our Saviour ſeemes here to be twofold, *viz.* to teach us,

First, that the day of judgement is certain, though the time be uncertaine: of which elſe-where

Obſerv. Secondly, that ſecurity is a forerunner of the laſt judgement: or when men generally grow carnally ſecure, then judgement is neare even at the doore.

How manifold is Security?

Queſt. 1 *Anſw.* 1 First, there is a particular Security, which is twofold; namely, either

I. Of danger: and this is twofold, to wit, either

First, temporall; and this ſecurity is

I. Sometimes found in the faithfull, who often are bold and venturous without warrant, and ſo tempt the providence of God. And is

II. Sometimes found in the wicked, who neglect lawfull meanes for the preventing of danger, yea oftentimes runne into danger, and never conſider how they have incenſed the Lord by their ſinnes. Or

Secondly, ſpirituall; and this is the ſecurity

I. Of evill, and wicked men who cry, Peace no evil ſhall come unto them, but it ſhall goe well with them both here, and hereafter. Or

II. Of ſtate; now this ſecurity alſo is twofold, namely, either

First, temporall; and this ſecurity is

I. Sometimes found in the godly; *David* in his proſperity ſaid, *he ſhould never be moved, Pſalm.* 30.6.

II. It is frequently found in the wicked, who being in honour, and proſperity, never thinke of any change of ſtate or condition, but beare themſelves as though they ſhould never be moved indeed. Or

Secondly, Spirituall which hath place in the wicked.

Now this carnall ſecurity conſiſts in theſe two things; namely,

First, in a lacke or want of feare: Carnall men not fearing the wrath, anger, and righteous judgements of God, become ſecure. And

Secondly, in a neglect of the meanes, and acts, and exerciſes of Religion, for none are ſo ſecure as thoſe who never trouble themſelves with the duties or workes of Religion at all.

Anſw. 2 Secondly, there is a generall ſecurity, both of State and Danger; and that is, when a Land or Monarchy, or, the whole world, growes univerſally wicked, and generally ſecure, not ſo much as thinking of, or expecting any danger at all. Now of this, the point above obſerved ſpeakes; The world was never more ſecure, then before the Flood; the Jewes never more ſecure then before the Captivity, and the deſtruction of *Ieruſalem*, inſomuch as they would not believe the wonders and ſignes which went before it, and which were mentioned before *verſe* 6, 7. *Queſt.* 2. And the world ſhall be as ſecure as ever, when the day of judgement comes: and Nations ordinarily ſhall be, and are moſt ſecure when dangers approach, and judgement is neare even at the doore: And therefore we ſhould all labour carefully to avoid this carnall ſecurity, as a ſure fore-runner of ſome enſuing Judgement.

Queſt. 2 Why muſt we take heed of Security, and ſo earneſtly labour to avoid it?

Anſw. 1 First, becauſe this carnall ſecurity is a ſigne of maturity and ripeneſſe in ſinne, eſpecially where the admonitions of the word are: That is, thoſe perſons, or places, or lands, which enjoy the word, and notwithſtanding the admonitions and comminations thereof againſt their great nationall, epidemicall, and crying ſinnes, doe remaine quiet and ſecure in their ſinnes, are come unto a certaine maturity and perfection in ſinne, and are neare unto judgement. And therefore great reaſon there is, that we ſhould carefully labour to beware of this carnall ſecurity.

Anſw. 2 Secondly, carnall ſecurity in ſinne, or notwithſtanding ſinne, opens a gappe to Gods judgements, layes a man open unto God, and diſarmes him of all defenſive Weapons; for ſecurity ſhewes a procraſtination of repentance, and without ſpeedy repentance there is no way to flee from, or eſcape the wrath to come, *Matth.* 3.7, 8. And therefore if we deſire freedome from the feareful judgements of God, we muſt take heed of ſecurity.

Anſw. 3 Thirdly, GOD commands us to be watchfull, and circumſpect, and invites us to carefulneſſe *Marke* 13.32, 35. and therefore we muſt take heed of carnall ſecurity.

Anſw. 4 Fourthly, God reveales his will unto his ſervants the Miniſters, who (as *Noah* foreſeeing the unparallelled deluge preached repentance unto the world, ſo) doe preach repentance unto us, and daily threaten ſome judgement (either temporall or ſpirituall) to come upon the Land, if we lye drowned in carnall ſecurity, and doe not awake unto repentance and new obedience: And therefore it is not without cauſe that we ſhould carefully avoid carnall ſecurity.

Anſw. 5 Fifthly, watchfulneſſe is good, ſecurity frequently

318 brings along with it evill and mischiefe; and therfore it is carefully to be avoided. Feare doth often produce a good effect, and the watchfull man doth frequently prevent danger; whereas the secure fals into it.

Answ. 6 Sixthly, there can be no true security amongst us, nor freedome from evill, if we consider these things; namely,

I. Our sinnes, and the nature of them, and our continuance in sinne. And

II. Our God, whom we offend by our sinnes, and who sees, and registers all our sinnes, and who is able to avenge himselfe upon us for our sinnes, and whose justice and truth will not permit him to spare our sinnes without repentance. And

III. How God hath punished others for our admonition and terrour: we have heard of Plague, Famine, & Warre, amongst our neighbours, wherewith they have beene wasted; which heauy judgements we cannot but thinke (in regard of Gods infinite justice) to have come upon them for their sinnes; and we have cause to thinke that CHRIST saith unto us, That they were not greater sinners then we are; and therefore except we repent, we shall likewise perish. Wherefore it is most dangerous for us to be secure.

Quest. 3 Who are here worthy of blame?

Answ. 1 First, they are extreamly faulty, who thinke that state to be the happiest, where there is no feare; for the contrary is most true, and security is a sure

Answ. 2 signe of approaching misery.

Secondly, those also are to be taxed, who thinke the godly to be melancholy men, because they feare danger, when neither danger nor distresse appeares:

Quest. 4 What is here required of us?

Answ. 1. First, a serious consideration of the roote of our security: we should consult with our selves, and see, from whence it springs; and whether we have just cause to be secure or not?

Answ. 2 Secondly, it is required of us to be watchfull over our selves, and wayes, and to arme our selves, against the Judgements of God, and prepare to meete him. And

Answ. 3. Thirdly, to awaken others who are sleepy, and secure, because security shews, that judgement hangs over their heads. If we should see a house on fire, and perceive some alleepe therein, we would awaken them, and not suffer them to perish: how much more then should we doe so, when we see men lulled asleepe in carnall security, when the judgements of God hang over their heads. And it is required,

Answ. 4 Fourthly, that we should meditate of our death, and repent before our death; It was the saying of a *Rabbi*, *Repent one day before thy death*; that is, every day; we should daily expect death, and by unfained repentance prepare daily for it.

Answ. 5. Fifthly, we must doe as *Noah* did, make an Arke against the over flowings of Gods judgements; and labour that our God may be reconciled unto us.

Answ. 6 Sixthly, it is required of us, that we should bring forth fruit, and grow and increase in grace, labouring daily more and more for it; for thereby we shall be kept from security.

Quest. 5 What are the causes of security, and the remedies against it?

Answ. 1 First, ignorance, errour, or an erroneous opinion of the nature of sinne, and the providence of God, causeth security. Many thinke that God neither sees, nor observes their sinnes, neither will punish them; because (as some of the *Heathen* thought) all these terrene and sublunary things are ruled by chance and Fortune. The ignorance of God, and of the nature of sinne, or the incogitancy of both causeth security; for no wonder if we doe not feare those things, which we neither remember, thinke of, nor know.

The Remedy against this Cause is, to thinke sinne to be out of measure sinfull, and to learne to know the Lord, to be Omnipotent, Omniscient, and Omnipresent. We must remember, that God sees all things, and by his providence governes all things, and hates sinne with a perfect hatred, and will punish (undoubtedly) sinne in all those who will not repent them of it, and turne from it.

Answ. 2 Secondly, a neglect of those meanes which God prescribes to be used causeth security, and ignorance: For none (ordinarily) are more secure, then they who most neglect all exercises and duties of Religion. Now the Remedy against this is, to be diligent, industrious, and frequent in all holy means, and duties both publike and private.

Answ. 3 Thirdly, incredulity of the word of God, and of his judgements causeth security: when mens hearts grow hard, sleepy, and unfaithfull, neither beleeving the promises, nor threatnings of the word, nor the judgements of God; then they grow secure. Now this infidelity is strengthened by our sensuality; for as the light of the Sunne darkens the light of the Starres, so the light of sense darkens and obscure the light of holy and spirituall things, we being naturally backward to beleeve any thing which is not plaine and perspicuous to sense. The Remedy against this cause is to labour for the knowledge of the word, and to assent to every good word of God, as infallibly true; yea to remember that Heaven and Earth shall passe away, before one jot, or tittle of the word fall to the ground unaccomplished; because if God have spoken, he will also certainly doe it. And therefore we must feare his threatnings, and beleeve his promises.

Answ. 4 Fourthly, a presumption of the mercy of God causeth (at least) corroborateth, this infidelity; for when men thinke that he who made them will save them, and though they sinne, yet grace shall abound; then they speedily waxe carnally secure. The Remedy against this is not to presume of mercy without repentance, obedience, and faith, the Lord having said, *That though he be mercifull and gracious &c. yet he will by no meanes let the impenitent sinner goe unpunished* (*Exod.* 34. 4, 5, 6.) And againe, *that he that made men, will not have mercy on them, and he that formed them will shew them no favour, if they be wicked and rebellious*, *Esa.* 27. 11.

Answ. 5. Fifthly, prosperity causeth security, and makes men feareless: as we see in *David*, who in his prosperity said, *that he should never be moved*, *Psalm.* 30. 6. And in *Iob*, who said, *I shall dye*

in

in my nest, Iob 29.18. And in the Church of *Laodicea, Revelat.* 3.17. The remedy against this is, I. To remember, that neither love nor hatred is knowne by these things, *Eccles.* 9.1. And II. That all these outward things are vaine, transitory, and as mutable as the *Moone*. And III. That all our riches and abundance cannot availe us at the last day, nor free us from the judgements of God here. Read *Proverb.* 10.4. and 11.4. and *Iob.* 15.21. and 21.7. &c. unto 14. *verse*, and *Psalm.* 73.3. &c. unto the 18 *verse*.

Answ. 6 Sixthly, security is caused often by Gods lenity and long suffering; or, because sinne is not avenged, but punishment deferred. Wicked men thus wickedly ruminate with themselves, I have sinned often, and long, and am yet spared, and perceive that the threatnings of preachers are but scare-Crowes; and therefore now I may be secure and need feare no evill, though I runne on unto sinne as a Horse unto the battell. The remedy against this is, to remember *Quod differtur non aufertur*, That forbearance is no payment, but although the Lord spare long, yet he will not spare alwayes, but punish at the last, The longer the blow is a comming, the deeper and deadlier it wounds; and the longer God spares, the stronger are his stroakes; for his Mill workes but slowly, but when it grinds, it grinds men to powder.

Answ. 7 Seventhly, *Philautia*, selfe-love, humane confidence, and pride of heart causeth security; for when men are proud or selfe-conceited, or lovers of themselves, they then quickly grow secure, trusting to broken Reeds, and *Egyptian* staves, which will faile them at the last. The remedy against this is, to deny our selves, and renounce all confidence in our selves, and to flee onely to the merits, and mercies of CHRIST.

Answ. 8 Eighthly, the custome of sinning is another cause of security; For

I. Custome takes away the sense of sinne making it habituall and naturall unto us. And

II. Custome is corroborated with the shame of mutation and alteration: For men are ashamed to be Changlings, and to turne from their former wayes, thereby acknowledging their former errours; and say to themselves, *Sciens videnſque pereo*, Although I see my sinne, and foresee my ruine, yet I will perish rather then now forsake that which I have so long followed. The Remedy against this, is to labour against the customary practise of sinne, and to learne to be truly sensible of sinne, and to remember that it is not evill but good, not miserable but happy, not disgracefull but praise-worthy, to turne from evill unto good, from the Devill unto God, from sinne unto grace, from errour unto truth, from the wrong way to the right, and from the way that leads unto perdition, to the way that leads to life and salvation.

Answ. 9 Ninthly, the care of the world, and abundance of worldly imployments, makes men carnally secure: for the love and care thereof doth so take up, and possesse the whole man, that there is no time to care or labour for either grace or glory. The Remedy against this is, not to love the World (1. *Iohn* 2.15.) nor to labour for the World (1. *Timoth.* 6. 9.) but to seeke first the Kingdome of Heaven, and the righteousnesse thereof, and then not feare, but God will afford unto us those temporall things which are needfull for us, *Mat.* 6. 33.

Tenthly, false Teachers are causes of security, for when those who are to deliver the Lords message, speake lyes; and those who are commanded to stretch forth their voyces like Trumpets, and reprove the iniquity of their people, shall sow Cushions under their elbowes, and cry peace, peace unto them; no wonder if that people be lulled asleepe in a carnall security. The Remedy against this is, to pray unto God for faithfull Pastors, and to endure those patiently who reprove our sinnes, and labour to rowse us from the bed of security; and if we have those who speake peace unto us, not to take it upon trust, or their bare words, but diligently examine our selves by the word of God, and see whether the Lord speake peace unto our consciences, or whether we be of that number, unto whom the Prophet from the Lord saith, *There is no peace, Esa.* 41. *Answ.* 11

§. 2. *So shall the comming of the Sonne of man be.*] *Sect.* 2.

How manifold is the comming of Christ? *Quest.*

First, some say that there is a double comming of his; to wit, *Answ.* 1

I. By-past, which Comming the Jewes understood not. And

II. To come, which Comming we expect and looke for, *August. super.* 9 *Psalm.* Now the difference betweene these is this; the first Comming was in the flesh, the second is unto Judgement; the first was for the manifestation of the truth, and for freeing us from sinne, and for the drawing of of us unto God, but the second shall be for the judging of all men. *Thom. Aq.* 3. *part qu.* 1. *art.* 6. *ad.* 3. *qu.* 36. *art.* 1. *qu.* 40. *art.* 1. *et Chrysost. super illud Iohannis. Non misit Deus filium suum ut judicet.*

Secondly, others [*Gerson vero part.* 2. *Serm. de Verb. Dom. Matth.* 11. 28. *Venite ad me omnes, &c. et Pelbart. Lib.* 3. *Rosarii Theo.*] say, that there is a fourefold comming of CHRIST; namely, *Answ.* 2

I. His comming in the flesh; Hence it is said (*Iohn* 1.) *The word was made flesh*; and *he came unto his owne, and his owne received him not.*

II. His comming into the mind; and of this he speakes, *Iohn* 14. *If any man love me, we will come unto him*; that is, not onely God the Father, and God the holy Ghost, but also God the Sonne.

III. His comming unto the death of man: as *Mark.* 13. *Watch and be prepared, for yee know not the houre when the Sonne of man will come*; namely to call you unto death.

IV. His comming unto the finall judgement; and of this he speakes, *Luke* 21. *Then shall ye see the Sonne of man comming in his glory.* Now this last Advent is a happy comming unto the good and godly, for then shal they be made partakers of everlasting happinesse, but a miserable and most unhappy comming to the wicked and ungodly, for then shall they be condemned and bound over unto eternall torments for ever and ever, *Mat.* 25. 41.

320

VERS. 42. *Watch therefore, for ye know not, what houre your Lord doth come.*

Vers. 42.

Our Saviour (by an unanimous consent of all Interpreters) speaketh here of the day of Judgement: but because there is a particular Judgement of every particular person at the day of death, and a generall judgement of all men and women in generall, at the last day; therefore some apply this (& that neither unfitly, nor unprofitably) unto the houre of death, and some unto the day of Judgement: of the last more amply by and by, and of the first briefly from this *verse*.

Christ giues us here to understand, that we are altogether uncertaine of the day and houre when he will come to call us either to death or judgement; and therefore because we are sure that he will come, but unsure when, we must watch and prepare our selves against his comming to call us unto death. In a word, we must daily expect death, and duly prepare to entertaine, and welcome it when it comes; because we are altogether ignorant, when the Lord by death will call us unto judgement.

Observ.

Quest. 1 Why hath the Lord hid the day of death from us, and ordained that it should be unknowne and uncertaine unto us?

Answ. 1 First, God hath decreed that the houre of death should be uncertaine unto us, for this end, that we might live the more holily and purely: For it is a great folly for a man to live in that estate or manner, that he would not dye in; that is, to live in sinne, when he would not dye in sinne, seeing that death may come unto him every moment. And therefore in regard of this great uncertainty of the time of our dissolution, there is great reason that our lives should be holy and pure, as we desire our deaths to be.

Answ. 2 Secondly, the day o death is uncertaine, for this end, that we might doe the more good unto others; if we knew how long we should live, we should be the more careleſse to helpe, and relieve others, and the more prone to live wholly unto our selves: And hence the Apostle exhorts us, while we have time, to doe good; as if he would say, we are not sure how long we shall live, and what good we do unto others, we must doe while we live; and therefore while it is said to day we must doe good to others, and not live wholy to our selves.

Quest. 2 How is death to be expected?

Answ. Not onely patiently, but joyfully, desiring and praying for it, *Bring oh Lord my soule out of prison.*

Quest. 3 Why must we desire death, and not rather feare it?

Answ. 1 First, because so long as we live here, the soule remaines in the body, a darke, dangerous, and obscure Dungeon. Hence *Iob* saith, we are involved in darkneſse, and repleniſhed with misery and labour; and so long as we live we are subject to many evils.

Answ. 2 Secondly, death is to be desired, and not feared, because after death, we shall praise, please, and serve God more cheerfully, and perfectly, then we can in this life. And

Thirdly, because we shall be more happy in heaven then we can be in Earth: And therefore if we desire perfectly to be freed from all evill, and perfectly to injoy whatsoever is good, and perfectly to obey and serve our God; we must then desire, (and not dread) death, because then and never till then, shall these truly and perfectly be.

VERS. 44. *Therefore be ye also ready, for in such an houre as you thinke not, the Sonne of man commeth.* *Vers.* 44

§. 1. *Therefore be ye also ready.*] *Sect.* 1.

Our Saviour speakes here of their preparation, and expectation of the last Judgement; wherein there are two things observable; to wit,

First, the persons exhorted: Yee.

Secondly, the thing whereunto they are exhorted.

First, from the persons exhorted three things may be observed; namely,

I. Although the Disciples and Apostles of Christ (to whom he now speakes) were holy, righteous, and good persons, forsaking all things to follow the Lord of all things, *Iohn* 6. 66. Yet even they are admoniſhed of the day of Judgement: to teach us, That the godly are to be warned to prepare themselves against the day of Judgement; *Obser.* 1

Why must the godly be admoniſhed hereof?

First, because the day and time is uncertaine unto all: and therefore all should be admoniſhed to prepare themselves. *Que.* 1 *Answ.* 1

Secondly, because the good are prone to neglect *in tanto* the expectation thereof, and preparation thereunto, carrying a body of sinne and corruption about them so long as they live here; and therefore it is not needleſse a whit to admoniſh them thereof. *Answ.* 2

II. Although Christ knew that his Disciples should be safe and saved at the day of judgement. Yea had foretold them, that they should sit on twelve Thrones then, to judge the twelve Tribes of *Israel*, *Chap.* 19. 28. Yet he doth exhort them to expect it, and to prepare for it: To teach us, That it is needfull to exhort the best to prepare themselves against the great day of judgement. *Obser.* 2

III. Although, the Apostles lived many hundred years before the day of Judgement, yet Christ exhorts them to prepare themselves for it, and to expect it: To teach us,

That a frequent expectation of the last day, and a fitting preparation against it, is fit and convenient for all generations and ages of the world. *Obser.* 3

Secondly, the thing whereunto they are exhorted, is to prepare themselves; *Be ye ready*; that is, (as is expounded, *verse* 42.) *Be ye watchfull:* To teach us.

That we ought to be principally carefull, that the day of the Lord come not upon us unawares, *Marke* 13. 37. *Obser.* 4

Why must we be thus carefull to watch, wait for, and prepare our selves for the day of the Lord? *Quest.* 3

First, because it is a matter of the greatest moment; for if the day of judgement should come upon us unawares, and unprepared, we should then suddainly loose Earth, Heaven, God, and all good things; and be made partakers of horrour, Hell, the wrath of God, and all evill things. *Answ.* 1

Secondly, because none can escape the day of *Answ.* 2

the

the Lord, therefore all should carefully wait for it: The truth of this appeares thus.

I. God is not blind, neither can he be deceived, *Galath.* 6. 7. For at the last day, the Bookes shall be opened (*Daniel.* 7. 10.) wherein the names, and actions of all persons are written.

II. *Sathan* will accuse all, and because his time is then at the last period, he will rage the more, and more vehemently prosecute all wicked men with hatred and malice.

III. The conscience of every wicked man will cry against him, and the mouth thereof then will not be stopped. And therefore it is unpossible that any wicked man should escape that day seeing every wicked man hath so all-seeing a Iudge, and so clamorous a witnesse, and so malicious an accuser.

Quest. 3 What is here required of us?

Answ. 1. First, we must take heed of security, and carelesnesse, seeing that Sathan is so watchfull, 1 *Pet.* 5. 8.

Secondly, we must meditate alwayes of the day of Judgement; that is, both of the uncertainty thereof, and also of the sudden comming thereof, and likewise of the nature thereof. *Quoties diem illum considero, toto corpore contremisco, sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur illa tuba terribilis sonare in auribus meis; Surgite mortui, venite ad judicium.* As often (saith *Hierome* upon *Matth.*) as I consider the day of Judgement, my whole body trembles; yea, whether I eate, or drinke, or what else soever I doe, me thinkes, I heare that terrible Trumpet sounding in my eares: Arise yee dead, and come to judgement.

Answ. 3 Thirdly, wee must examine our selves, by the Purity of that law and word of God, by which we shall then be judged; and see whether our actions will endure the tryall of that fire, and touch of that *Lydius lapis*, or touchstone.

Sect. 2. §. 2. *For in such an houre as you thinke not of, the Sonne of man commeth.*]

Quest. 1 How many things are observable in these words?

Answ. Two to wit,
- First, the comming of Christ; wherein there is --
  - First, the certainty thereof:
    - First, the person; *The Sonne of Man.*
    - 2ly, the action; *He shall come.*
  - Secondly, the Effect thereof
- Secondly, the time of his Comming, which shall be —
  - I. Unknowne. And
  - II. Sudden. And
  - III. Unexpected.

Quest. 2

Answ. First, *Quis?* Who shall come?

The Sonne of man, that is, CHRIST; observe here that many names are given unto him, but the holy Ghost useth this [*The Sonne of man*] when he speakes of the humane nature. Here therefore he meanes that CHRIST shall come in his humanity, and hence would teach us,

Obser. 1 That CHRIST shall really, and verily come, in the truth of his humanity, to judge the world. Reade *Acts.* 1. 11. *Iob.* 19. 25.

Quest. 3 Secondly, *Quid?* what shall CHRIST doe? *Veniet*, *He shall come.* Whence we may learne:

That the comming of Christ unto judgement is most certaine, when there shall be time no longer. 321

Obser. 2

Against this *Atheists* object, The world hath bene alwayes as it is: therefore it shall not be changed, or destroyed by any judgement. *Object.* 1

I. It is false that the world hath bene alwayes; for the continuance thereof, from the Creation to this present yeere of our redemption. 1638. is but 5612. yeares, as may be proved by Scripture, and is proved by Mr. *Perkins* from Scripture. *Answ.* 1

II. The world was destroyed by the Flood; and therefore it is false, that it hath alwayes bene as it is. *Answ.* 2

III. As the world was first destroyed *by water*. so it shall at the last be destroyed by the other active element *the fire*. *Answ.* 3

The *Atheists* object againe, It is a thing unbeseeming the Lord, to create those things which hee shall, and which he will destroy; especially considering that all things which he created were good *Gen.* 1. 13. yea perfect, *Deut.* 32. 4. *Object.* 2

All things which the Lord created were good in a threefold regard: namely *Answ.*

First, in respect of their beginning, and originall; for they were good as God created them, but man hath fallen from God, and is now become evill. And

Secondly, in respect of their end, *viz.* the glo- of God; for all things were made for his glory. And

Thirdly, in respect of their perfection, as they were Gods workes; for anger, revenge, drowning of the world, burning of the world, yea the condemnation of the world, and whatsoever the Lord doth or shall doe, is perfectly just, and consequently good in respect of God.

Quest. 4 How doth it appeare that Christ shall come unto judgement, when the world shall be destroyed? or, how may it be proved that the world shall have an end?

Answ. 1 I. Against the Philosophers it may be thus proved; namely,

First, from this reason, because that which is moved by another, is not eternall; and therefore the world is not eternall either *a parte ante*, or, *a parte post*. To this,

I. Some answer, that the world is a living thing, and that the Sunne is the life thereof. But what can be more foolish then this?

II. Others answer that Heaven is a living thing; and *Aristotle* cals it, *The first mover*, and *Plato*, *The God of nature*, yea *Aristotle* ὁ ὄντως, *The beeing of all things*; which can be no other then God, and consequently he is the Mover, and moderator of all things. And

Secondly, from this reason, because εὐδαιμονία, happinesse, is the perfection of man, as *Aristotle* saith: but in this life there is no true happinesse; therefore it is necessary that there should be another life besides this. *Solon* said truly to *Crœsus*.

——— ——— ——— *dicique beatus*
Ante obitum nemo, supremaq; funera debet.
That is,
None perfect joy, and blisse can have,
Till death have forwonded them in Grave.

Thirdly,

322 Thirdly, from these testimonies; to wit,

I. Of all Nations, who dreame of some Religion, some kind of Eternity, some God, some supreme Power, and some manner of life after death. And

II. Of the Philosophers; to name but one or two, *Zoroastres* (who lived 400 yeares before the *Trojane* warre) and *Athenagoras*, and *Pythagoras*; and others: *Tunc ille Dominus, mundi Monarcha, malignitatem, vel diluvione diluens, vel igne consumens, vel &c. Hermes trism. de mundo. Et Sybilla*

Exuret terras ignis, pontumq; polumq; — & post
Sanctorum sed enim cuncta lux libera carni
Tradetur, fontes æternaq; flamma cremabit
——— Tunc quisq; loquetur
Secreta, atq; Deus reserabit pectora luci.
Tunc erit & luctus, stridebunt dentibus omnes.
(*Augustin. de Civit. Dei*, 18. 23.

Answ. 2 II. Against the *Atheists*, or Atheisticall Christians it may be thus proved; namely,

First, from these ensuing reasons; to wit,

I. From the end of Christs comming, which was to destroy the workes of Sathan, 1 *John*, 3. 8. Now his chiefest workes were Sinne and Death; and therefore the time shall come, when the faithfull shall cease from sinne, and when Death shall be swallowed up in victory.

II. From the justice of God, who hath threatned in Justice to recompence tribulation, and anguish, and wrath, &c. to every one that is wicked, *Rom.* 2. 6. *&c.* But this is not fulfilled upon them in this life: and therefore necessarily there must be another, *Luke*, 16.

Secondly, from these Testimonies; to wit,

I. Of many who either dyed not, or else have risen againe, and have beene restored againe unto life; as *Henoch*, *Elias*, *Lazarus*, and many who arose with CHRIST, as witnesses of his Resurrection, and divers who were raised up by the Apostles.

II. Of many plaine places of Scripture. Read *Iob*, 19. 25. and 1 *Corinth.* 15. *Dan.* 12. 2. and *Jude*, 4. and 1 *Thess.* 4. And therefore seeing undoubtedly the world shall end, and that at the end thereof CHRIST will come unto Judgement, let us watch, and be ready. and examine our selves.

Quest. 5 What must we examine in our selves, for ꝑ better fitting and preparing of us, against this dissolution of all things, and comming of CHRIST.

Answ. 1. I. We must carefully examine our Regeneration, and internall spirit: and herein inquire after these three things; namely,

First, our change; whether we be changed or not; whether we hate sinne with a perfect hatred or not; and whether ingenuously we condemne our forepassed life; And

Secondly, our cheerfulnesse; whether we forsake our sinnes with the consent of our hearts; yea rejoycing in the leaving of them, as a Conquerour rejoyceth in his Triumph. And

Thirdly, our humility; whether we boast of what we doe, or worke out the worke of our salvation with feare and trembling?

II. We must carefully examine our repentance, and newnesse of life; for otherwise all other things are in vaine. Quest. 6

Thirdly, concerning the effects of CHRISTS Comming it will be demanded; *Cur venies*, *Why he will come*? Answ.

I answer he will come, first to judge the world, and secondly to end and destroy the world. Now here three things are laid downe in this history; *viz.*,

I. That this Comming will be full of horreur and terrour unto the wicked, *verse* 30. And

II. That at this Comming all the Saints shall be gathered together, *verse.* 31. And

III. That then all these things shall be dissolved, *verse* 35. and 1 *Peter.* 4. 7.

Quest. 7 Concerning the day, and houre of CHRISTS Comming it will be demanded; *When hee will come*?

Answ. 1. First, the day and houre is unknowne, *Daniel* 12. 4. and *verse* 36. of this *Chapter*. and *Marke.* 13. 32. and *Revel.* 10. 14. *Acts.* 1. 7.

Answ. 2 Secondly, this day whensoever it comes will come suddenly; in the twinckling of an eye, 1 *Cor.* 15. 52. and 1 *Thessal.* 4. 17. yea so suddenly that we shall then have no time to prepare our selves. *Matth.* 25. 10. Because this is the time of preparation, that will be the time of retribution; and a tree being once fallen cannot turne it selfe on the other side. This is the difference betweene death and the last judgement; before the sudden approach of death we may repent, as Mr. *Latymer* said, betweene the falling of the hatchet, and the separation of the head: but no repentance at the approach at the last day. And therefore we should (before it comes) prepare our selves, and that

I. By repentance and true conversion unto God, *Hebr.* 3. 13. *&c. While it is said to day.* And

II. By faith; for without faith we cannot please God (*Hebr.* 11. 6.) and there can be no true faith without repentance (2 *Tim.* 4. 4.) and new obedience.

Answ. 3. Thirdly, the time of CHRISTS comming will be in an houre when we looke not for it; or, it will come unawares, and altogether unexpected: And this is the worst of all; for although it be unknowne, yet if we did expect it, it would not find us unprepared; but it will come when we know not, ye when we feare it not at all, and so become a horrible houre unto us. The point observable from hence is this.

Obser. 3. That Christ will come unto judgement, when we are most secure, and most negligent. For the better taking up, and confirming of this, we will consider three dependant particulars, *viz.*

First, the Causes, why we neglect the Comming of Christ: that wicked men neglect Christs Comming, is plaine from *Luke.* 21. 34. and *verses* 38. and 49. of this *Chapter*. Now the Causes why they neglect his comming are principally these two; namely

I. The joyes and delights of the world: which are either

First, lawfull, as laughter, play, mirth; now concerning these the Apostle saith, *Let those who rejoyce be as though they rejoyced not* (1 *Cor.* 7. 31.)

that

that is, they muſt not be profuſe in their laughter, but moderate in all worldly delights and pleaſures. Or

Secondly, unlawfull; as drunkenneſſe, gluttony, uncleanneſſe, and the like, wherein wicked men wickedly rejoyce Read, *Luke.* 21. 34. and *verſes.* 38. and 49. of this *Chapter.*

II. The cares, diſtractions, and employments, of the world cauſe us to neglect the comming of CHRIST.

Here obſerve three Cauſes; to wit,

Firſt, *Cauſa juvans*, the helping and furthering Cauſe; and that is, the care of our vocations, and callings. Now although callings are warrantable and lawfull, and a provident care in the managing and following of our callings be warrantable and lawfull, yet our care may be too exceſſive, and immoderate even in our Vocations. *Pſal.* 127. And hence the Apoſtle exhorts thoſe who buy to be as though they bought not *&c.* 1 *Cor.* 7. 31.

Secondly, there is *Cauſa laqueans*, the bewitching, and enthralling cauſe, and that is, Covetouſneſſe, oppreſſion, and the like. *Matth.* 13. 22. and 1 *Tim.* 6. 9. Theſe we muſt principally take heed off, they being as pernicious to our poore ſoules, as bird-lime, or ſnares, are to the poore birds.

Thirdly, there is *Cauſa occidens*, the killing cauſe, to wit, worldly ſorrow (2 *Cor.* 7. 10.) which cauſeth death.

Secondly, men being once overcome with theſe cauſes, they then become ſecure, and ſleepe feareleſſely, *Matth.* 25. 5. and *verſe* 38 of this *Chap.* and *verſe* 48. That is, they either regard not Chriſts Comming, or elſe they preſume that he will deferre his comming. And

Thirdly, then CHRIST will come, in the night in the laſt watch of the night, when men ſleepe; *Matth.* 14. 25. and *verſe* 43. of this *Chapt.* That is, when he is not expected or looked for.

Verſ. 46. 47. VERS. 46, 47. *Bleſſed is that ſervant, whom his Lord when he commeth, ſhall find ſo doing. Verily I ſay unto you, that he ſhall make him ruler over all his goods.*

Object. Some of the Papiſts produce this place to prove the Invocation of Saints, reaſoning thus, The good ſervant is here promiſed a reward of bleſſedneſſe, even to be placed over all that his Lord hath; whereby is meant, That Saints after their departure, are made Protectors of the Militant Church of Chriſt: And therefore we may pray unto them. *Bellarm. de beat. Sanct. Cap.* 28. *& Coſter. Enchir Cap.* 14.

Anſw. By the context it is plaine, even in the judgement of their Jeſuite *Maldonate*, that it is, an explanation of the parable going before, *Chapt.* 25. 19. where it is ſaid [*A long time after will his Lord come*] whereby doubtleſſe is meant the ſecond comming of CHRIST. *Maldonat. Jeſ. com. in Matth.* 25. 19, 31. And in this ſame Chapter it is ſaid, *when his Lord ſhall come*, which cannot be underſtood, but of the ſecond coming of Chriſt.

Verſ. 48, 49, 50, 51. VERS. 48, 49, 50, 51. *But and if that evill ſervant ſhall ſay in his heart, My Lord delayeth his Comming, and ſhall beginne to ſmite his fellow ſervants, and to eate and drinke with the drunken: the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not aware of: and ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.* 323

Sect. 1. §. 1. *But if that evill Servant ſhall ſay in his heart &c.*]

Obſer. The ſcope of our Saviour in theſe words (as I take it) is to teach us, That when wicked men moſt deride the judgements of God, then they are moſt neare them: Read *Gen.* 4. 7. and 7. *Matth.* 25. 5, 10. and *Revel.* 3. 10. and *Eſa.* 5. 26. 27.

Queſt. Who are here to be blamed, and reproved?

Anſw. 1. Firſt, thoſe who deride the judgements of God. *Eſa.* 5. 19. *Ierem.* 17. 15. and 20. 8. *Ierem.* 4. 4. Many there are who laugh at the comminations and menaces of the Miniſters of the word, and in their wickedneſſe and drunkenneſſe ſay: Let him preach anger, and judgement, for we feare it not, certainly unto ſuch the Lord will come, in an houre when they are not aware, and give them their portion in hat Lake where there is nothing but weeping and gnaſhing of teeth.

Anſw. 2. Secondly, they alſo are to be reproved, who although they deride not the threatnings of the word, denounced by the Preachers thereof; yet in the meane time they preſume, and feare them not, ſaying unto themſelves, we hope the judgements of God will not approach as yet, and if they doe we ſhall not be ſubject unto them, but delivered from them. This *Non morieris, thou ſhalt not dye*, was the firſt dart that the Devill threw at man. *Gen.* 3. 2. And preſumption like the *Trojane* horſe, brings a concealed enemy in the belly thereof, which wounds before it warnes: And therefore we muſt not preſume.

Queſt. 2. To whom may this be fitly applied?

Anſw. 1. Firſt, to thoſe who thinke that though they ſinne yet no evill ſhall come vpon them (*Eccleſ.* 5. 4. *&c.*) neither ſhall they be puniſhed at all. Many argue

I. From the mercy of God, thus, God is mercifull; and therefore hee will not puniſh ſinne, And

II. From others, thus: ſuch and ſuch have ſinned greatly and grievouſly, and yet no evill hath come unto them; therefore ſinne ſhall not be puniſhed at all. And

III. From themſelves, thus; we have taken this courſe, and followed this way long, and as yet God hath not manifeſted his anger againſt us: and therefore we hope, that our ſinnes ſhall never come unto judgement, nor we for our ſinnes unto condemnation. And thus they altogether forget; that

Firſt, God is juſt as well as mercifull. And

Secondly, that his word is true, and ſhall certainly be accompliſhed. And

Thirdly, that the longer the Lord ſpares, the more exquiſitely, and unexpectedly he will puniſh. And

Fourthly, that by theſe arguments they ſhew themſelves to be the Devils Proctors, pleading

with

with all their might for sinne and rebellion against the Lord of glory.

Answ. 2. Secondly, this may be applied to those, who extenuate and lessen their sinnes, as though they deserved not to be punished for such petty offences. Some sticke not to say, Lying, swearing, lascivious words, and the neglect of holy duties, are not such great matters; And therefore they being guilty of no greater sinnes, they hope they shall not be punished. But

I. Although these sinnes should be granted to be but small, yet they are many; and therefore will certainly condemne without repentance. But

II. They are not small. For

First, God hath said, that he will never hold the swearer guiltlesse *Command.* 4. And

Secondly, lying is a sinne directly against CHRIST, who is truth it selfe; and therefore St. *Iohn* saith, that all lyars shall be shut out of the Kingdome of heaven, *Revel.* 21. And

Thirdly, wicked thoughts draw downe Gods heavie judgements upon such as harbour, and give way unto them (*Gen.* 6. 5) therefore much more will wicked words destroy the soule. *Wisdom.* 11. 1.

Fourthly, to neglect the duties and exercises of Religion, is to neglect the service of God, and consequently to be unprofitable servants; now all such shall be cast into utter darknesse, where shall be weeping and gnashing of teeth, *Matth.* 25. 30. And therefore let us not deceive our selves by the smalnesse of our sinnes.

Sect. 2 §. 2. *And give him his portion with Hypocrites.*]

Quest. 1 What duties of Religion may an hypocrite doe, or, how farre may he goe?

Answ. 1 First, he may have whatsoever nature hath given at any time to any, or can give.

Answ. 2 Secondly, he may have a temporary faith; which includes two things in it, to wit,

I. A knowledge of the word. And

II. A perswasion of the truth and authority thereof.

Answ. 3 Thirdly, by the law he may be brought both to acknowledge his sinne, and the merit of it.

Answ. 4 Fourthly, from hence the conscience may be terrified, and the heart wounded with sorrow for sinne, And

Answ. 5 Fifthly, he may assent to the covenant of grace, that it is a sure and certaine covenant, and he may beleeve the sufficiency of the merits of CHRIST.

Answ. 6 Sixthly, he may beleeve that God is faithfull and true, and will in his due time performe all his promises unto his servants. And

Answ. 7 Seventhly, as he may sorrow for his sinnes, so he may strive and struggle against sinne. And

Answ. 8 Eighthly, hence from these fruits of his faith may arise joy, and a willing submitting of himselfe to heare the word of God, and to heare it with gladnesse as *Herod* did, *Marke.* 6. 20.

Quest. 2 What foundations of faith hath an hypocrite to rely upon?

Answ. The holy Spirit moues the children of God, to labour for faith, and to approve, and manifest their faith, by a true sincerity and solide change in all things: But the hypocrite hath other false foundations to build his faith upon; namely,

First, he conferres himselfe with wicked men, and then concludes, I am not like this Publicane, but much better then he, or these wicked ones; and therefore I need not feare.

Secondly, he compares himselfe with himselfe, and then concludes, that his knowledge in divine things is more then it hath bene, and his profession fairer then formerly, and his life more refined, then it was at such a time: and therefore in regard of this cleare change that is wrought in him, he needs not feare.

Thirdly, he compares himselfe with the righteous, and he heares what the world saith of them, that (because they oppose themselves against the vices of the times, therefore) they are contentious and proud, *Esa.* 8. 18. *Wisdome.* 2. 15, 16. And therefore he thinkes himselfe in a righter, and better way then they, and consequently needs feare no evill.

Fourthly, he judgeth himselfe by his outward estate: and because God blesseth and prospereth him in whatsoever he takes in hand; therefore he confidently perswades himselfe, that his pathes are straight, and his wayes pleasing unto God, although a wicked man may abound in all outward good things, Reade *Iob.* 21. *Ierem.* 12. 1, 2. *Malach.* 3. 15.

Fifthly, he imagines that because Gods mercies are above all his workes, therefore they shall also be extended beyond his promises: and consequently that he need not feare, though he be faulty.

Sixthly, he perceives that he is free from the temptations of *Sathan*, which others feele, and groane under; and therefore he perswades himselfe that the Devill dares not deale with him, and consequently that he needs not feare any evill to come.

Object. *Bellarmine* affirmes that *Salomon* was damned, and confirmes it hence: Hypocrisie is a sinne odious unto God, and lyable unto many heavy and grievous plagues, as appeares from this *verse*: But *Salomon* was a most palpable and grosse hypocrite, neither did ever adhere unto God sincerely, although he had a shew of zeale at the first, as is evident from 1 *King.* 11. 4. *where it is plainly said, That his heart was not perfect with the Lord his God, as was the heart of David his Father.*

Answ. 1. First, this place proves not that the heart of *Salomon* was in no sort intire and sincere, but onely that it was not so intire and sincere, as was the heart of *David* his Father: for sanctification is given to the elect unequally in this life; and therefore that is not presently evill which is lesse good.

Answ. 2. Secondly, this particle *Sicut*, *As*, is not here a note of quality, but of equality, not of likenesse, but of measure: that is, these words [*His heart was not perfect*, (that is, as perfect) *as was the heart of his Father David*] doe not simply denote the quality, but onely the same degree of quality: for that place of Scripture aymes at no other thing then that the Kingdome was not so well ordered and governed under, or, by *Salomon*, as it was by

Vers. 6.

Sect.
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by *David*; who although he were not free from all blame, yet he never suffred the true worship of God to be corrupted in his Kingdome, neither did defile himselfe with any Idolatry; which things *Salomon* was guilty of, and which considered in themselves are so great and greevous sinnes, that St. *Peter* (by an *Antonomasia*) cals them, *The pollution of the world.* 2 *Peter.* 2. 20. But yet not so great as that the Lord cannot renew his children from them by repentance, and did *Salomon*, as appeares by the Booke of *Ecclesiastes* which was writ after his fall, to testifie his repentance. 325

CHAP. XXV.

Vers.6. VERS. 6. *And at midnight there was a cry made, Behold the Bridegroome commeth, goe ye out to meet him.*

§. 1. *And at midnight there was a cry made.*]

Ten Virgins expect the Bridegroomes comming, and at length at midnight there was a cry &c.

Whence many things might be observed, which I but onely name; to wit,

First, that our life is a perpetuall expectation or CHRIST; or, we ought to expect Christ through the whole course of our lives. And

Secondly, that we ought to expect CHRIST alwayes with our Lamps burning, and oyle in our Lamps, like the wise Virgins. And

Thirdly, that CHRIST will come, when we least of all expect it.

Sect.2. §. 2. *Behold the Bridegroome commeth.*]

Obser. We may observe hence, That CHRIST is the Lord and Husband of the Church, *Ephes.* 5. 25. *&c.* For

First, he loves it. And

Secondly, he wooes and makes suit unto it. And

Thirdly, he contracts and marries himselfe unto it, *Hose.* 2. 19. And

Fourthly, he protects and defends it. And

Fifthly, he communicates all good things unto it, and gives it an interest into whatsoever is his. 1 *Cor.* 3. 21. And

Sixthly, he gives himselfe unto it. And

Seventhly, he is carefull to beautifie and adorne it, *Eph.* 5. 25.

Obser. The scope of our Saviour in this is place to declare his comming; to teach us,

That the comming of CHRIST is a thing of great moment, Reade *Luke.* 2. 11, and *Ioel.* 1. 9.

Quest. How many wayes doth CHRIST come?

Answ.1. First, he comes in the flesh; and this comming was fore-told by the Prophets (*Esa.* 61. 1. *&c.* and 62. 11. and *Zachar.* 9. 9.) and is now past.

Answ.2. Secondly, he comes in glory; and this comming is mentioned in these places (*Psal.* 50. 2. *Ioel.* 1. and *Acts.* 1. 7.) and is yet to come.

Answ.3 Thirdly, he comes in spirit, strength, and power; and thus he commeth for a threefold end; namely

I. Sometimes for to revenge, as we may see in these places *Psal.* 50. 2. *Esa.* 13. 9. and 30. 27. and *Amos.* 4. 12.

II. Sometimes for to helpe, and succour: as *Psal.* 80. 2. *Esa.* 40. 9. *&c.* and 59. 20. And

III. Sometimes for to comfort, and cherish, as *Esa.* 61. 1 *&c. Iohn*, 15. 20. *Hebr.* 13. 37.

§. 3. *Goe ye out to meet him.*] *Sect.3.*

Obser. Our Saviour would teach us in these words, That we must prepare our selves, for the comming of the Lord, *Amos.* 4. 12. Or, because he will come unto us, therefore we must prepare to meet him.

Quest. How must we prepare to meet the Lord?

Answ.1 First, in generall by walking in his waies, *Psal.* 101. 2.

Answ.2 Secondly, we must prepare to meet the Lord, by the confession of our sinnes, and the contrition and sorrow for them, *Amos.* 4. 12. And

Answ.3 Thirdly, with our Lamps in our hands, not extinguished but burning, *Luke*, 12. 35. And

Answ.4 Fourthly, with a wedding garment upon us, *Mathew.* 22. And

Answ.5 Fifthly, which joy and delight. *Matth.* 21. 5.

Vers.9. VERS. 9. *But the wise answered, saying, Not so, lest there be not enough for us and you, but goe ye rather to them that sell, and buy for your selves.*

Argum. It is questioned betwixt us and the Papists, whether good workes as they are satisfactory, may be applied unto others? and we say, that all which a man can doe is little enough, yea too little for himselfe; and therefore much lesse can he satisfie for another. This we prove from this place, The wise Virgins make this answer to the foolish, we feare there will not be enough for us, and you: upon which words *Augustine* writeth thus, *Vnusquisque pro se rationem reddet, nec alieno testimonio quicquam adjuvatur apud Deum &c. August. serm.* 22. in *Matth.* Every man shall give account for himselfe, neither is a man helped by anothers testimony before God, to whom the secrets of the heart are evident: every man scarce sufficeth for himselfe, to whom his owne conscience doth beare witnesse. Now if the other words which follow be objected, *Goe to them rather that sell, and buy for your selves*; *Origen* shall make answer, who understandeth by those *who Sell*, the Doctors and Teachers of the Church. *Non omnium habentium oleum, est etiam dare ex eo aliis, &c, Orig. tract.* 32. in *Matth.* It is not the part of all that have

oyle

326 oyle to give to others, but it belongeth onely unto them which are appointed *to sell it* : one hath gathered doctrine, which may be sufficient for himselfe to live well, but not to be a Doctor or Teacher to others.

Argum. It is questioned also betweene us and the Church of *Rome*, whether the sufferings of the Saints belong to the Church treasure? And we say, that it is a most horrible blasphemy to affirme that the passions of the Saints must be added to Christs satisfactions to make up the treasure of the Church. Yea this opinion is so impious, that *Durandus* himselfe dislikes it, and argues against it from this *verse*; The wise Virgins say, *lest there will not be enough for you and us*; *Durand. in* 4. *dist.* 20. *quest.* 3. Therefore the Saints have nothing to communicate to others.

Reply. To this *Bellarmine* answers, That the Virgins speake not of satisfaction, but of the oyle of grace and love, which every one keepeth to himselfe, and cannot powre forth upon another, *Bellar. lib* 1. *de Indulg. Cap.* 4. To this we answer two things; *viz.*

Answ. 1 First, if the oyle of charity cannot be communicated, then not the price of good workes, which proceed from charity, being the fruits thereof: for no workes are good without love, as the Apostle saith, 1 *Cor.* 13. 3. And therefore a man cannot lend the price of his workes, but he must also lend his charity, which maketh them precious.

Answ. 2 Secondly, these Virgins speake not of their justice or righteousnesse, which they hold to be litle enough for themselves; and thus *Bernard* expounds the words, *Give us of your oyle* ; *Stulta petitio* ; *vix justus salvabitur, &c. Bern. serm. de Virgin.* A fooliſh request: for the righteous shall scarce be saved, and the oyle of their owne righteousnesse hardly sufficeth the Saints unto salvation, how much lesse themselves and their neighbour. *Noe*, *Daniel*, and *Iob*, shall not deliver a sonne or daughter, but like as the soule that sinneth shall dye, so that soule that doth righteousnesse only shal be saved.

Vers. 10. VERS. 10. *And while they went to buy, the Bridegroome came ; and they that were ready went in with him to the marriage, and the doore was shut.*

Object. It is controverted betweene us and the Papists, whether the dead have any benefit by the Indulgences of the Church? *Bellarmine* (*lib.* 1. *de Indulg. Cap.* 14. *qu.* 1.) proveth it (at least in his owne opinion) thus. The prayers of the living and other workes by way of impetration profit the dead: therefore, the same workes, as prayer and fasting, being also satisfactory doe also benefit them by way of satisfaction.

Answ. 1 First, the argument followeth not, we may pray for the dead; therefore we may also satisfie for them: for we grant that we may one pray for another while we live, but we cannot one satisfie for another, because supplication is of mercy, but satisfaction is of desert.

Answ. 2 Secondly, neither is it true that the prayers of the living doe profite the dead; for request, and intercession avayleth not after sentence is given, and judgement past, which is in the finall end and departure out of this life; as is evident from this *verse*, for after the gate is shut there is no entring, *Willet, synops. fol.* 1212.

Vers. 11. VERS. 11. *Afterwards came also the other Virgins, saying, Lord, Lord, open unto us.* *Vers.* 11

Obser. Although these fooliſh Virgins have no part in CHRIST, yet they come boldly, and desire to enter into heaven. to teach us, That many are seduced and deceived by a false confidence, Reade *Luke.* 18. 11. *Matthew.* 7. 22. *John.* 7. 49. and 9. 24.

Quest. 1 From whence comes it, that so many are seduced and deceived by a false trust?

Answ. 1 First, it proceeds sometimes from internall selfe-love; we naturally thinke well of our selves, being blinded with selfe-conceits, but God judgeth according to truth *Rom.* 2. 2.

Answ. 2 Secondly, this comes sometimes from some externall and internall testimonies; as for example.

I. They see some to be worse then themselves. And

II. Many to be as bad as themselves. And

III. They highly price that honesty which they see in themselves. And

IV. They have a forme of Godlinesse in their lives and conversations. 2 *Tim.* 3. 5. And

V. They have (perhaps) some sparkes of the conscience of sinne, and of sorrow for sinne, and some desire of God and heaven, and some hope to enjoy them. But these, and greater then these may be in reprobates, *Hebr.* 6. 4. and 10. 26. 2 *Peter* 2. 20.

Vers. 12. VERS. 12. *But he answered and said, Verily I say unto you, I know you not.* *Vers.* 12

Quest. Is not CHRIST omniscient? doth he not know all things, and all men? how then doth he say here, *I know you not*?

Answ. There is a double knowledge; namely

First, *Negative*, and this the present text speakes of; *Verily I know you not*; and *Chapt.* 7. 23. *Depart from me, I know you not*: that is, I acknowledge you not, neither ever did, as mine; and therefore depart from me.

Secondly, *Positive*; and this knowledge of God is threefold; *viz.*

I. *Intuitiva*, whereby God knowes all men, and all things And

II. *Approbativa*, whereby God knowes all the faithfull. And

III. *Vindicativa*, whereby God knowes all wicked men.

Vers. 19. VERS. 19. *After a long time the Lord of those servants commeth, and reckoneth with them.* *Vers.* 19

Sect. 1. §. 1. *After a long time.*]

How many things are observable in this *verse*.

First,

Answ. Three. First, *Tempus*, the time when the Master commeth, and that is, after a long time, *Quando?*

Secondly, *Author*, The person comming; and that is, Christ, the Lord of those servants. *Quis?*

Thirdly, Wherefore this Lord commeth, and that is, to reckon with his servants. *Quorsum?*

Quest. 2 How can God be absent a long time, seeing he is every where always, or how can Christ be absent from his faithfull servants a long time, seeing he hath promised to be with them even unto the end of the world, *Matth.* 28. 20.

Answ. 1 First, I omit at this time the Schoole distinctions of the Humanity, Deity, providence, and grace of CHRIST.

Answ. 2 Secondly, there is a double presence of CHRIST; namely, I. *Cryptica*, and secret; and thus Christ is perpetually present with his servants. II. *Apocalyptica*, and revealed; and thus we expect him in the Clouds hereafter. And of this the Text speakes.

Observ. Our Saviour by these words [*After a long time*] would teach us, That the Lord doth not presently, but after many delayes, and much prolonging of the time, judge the wicked. Read *Exod.* 34. 6. *Numb.* 14. 18. *Psal.* 103. 8. and 145. 8. *Luke* 20. 9. *Genes.* 15. 13, 16. and 6. 3. and 2 *Chron.* 36. 16. *Esa* 30. 18. &c.

Quest. 3 Why doth not the Lord call wicked men to account presently, but after much procrastination and delay?

Answ. 1. First, he doth this for the greater judgement of the wicked, that their sins may waxe ripe unto vengeance. Read *Esa* 5. 19. and 2 *Peter* 3. 4. and 2 *Thessal.* 2. 11. And therefore the opinion of the common sort of people is fooliſh and false, who I. Thinke the godly miserable, because they are not presently freed from calamity and misery, *Wisdom* 3. 1. &c. and 5. 4. II. Thinke the great ones of the world happy, because no evill befals them at all, *Iob.* 21. 7. &c *Psal.* 73. 4. &c. But if they be wicked they shall be cut off at the last, *Iob.* 21. 4. *Psal.* 73. 18. None are blessed, but they whose sins shall not be imputed unto them, *Psal.* 31. 1. &c. And therefore wicked men (though never so great) are not happy, 2 *Peter* 2. 4, 9.

Answ. 2 Secondly, God doth this [that is, spare wicked men long] for the tryall of the godly and faithful, yea he punisheth his owne oftentimes much for the exercise of their patience; as we may see, 1 *Peter* 1. 7. and *Esa.* 57. 17. but most plainly in *Iob*, who was afflicted, & that sharply in all kinds; *viz.*

I. In his cattell, *Chap.* 1. II. In his children, *Chap.* 1. III. In his owne body, *Chap.* 2. 7. IV. In his kindred, *Chap.* 6. 4. and 19. 13. V. In his servants, *Chap.* 19. 15. VI. In his wife, *Chap.* 19. 17. VII. In his soule, in his sleepe and dreames, *Chap.* 7. 14. VIII. By his wife, *Chap.* 2. 9. IX. By impatiencie, *Chap.* 7. X. By his three friends, *Chap.* 16. 2. XI. But more particularly by *Elihu*, *Chap.* 32. Yea XII. By the Lord himselfe, *Chap.* 38. And all for the tryall of his patience, confidence, and perseverance.

Answ. 3 Thirdly, God with-holds just vengeance from the wicked a long time, for the approbation of his long suffering and patience, 2 *Peter* 3. 9. *Luke* 13. 7. and 1 *Timoth.* 2. 4.

Quest. 4 What is here required of us, Or what may we learne hence?

Answ. 1 First, Judges must learne hence to punish gently, and with great deliberation, not rashly, or malitiously, for anger is the worst Counsellour that a Judge or Magistrate can have. The *Lacedemonians* alwayes before battell offered sacrifice to the *Muses* and *Clemencies*. The *Romans* tyed a bundle of rods or sticks to their mortall hatchet, that so (before any could be beheaded therewith) they might have time to consider, whether the party deserved death justly or not. So the *Venetians* carried the punishing sword alwayes covered, that there might be time to consider of the fact before execution. *Athenodorus* advised *Augustus*, to say over (when he was angry) the *Greeke* alphabet, before he executed his anger, or punished him with whom he was angry. *Charilaus* the King of the *Lacedmeonians*, being incensed said, *Occiaerē nisi iraſceterer* I would kill thee if I were not angry. And therefore from the Lords long suffering, and these examples, Judges may learne to execute judgement in clemencie and with mature advice.

Answ. 2 Secondly, we must learne not to frustrate the Lords expectation, but to amend our lives, labouring that the long suffering of God may lead us to repentance: for otherwise with the fruitlesse Figtree we shall be cut downe (*Luke* 13. 9.) and with the unprofitable thornes and thistles we shall be cast into the fire, *Hebr.* 6. 8. And therefore we ought seriously to ruminate, and remember these few things; to wit, I. How long God hath spared us, and with-held his just judgements from us. II. How often, and how long we have provoked the Lord unto anger by our sinnes. III. How small time (for any thing we know) remaines behind to glorifie our God in, and to worke out our owne salvation, and to repent us of our sinnes. IV. How suddainly the Lord comes; *viz.* like a thiefe in the night, when we expect him not. V. Why he will come when he comes; namely, to take account of us, and to punish us with everlasting fire, if he find us in our sinnes. VI. We should seriously consider, how long we intend to continue and proceed on in our sinnes, and when we meane to loath and leave them, whether we resolve to live in sinne, and dye in iniquity or not; Or whether we thinke it probable, that although we spend our lives in disobedience and rebellion against God, yet he will accept of us at our death.

§. 2. *The Lord of these servants commeth.*] *Sect.* 2

Who is this Lord? *Quest.* 5

God, or rather JESUS CHRIST; For *Answ.*

First, this Lord punisheth with perpetuall paines, *verse* 20. And

Secondly, is called the Sonne of man, *verse* 31. Who although he deferre his comming a long time, yet he comes at last: to teach us

That although the Lord seems to procrastinate his comming yet he will certainly come. Read *Gen.* 15. 14. *Nahum.* 1. 2. *Psa.* 50. 21. *Deut.* 32. 37. *Psa.* 7. 12. and 78. 66. *Esa* 30. 18. &c. *Ierem.* 51. 56. Now the reasons hereof are these two; *viz.* *Observ.*

328

First, becauſe the Lord doth not ſpare for ever, but onely for a time. And

Secondly, becauſe he ſhould not be juſt, if he did not puniſh rebels at the laſt, *Pſal.* 12.5.

Queſt. 2 Whom, or what will God judge at the laſt?

Anſw. 1 First, every Nation, *Matth.* 25.32. that is, both thoſe who are under the Law, and thoſe who are without Law, *Rom.* 2.15. And

Anſw. 2 Secondly, every man: that is, both high and low, rich and poore, Maſter and Servant, Parents and Children, Read *Revelat.* 6.15. and 19.18. and 20.13,15. and 7.3. &c. and 17.14. and 19.9. and 21.27. And

Anſw. 3. Thirdly, all ſinnes, whether publike or private, great or ſmall, externall or internall; for both God, and Sathan, and the conſcience of wicked men will accuſe them; & therefore nothing ſhal eſcape either unſeen, or uncenſured, or unpuniſhed, *Rev.* 20.12.

Sect. 3 §. 3. *And reckoneth with them.*]

Queſt. 1 When will this reckoning be?

Anſw. God threatens all ſorts of ſinnes with all ſorts of puniſhments, but principally with eternall, and this place ſeemes to ſpeake of the finall judgment, becauſe eternall rewards are promiſed, *verſe* 21, 23, 30. *Quidam de longanimitate Dei, at mihi videtur Reſurrectio quoq; ſignificari. Chryſoſt. ſ.*

Queſt. 2 What muſt we give account of at the laſt day?

Anſw. 1 First, of our ſelves, *Rom.* 14.12. that is, of thoſe things which we have done in this life 2 *Cor.* 5.10.

Anſw. 2 Secondly, of thoſe gifts and graces which were given unto us; and this the Text ſpeakes of, for he reckoneth with them about the Talents which were betruſted unto them. For the word here uſed is συναίρειν λόγον, and is alſo to be read, *Matth.* 18.23,24. where (and every where) it ſignifies to render an account, or to make up a reckoning. *Computare.*

How manifold is the ſpirituall account or reckoning?

Twofold, namely either

First, of men amongſt themſelves; and this is twofold; to wit, either, I. When a man reckons with his neighbour whom he hath offended; and this is called ſatisfaction. II. When a man reckons with himſelfe; and this is threefold; *viz.*

First, when a man computes and counts his afflictions; as *Rom.* 8.18. and 2. *Cor.* 4.17. And

Secondly, when a man computes and counts his pleaſures; as *Philip.* 3.8. &c. And

Thirdly, when a man computes and counts his perſeverance in labour, *Mat.* 18.23. But this preſent portion of Scripture ſpeakes of none of theſe: therefore I paſſe them.

Secondly, of men with God; and this is twofold; namely either

I. When men give account unto God for others; that is, thoſe who are under their charge; as *Acts* 20.28. and *Hebr.* 13.17. Or

II. When we give account unto God for themſelves, and thoſe graces and gifts which the Lord hath beſtowed upon them: as *Rom.* 14.12. and 2. *Cor.* 5.10. And of this the Text ſpeakes. Whence we may learne.

Obſerv. That the time will come when we ſhall give an account unto God both of our workes and gifts, *Luke* 16.2. For the better confirming of this, mark theſe three things; to wit,

First, that all things we have are given us by God, and therefore he may call for them, and call us to account for them, when he pleaſeth, *Iob*, 21.

Secondly, thoſe things which we have are not given, but onely lent unto us by God; and therefore he may juſtly call us to account for the uſe of them, *Levit.* 19.9.

Thirdly, God hath lent us thoſe things we have, not to lye idle by us, but to improve, and augment, 1 *Cor.* 12.7. All gifts and graces are given to profit withall; that is,

I. Spirituall graces are given for augmentation, and increaſe, 1 *Peter* 2.2.

II. Other gifts & good things are given for the helpe of Spirituall graces; that is, either

First, *Ut adjumenta*, as helpes, and thus wiſdome and memory are given for the greater increaſe and furtherance of piety and Religion: and externall good things are given for the better quieting of the mind, & ſhewing forth of the works of charity.

Secondly, *Ut ſolamina*, they are given as comforts; that the mind being employed intently in the ſervice of the Lord, it may be refreſhed, and the ſpirits ſupported, by a moderate uſe of the refreſhments afforded.

Who are here to be taxed? *Queſt.* 4

Thoſe who thinke themſelves full, and whole, and abſolute poſſeſſers of thoſe things which they injoy, whereas they are but onely Stewards and diſpenſers, and betruſted with them by God, for ſome end or uſe. *Anſw.*

For what end or uſe doth God give Riches, and temporall things unto men? *Queſt.* 5

First, for his owne glory; for he hath made all things, and he doth all things for his glory; and ſo ſhould we doe (1. *Cor.* 10.31. *Coloſ.* 3.17.) wherefore we muſt examine our ſelves, how we glorifie our God by thoſe things which we injoy. *Anſw.* 1

Secondly, for their good, that they may be the more carefull to increaſe in holineſſe and in all vertuous qualities. *Anſw.* 2

Thirdly, for the example of their brethren; that by their good and religious uſe of riches, others may be incouraged to doe good in the like kind, and to communicate to the neceſſities of the Saints. *Anſw.* 3

Fourthly, for the comfort of their lives, and the better enabling of them to beare the croſſes and diſaſters of this life. *Anſw.* 4

What is here required of us? *Queſt.* 6

We muſt prepare our ſelves for this reckoning and caſt up our owne accounts, examining what we have done, that ſo we may prevent the judgement of God. What muſt we examine, or cõpute? *Anſw.* *Queſt.* 7

First, in generall we muſt examine our ſelves and our workes. *Anſw.* 1.

Secondly, more particularly, two things are to be examined, and carefully caſt up; to wit, *Anſw.* 2

I. Our actions & ſins, eſpecially thoſe ſins which are obſerved, and marked, and wch ſhall be moſt ſeverely puniſhed at ye day of judgmẽt. as for example

First, diffidence and diſtruſt of God, as *Eſa* 30.8. we uſually place our hope and truſt upon the world, *Iob.* 31.24. And if we be in penury have no peace at all within our ſelves, *fides eſt quod vides*, we believe no more then we ſee; and therefore when our riches faile, our faith fades. 1. Diffidentia.

Secondly,

2. Contemptus verbi. Secondly, a contempt of the word, and Law of God, *Esa* 5.24.

3 Superbia. Thirdly, pride, *Esa.* 47.7. either against God or man.

4. Odium. Fourthly, hatred of our brethren, and the wayes of God.

5. Provocatio fratrum. Fifthly, provocation of our Brethren, 1 *Peter* 4.3. And that

I. Sometimes unto duels and slaughters. And

II. Sometimes unto the prophanation of the Lords day. And

III. Sometimes unto adultery and fornication.

IV. Sometimes unto drunkennesse, *Abak.* 2.15.

6. Verba otiosa. Sixthly, idle words, for even these are observed, and threatned, *Matth.* 12.36. Now there are three sorts of these; to wit,

I. Some are contrary to holinesse; as swearing, blasphemy, and scoffing at holy things.

II. Some are contrary to righteousnesse; as lying, brawling, and the like, *Revelat.* 21.8. and 22.15.

III. Some are contrary to sobriety; as filthy, and lascivious words, or songs, *Ephes.* 5.4.

Now because the Lord sees, and markes, and threatnes to punish all these, we must examine which and how many of them have beene in us, or committed by us, that so we may labour seriously to repent what is by-past, and to amend for the time to come. We must take heed that we doe not distrust either the providence, promise, or love of God; we must be principally carefull, not to despise the will and word of God; we must beware of pride, hatred, and wicked words in our selves, and of provoking others unto wickednesse; because all these shall be punished when the Lord comes to reckon with us.

Benedictiones spirituales. II. We must examine and carefully cast up the blessings and mercies given unto us by God, whether Spirituall, or corporall, or Externall.

Firſt, there are Spirituall graces given unto us by God, which we must give account unto him of, as

1. Verbum I. The word, and the preaching thereof, *John* 12.48. *Hebr.* 2.3. And herein two things are to be examined. *viz.*

First, how we love it, and whether we prepone or postpone other things before it?

Secondly, how doe we apply the word, doe we make it a Rule, a Ballance, a Touch-stone, applying it to our words, workes, and thoughts? In a word, doe we direct our lives thereby? These things we had need examine, because they will be inquired and searched into, when the Lord comes to take account of us.

2. Spiritus II. The holy Spirit is another spiritual grace given unto us: for as the Lord gives the word unto our eares, so he gives also the Spirit unto our hearts; and as the word without cals, so the Spirit within moves us; and therefore we must examine,

First, whether we strive against these good motions, labouring to extinguish them; or whether we embrace, nourish, and labour to kindle these sparkes into a flame? And

Secondly, whether doe we acknowledge in these good cogitations, compunctions, and motions the finger of God, and his gracious call, or whether do we thinke them idle thoughts, and so (as needlesse or unnecessary) let them suddainly fade and dye?

Thirdly, whether do we follow & obey the counsell, & direction of the Spirit, or whether do we disobey and despise it? For we must give account of these at the comming of our Master, and therefore in the meane time we ought to examine our selves in them.

3. Communio sanctorum. III. The communion of the Saints is another spirituall grace given unto us by God; that is, as the Lord gives us the call of his word, and the motions of his spirit, so he also gives us the examples and exhortations of the godly; and as this is a great blessing, so no small account must we give of it at the last. And therefore we should examine these three things; *viz.*

First, whether we love and like the society of wicked or righteous men most.

Secondly, whether we like and approve of the good examples of the godly, or whether we despise and deride them?

Thirdly, whether we follow the good examples of good men, or praise them onely, but imitate them not at all? For for these we must give account of unto God at the last.

Corporalia. Secondly, there are corporall endowments given unto us by God, which we must be accountable unto God for: as for example,

1. Prudentia I. Wisedome, which is a gift comming from heaven, and excels all temporall things: Now herein we must examine,

First, whether we bend our wit unto oppressions, wrong, injury, strife, contention, and the like. Or

Secondly, whether we employ it in gathering together the thicke clay of this world. Or

Thirdly, whether we bury it in pleasure, as the unprofitable servant did his Talent in a napkin. Or

Fourthly, whether we use our wisedome unto the glory of God, or the advancement of Religion, or the good of our brethren, or the increase of our owne grace and goodnesse?

2. Ingenia II. Wit is another corporall blessing given unto us; and therefore we must examine, whether we use our quicknesse and wit (with *Bezaleel* and *Aholiab*) unto the service of the Church, or (with many) to the composing of chaffie, and lewd poemes, and idle unprofitable Bookes?

3. Constantia Magnanimitas. III. Constancy and *Magnanimity* may well be called a corporall blessing, and is given by God, it being a rare morall vertue, if it be not rash, but prudent. And therefore those who are indued herewith must examine; Whether

First, they convert this their constancie unto revenge? Or whether

Secondly, they convert it, unto the protection of the Gospell, or the good of Religion?

4. Comitas morum. IV. Courtesie, and affability is a singular corporall blessing given unto many by God, who must examine if

First, they use it not to adulation and flattery, like Court-holy-water.

Secondly, if they use it to the winning and reclaiming of their brother from his wicked wayes?

5. Memoria V. Memory is another Corporall blessing given by God unto many, who must use it to the bettering of their inward man: That is, they must employ their memories in retaining and treasuring up of those saving truths which they

330 either heare or read from the word of God. For the Lord will take a reckoning of all these.

Externæ Thirdly, there are Externall blessings given unto us by God, which we must be accountable unto him for; as for example

1. Honor. I. Honour, which is given for the good and helpe of the Church and Common-wealth; but is used

First, by some unto seditions and factions in the Common-wealth. And

Secondly, by others unto oppression and revenge. And

Thirdly, by others to helpe their friends, kindred, and acquaintance in evill, and to free them from the punishment of the Law. And

Fourthly, by others unto pride and a contempt of others. And

Fifthly, by others unto wantonnesse and all manner of lasciviousnesse. But if we be raised by God unto honour either in Church or Common-wealth, and desire to give an acceptable account thereof unto him: let us imploy our honour

I. Unto a just execution of righteous judgement, without partiality.

II. Unto the honour of the Gospell.

III. Unto the helpe and comfort of the godly. Read *Hester.* 4. 14.

IV. Unto an example of piety, and purity, *Phil.* 2. 15.

2. Divitiæ II. Riches, are given by God unto some, who unthankfully, and wickedly use them either;

First, unto the oppression, and utter impoverishing of the poore. Or

Secondly, unto covetousnesse, and usury, and the like. Or

Thirdly, unto pleasure, and idlenesse. Or

Fourthly, unto uncleannesse, prodigality, and all dissolute courses. Or

Fifthly, unto pride in apparell. Or

Sixthly, to voluptuousnesse, gluttony, drunkennesse, and the like. Indeed it is lawfull to spend much in building, planting, apparell, meat, &c. if it be done modestly. And therefore we must examine these few things; namely,

I. Whether we be wholly transported with these or not. And

II. Whether we make our gold our Gods, or whether we can despise it, and are able to judge of those things which are more excellent. And

III. Whether the backe and the belly of the poore blesse us for feeding and cloathing them?

3. Exercitia. III. Exercises and Recreations are lawfull, and allowed by God modestly, and moderatly used; But

First, some are not content with lawfull Recreations, but thinke there can be no mirth or delight, without drunkennesse, swearing, revelling, wantonnesse, and the like.

Secondly, some are too immoderate in the use of lawfull Recreations, spending whole dayes and nights in gaming and play, using them more like callings then refreshments.

4. Pax. IV. Peace, a singular temporall blessing is given unto us by God, although many of our neighbors have beene worne out and wearied with Warre. *Hebr.* 11. 37. &c. *Amos* 8. 12. Now what hath this long temporall peace brought forth?

First, in some ignorance. And

Secondly, in others carelessenesse. And

Thirdly, in others atheisme. And

Fourthly, in others carnall security, and a contempt of the word. And

Fifthly, but in a very few thankfulnesse and obedience. These things we had need exactly to cast up, because our Lord will call us to account for them all at the last day.

VERS. 21. *His Lord said unto him, well done thou good and faithfull servant, thou hast beene faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.* *Vers.* 21.

§. 1. *Well done thou good and faithfull servant.*] *Sect.* 1.

Wherein doth the fidelity of a servant consist, or, what is required of a faithfull servant? *Quæst.*

First, it is required of him not to waste, or scatter, or disperse his Masters goods committed to his charge and care, *Luke* 16. And therefore we must take heed that we doe not misspend any of the Lords Talents betrusted unto us, whether spiritual, corporall, or externall. *Answ.* 1

Secondly, it is required of him not to take unto him the goods of his Master; that is, not to defraud robbe, or steale from him, to spend upon himselfe, or any of his family or friends; as *Iudas* did who carried the bag and was a Thiefe. And therefore we must take heed that we rob not God of his honour, by arrogating and ascribing any thing unto our selves which is good, and derogating from him, who is the Author and Fountaine of every good gift, and every perfect being, *Iames* 1. 17. For we have nothing which we have not received from him, and therefore we ought not to boast of it; as is cleare from this Parable, none of the servants having any thing of themselves, but receiving all their Talents from the Lord. *Answ.* 2

Thirdly, it is required of a faithfull servant not onely to keepe his Masters goods committed unto him, but also to improve them, and increase them, he was held as an unprofitable servant and condemned, who hid his Talent in a Napkin, but he that exercised the gift of God, and increased the number of the Talents is here pronounced to be a good and faithfull servant. And therefore we must labour to grow up from one degree of grace unto another, and strive to increase both in the quantity and quality of graces, that so our Master may receive advantage and glory by us. *Answ.* 3

§. 2. *Thou hast beene faithfull over a few things.*] *Sect.* 2.

Because Riches (as was shewed before) is one of the Lords Talents betrusted unto men, it may be (and that not unfitly) demanded; *Quæst.*

How Riches may be aright possessed? *Answ.*

Because this hath beene largely handled before, *Chap.* 6. 19, 24. I therefore briefly answer it here with *Antoninus* (*Part* 4. *Titul.* 5. *Cap.* 17. §. 1.) A man useth his Talent aright

First, when he gives to every man his right, paying his debts, and keeping his covenants, contracts, bargaines, and promises with all men.

Secondly,

Secondly, when he is liberall and mercifull unto all that ſtands in need, and upon every occaſion.

Thirdly, when he is magnificent in the effecting of great workes, when he is able to goe through with them; as the building of Schooles, Hoſpitals, Churches, or the like.

Fourthly, when he is hoſpitable and helpefull unto ſtrangers, captives, and incarcerated perſons.

Fifthly, when he is charitable, and bountifull to his poore friends and kindred,

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Verſ. 24, 25, &c. VERS. 24, 25, 26, 27. *Then he which had received the one Talent, came and ſaid; Lord I knew thee, that thou art an hard man, reaping where thou haſt not ſowne, and gathering where thou haſt not ſtrawed: And I was afraid, and went and hid thy Talent in the earth: Loe, there thou haſt that is thine. His Lord anſwered and ſaid unto him; Thou wicked and ſlothfull ſervant, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not: Thou oughteſt therefore to have put my money to the exchangers, and then at my comming I ſhould have received my owne with uſury.*

Sect. 1. §. 1. *Thou wicked and ſlothfull Servant.*]

Queſt. What was theis Servants fault, or wherein did he offend, that he is upbraided with theſe termes of wicked and ſlothfull?

Anſw. 1 First, he ſinned in detaining his Maſters money unprofitably by him. And

Anſw. 2 Secondly, in excuſing himſelfe, that he had done his Maſter no wrong, but had honeſtly reſtored unto him what was his, *Behold* (ſaith he) *thou haſt that thine is.* And

Anſw. 3 Thirdly, in laying the fault upon his Maſter; *I knew that thou wert an hard man*, &c. I enlarge not theſe becauſe they are illuſtrated by *Muſculus, in hunc locum.*

Sect. 2 §. 2. *I ſhould have received my owne with uſury.*]

Object. This place is objected for the lawfulneſſe of Uſury: *Why didſt thou not put for th my money* &c.

Anſw. Concerning *Uſury* we have laid downe our opinion before (*Chap.* 5. 31, 42.) ſomething largely; and therefore I here anſwer briefly to this objection thus; grant that this be ſpoken in alluſion to the practiſe of common and cruell Uſurers, yet the Scripture doth no more allow of the common trade of uſury, by borrowing a ſimilitude of them, then of injuſtice in the Parable of the theeviſh Steward or of theft, in ſaying *Chriſt ſhall come as a thiefe in the night. Luke* 16. 1. or of the Heathen *Olympicke* games, in comparing the practiſe of Chriſtianity to thoſe races, 1 *Corinth.* 9. 24. and 1 *Theſſal.* 5. 2. or of charmes and incantations in likening the wicked *to the deafe Adder*, not hearing the voice of the Charmer.

Verſ. 28, 29, 30. VERS. 28, 29, 30. *Take therefore the Talent from him, and give it unto him that hath ten talents. For unto every one that hath ſhall be given, and he ſhall have abundance, but from him that hath not, ſhall be taken away, even that which he hath. And caſt ye the unprofitable ſervant into utter darkeneſſe, there ſhall be weeping and gnaſhing of teeth.* 331

§. 1. *And give unto him that hath ten talents.*] *Sect. 1.*

Illa bona quæ uni detrahuntur, ne aliquid boni pereat, alteri dantur; ut ſi quis moriatur morte corporali, fratres ejus et affines in ejus bona ſuccedunt. Bonavent.

§. 2. *Caſt the unprofitable ſervant into utter darkneſſe.*] *Sect. 2.*

For the underſtanding of theſe words obſerve, That there were ſome priſons within the City of *Ieruſalem*, and ſome without the City. Within the City, as the houſe of *Ionathan*, which was neare the Kings Pallace, *Ierem.* 37. 15. So the Dungeon of *Malchior*, the ſonne of *Hammelech*, *Ierem.* 38. 6. So they had priſons without the Gate, as that Priſon wherein *Peter* was put, *Acts* 12. 10. *And when they had paſſed the firſt and ſecond Ward* (that is, the quaternions of Souldiers which kept him) *they came unto the yron Gate which leadeth unto the City*: This Priſon was without the Gate neare *Mount Calvarie*, and it was the loathſomeſt and vileſt priſon of all, for in it the Thieves who were carried to *Calvarie* to be executed were kept. And Chriſt alludeth to this priſon in this place, *Caſt him into utter darkeneſſe*, &c. which alluſion could not be underſtood, unleſſe there had beene a darke priſon without the City, where was utter darkneſſe.

Verſ. 31, 32, &c. VERS. 31, 32, &c. *When the Sonne of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his glory. And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a Shepheard ſeparateth the ſheepe from the Goates. And he ſhall ſet the ſheepe on his right hand, and the goates on the left hand. Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father: inherite ye the Kingdome prepared for you from the foundations of the world. For I was an hungred, and ye gave me meat: I thirſted and ye gave me drinke: I was a ſtranger, and ye lodged me. I was naked, and ye clothed me: I was ſicke, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord when ſaw we thee an hungred, and fed thee? or a thirſt, and gave thee drinke? And when ſaw we thee a ſtranger, and lodged thee, or naked and clothed thee? Or when ſaw we thee ſicke, or in priſon, and came unto thee? And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it to me.*

§. 1. *When the Son of man ſhall come in his glory.*] *Sect. 1.*

Queſt. What is the difference betweene the firſt and ſecond comming of Chriſt, that it is ſaid here, he ſhall come in glory?

Anſw. 1 First, his firſt comming was in the fleſh, in a moſt abject and lowly manner, *Eſay* 53. 2. but his ſecond ſhall be glorious both in regard of body & ſoule.

332. Secondly, his first comming was in the forme of a Servant; *Philip.* 2. 7. but his second as the
Answ. 2 Lord and Maiter of all men, *Hebr.* 1. 2.
Answ. 3 Thirdly, at his first comming he had but one fore-runner (*Iohn Baptist*) who preached and proclaimed his comming in a solitary place; but at his second he shall come with a shout, and shall descend from heaven with the voyce of an *Archangell*, and the Trumpet of God, 1. *Thessal.* 4. 16. *Psalm.* 50. 3.

Answ. 4 Fourthly, in his first comming he was accompanied and followed onely with twelve men (his Apostles) who were of the meanest and lowest sort of people; but in his second comming he shall be accompanied with many millions, both of Angels (in this *verse*) and of Saints, *Iude* 14.

Answ. 5. Fifthly, in his first comming, he walked upon the Earth after the manner of men; but in the second he shall be carried by a certaine cleare Cloud, *Chap.* 24. 30.

Answ. 6 Sixthly, at his first comming he raised only three to life, that we read of; but at his second he will raise all, *Iohn* 5. 28.

Sect. 2. §. 2. *He shall separate them, as a Shepheard divideth his sheepe from the Goates.*]

The Papists say, that those who are guilty of Originall sinne onely, shall not be punished with Hell fire, but (if they dyed before the committing of Actuall sinne, and without Baptisme) they shall be shut up *in Limbo infantum*, where they shall neither be sensible of paine nor pleasure. Against
Argum. this Tenet we object this place, thus; Christ at the last day shall judge all the world, and all the men in the world, separating all Nations, ages, and sexes, into two parts, *viz.* the right hand, and the left; and therefore necessarily those who are polluted onely with Originall sinne and not washed, with the blood of Christ, must be either sheepe or goates, placed either on the right hand, or on the left; but they are not sheepe, nor shall be placed at Christs right hand, for such shall possesse life eternall (as is here plainly affirmed) yea the Papists say that those who are polluted with originall sinne, and not purged with the blood of Christ, shall never enjoy the Kingdome of Heaven: And therefore such shall be set on Christs left hand amongst the goates. Now those who are placed on Christs left hand, are not onely called accursed (*Goe yee cursed*) but are also condemned unto eternall fire, which is a sensible punishment.

Sect. 3 §. 3. *And he shall set the sheepe on his right hand, and the goates on his left.*]

For the understanding of this phrase of the *right hand*, and the *left* observe, that when three are going together, or sitting together, he that is in the midst is in the chiefe place, but he that standeth upon his right hand is in the second place; & he that standeth on his left hand is in the third place; and in this sense we are to understand these places, *viz.* *Matthew* 20. 21. where the Mother of *Zebedees* Children desireth that one of her sonnes may sit at Christs right hand, and another at his left, where Christ is in the highest place, and he that sits on his right hand in the second place, and he that sits on the left in the third place. So here, *He shall set the sheepe at his right hand, and the goates at his left*, where Christ is in the highest place, and the Sheepe in the second, and the Goates in the third, and last.

§. 4. *Come ye blessed of my Father, possesse the Kingdome prepared for you; for I was hungry, and ye fed me, thirsty and ye gave me drinke, sicke, and ye visited me, naked, and ye clothed me, a stranger, and ye tooke me in.*] *Sect.* 4.

Why doth not the Iudge of all the World say, *Inherit the Kingdome prepared for you, because you have worshipped and served God aright, or because you have beleeved on him aright, or because you have persevered in faith?* but omitting these, onely reckons up the workes of mercy and charity? In a word why doth the Lord here rather recite these workes of charity, then others of piety, or constancy in Religion even to the death? *Quest.* 1

First, the Judge of all the World alleadgeth and mentioneth these workes, because they were noted, observed, and made manifest even to the goates, but the worship of God, Faith, and the true perseverance of the sheepe which consists in the integrity of the heart is onely knowne unto God, and unknowne to the Goates. The workes of mercy are more conspicuous to the eyes of the world, then the workes of piety are; and therefore the Lord doth rather alleadge *those* then *these*. *Answ.* 1

Secondly, the Iudge of all the world doth rather mention these workes of mercy, because there is nothing more naturall unto men, then to doe good unto men, the companions of nature. *Answ.* 2

Thirdly, these workes of mercy are here mentioned, because true faith is wont, and ought to exercise it selfe by these principally towards her neighbour. *Answ.* 3

Fourthly, because the workes of mercy directly and evidently include love and charity, the Queen of all vertues. *Answ.* 4

Fifthly, because Christ hereby would excite and provoke all men unto these workes of mercy, seeing that they shall undoubtedly be rewarded with life everlasting, *verses* 34, 46. *Answ.* 5

Sixthly, the Iudge mentioneth the workes of mercy, that the mouthes of the wicked Goates may be stopped, and that it may evidently appeare how justly God denies mercy unto those who would shew none unto their brethren. *Answ.* 6.

Seventhly, that he might intimate, that the estate of the godly is for the most part in this world full of calamity and misery; and this Christ admonisheth them of, lest being terrified hereby they should faint and fall under their burthen. For it is the godly (for the most part) who are pinched and pained with hunger, and thirst, and persecution, and the like; and therefore our Saviour forewarnes them of this, and warnes them to looke for this, and lest they should hereby be too much discouraged, he gives them a double consolation, namely, *Answ.* 7

I. That this misery and affliction of theirs, is his, *In as much as ye did it to them ye did it to me*, and hence the Apostle St. *Paul* calls his sufferings, *Christs sufferings*, 2. *Cor.* 1. and this he learnt from Christ himselfe, who cryed unto him (when he

was

going to afflict the members of Christ; *Saul, Saul, why persecutest thou me? Acts.* 9. And

II. That the afflictions and miseries of this life shall be rewarded with life eternall.

Answ. 8. Eighthly, *Carthusian* (*in hunc locum*) saith, the Judge of all the world alleadgeth these workes of mercy oney, because the Scripture is most plentifull and copious in the commanding, and commending of these workes. And

Answ. 9. Ninthly, the same Authour, in the same place, gives this excellent answer, that Christ mentioneth onely the workes of mercy to teach us, that our salvation, and grace, and whatsoever good thing else is in us, proceeds from the mercy of God, depends upon the mercy of God, and is perfected by the mercy of God, *Carthus. s. Pag.* 104. *a.*

Object. 1 *Bellarmine* produceth this place to prove the workes of charity and mercy, or almes deeds to be meritorious; Christ saith here, *Receive the Kingdom prepared for you; for when I was hungry you fed me &c.* Therefore Almes merit eternall life. *Bellarm. de bon. operib. in particular lib.* 3. *Cap.* 4.

Answ. 1. First, this place proveth not that almes deeds merit heaven: but it rather sheweth, that Christ in mercy crowneth the charitable workes of his children: heaven is given though not for their good workes, yet according to their good workes: And this Kingdome was prepared for them before the beginning of the world, yea before they had done any almes-deeds; therefore they could not merit that which was prepared for them, and given them, before they had done any good thing.

Answ. 2. Secondly, there is no proportion betweene the Almes which we give unto the poore, and the glorious, & heavenly reward which God gives unto us & therefore our almes-deeds cannot merit heaven.

Quest. 2 Whether ought we to visite those who are sicke, that our Saviour reckoneth up this worke amongst the rest?

Answ. 1. First, it is lawfull for Physitians to visite those who are sicke, it being their profession, and office to take care of such: And therefore they are blame worthy, who

I. Will visite onely great and rich men, and not poore; and come onely to faire buildings, not at all to poore Cottages. And

II. Who having skilfull Physitians neare them, will neither (when they are sicke) send for them, or unto them.

Secondly, it is lawfull for people to visite those who are sicke (if the sickneſſe be not infectious) and is their duty so to doe; as appeares thus.

I. We must doe to others as we would have others doe unto us: now who would not be glad to be comforted, and visited by friends, when they are sicke? And therefore this is peoples duty one towards another. And

II. To visite the sicke is a Christian worke and a worke best beseeming a Christian: and therefore no Christian should be a stranger unto it. And

III. It is a most equall and fitting thing to visite the sicke: for who will hide his face from his owne flesh? *Esa.* 58. 7. Now Christians are members of one another: and therefore should not be strangers unto this duty. And

IV. To visite the sicke is commanded in the Scripture, *Iob.* 2. 11, 12, 13. yea lauded by Christ in this place, *verse* 36. And

V. This duty shall be rewarded, both on earth, *Psal.* 41. 1. and in heaven, in this place. And therefore if people desire either the praise, or reward of Christ; they must visite the sicke.

Thirdly, it is the Ministers duty to visite the sicke who are under his charge, if (as our Canon excepts) the sickneſſe be not contagious; as appeares thus.

I. They must take care for their whole flocke in generall, and for every member of their flocke in particular; and therefore they must not absent themselves from them in the time of their sickneſſe, it being a fitting season to administer saving advice and counsell unto them. Reade *Ezech* 34. 1. 2, 3, 4.

II. People principally stand in need of consolation and comfort when they are sicke; whence we see that Christ was cheered and refreshed in his agony by the company and consolation of Angels, *Luke.* 22. 43. And therefore Ministers must visite their sheepe, when they lye on their sicke beds.

III. Those who are sicke are exhorted to desire the visitation of the Ministers, and the Ministers are commanded to visite those who are visited with the hand of sickneſſe, *Iames.* 5. 14. And therefore they neglect both their duties to God and man, if they be back-ward herein.

Quest. 3 What are the fruits of hospitality, that our Saviour reckons it up amongst the rest of the workes which shall be rewarded?

Answ. 3 First, if the studious Reader would see this enlarged and seven fruits of hospitality expressed: let him reade *Stapleton, Antidot. anime. pag.* 181. 182, 183. where he shall find something false, something fabulous, and something true.

Answ. 2 Secondly, God is so well pleased with this duty of hospitality to the poore and to strangers, that he hath, and doth often incline the hearts and affections of great personages to seeke the love and familiarity of them who are given thereunto, although they be their inferiours, and of low place in respect of the world: and by this occasion, those who descend from great houses, doe often match with those who are obscure: thus *Raguel* the Priest of *Madian* for his hospitality unto *Moses*, was (by the providence of God) rewarded with this, That that great and incomparable Prophet became his sonne in Law, *Exod.* 2.

Answ. 3 Thirdly, God is so delighted with this duty of hospitality, that he hath made the wives (of the lovers thereof) fruitfull, which were barren before, and without children; and by this meanes hath delivered them from that reproach which was counted great in old time; as is cleare from the *Shunamite*, 2 *King.* 4 for whom the Prophet of God obtained a sonne, because she ordinarily received him with joy into her house.

Answ. 4 Fourthly, some for hospitality have had their dayes prolonged by God; as we may see in *Rahab*, *Ioſh.* 2. And

Fifthly, it is of such force, that by meanes of it corporall diseases have bene cured in the houses of them, who have kindly entertained the servants of God, even by the servants of God themselves: as

we may see from *Acts.* 18.

Answ. 6 Sixthly, for this duty of hospitality, God hath multiplied the store of the hospitable; as is cleare from 1 *King.* 17. where the widdow was rewarded (for her entertainment to the Prophet) with a multiplication, and miraculous augmentation of her oyle and meale.

Answ. 7 Seventhly, it is of such vertue, that it is oftentimes an occasion to many that be ignorant, to come to the knowledge of God, and of their salvation; as *Zacheus* did, who having received beyond his expectation JESVS CHRIST in to his house, and entertaining him as kindly as possibly he might; heares that which was as marrow to his bones, *viz*, *This day salvation is come unto thine house.*

Answ. 8 Eightly, some being given unto hospitality, have (instead of men) entertained and received Angels into their houses yea God himselfe, that is, the second person in the B. Trinity: as we see truely in Abraham, who received Christ and two Angels into his house, *Gen.* 18. and in *Lot*, *Gen.* 19. and *Hebrew.* 13. 2.

Object. 2 The Papists object this place for justification by workes, arguing thus; We are judged according to our workes, therefore wee also are justified by them.

Answ. The last judgement is not the justifying of a man, but a declaration of that justification which we had before obtained: therefore the last judgement must be pronounced, and taken, not from the cause of justification, but from the effects and signes thereof. *Perkins*

Object. 3 From hence the Papists would also prove if they could, that our good workes are the meritorious causes of life everlasting: because good workes here are rendred as the cause, why eternall life is rendred. Their argument is this, That is the meritorious cause of the Kingdome, for which the Kingdome is adjudged and given to the sheepe. But for these workes of mercy and charity, the Kingdome is adjudged and given to the sheepe. Therefore these workes are the meritorious cause of this Kingdome. The *Minor* proposition they confirme thus, The Judge here saith, *inherit the Kingdome, for I was hungry, and ye gave me meat: For* that is, *because ye fed me*; for the causuall particle *Enim*, *For*, doth expresse the true cause of the inheriting of this Kingdome. *Canisius Catech. &. Rhemist.*

Answ. 1 First, some say that good workes are the efficient cause of the Kingdome, but yet [*Non per modum meriti, sed per modum viæ & medii*] not by way of merit, but of meanes; because (as followes in the next Answer) they are the way and meanes unto this Kingdome.

Answ. 2 Secondly, good workes are alleadged not as the meritorious cause or reason of life, but as the way and order thereunto. *Habet vitam æternam fides &c.* Faith hath life eternall, as a good foundation, and good workes also, whereby a righteous man is proved in word and deed. *Ambros. officior. lib.* 2. *Cap.* 2. Good workes then are recompensed as testimonies and prooses of our faith, or as signes shewing the sincerity of our faith, and not alleadged as the meritorious cause of life eternall. And this is evident from the very text. For

1. CHRIST saith, *Inherite the Kingdome*, or take and enjoy the Kingdome as an inheritance; now an inheritance is not of merit. Againe he saith, *which was prepared for you from the beginning of the world*; That is, before ye were, and before yee had either done good or evill; and therefore it was prepared, and is imparted freely.

II. The elect and faithfull themselves doe plainly deny all merit, in these words, *Lord when saw we thee hungry, or naked &c.* As if they would say, it is nothing which we have done neither of such worth that thou O Lord should thus accept it as done unto thee, or thus infinitely reward it, *Scultet. Idea cone. Pag.* 646.

Thirdly, there is but one worke onely, which is meritorious of eternall life, and that is, the merit of the Sonne of God. *Answ.* 3.

Fourthly, the Assumption is false; for not for the workes of the sheepe, but for the blessing of the Father, whereby he hath blessed the sheepe, with all spirituall blessings in CHRIST; that is, by and for that (ἀυτου) all sufficient, and superabundant satisfaction and merite of Christ, is the Kingdome of heaven adjudged and given unto them. *Answ.* 4

Fifthly, unto the causall particle *enim*, *For* we answer, that it signifies indeed a cause, but not the meritorious cause of the Kingdome, but a declarative cause of the just sentence pronounced by the Judge; that is, that his adjudging and giving of life eternall vnto the sheepe on his right hand, was a just and righteous sentence, because by their workes they had truely declared and shewed forth that they were Christs sheepe, that is, faithfull and beleevers. If the studious Reader would see this Answer (concerning *Enim*) learnedly enlarged, and fully prosecuted, Let him reade Bp. *Daven. de just. actual. Cap.* 32. *pag.* 411. *obj.* 9. and *Pareus. f. Page* 848. *b.* and *Amesius Bel. enerv. tom.* 4. *p.* 207. *Answ.* 5

Object. 5 Against our last words of our former Answer they object againe, The Judge doth not say inherite the Kingdome, because you are faithfull, or because you beleeved, but, because you fed me, and cloathed me, and the like. And therefore *For* doth denote the meritorious cause, and not a declarative cause onely of the justice and equity of the sentence.

Answ. 1. First, as the Judge doth not say, inherite the Kingdome because ye are faithfull, so neither doth he say, (as they say) because ye have merited and deserved it:

Answ. 2. Secondly, the Reason why our Saviour doth mention their workes, rather then their faith, we shewed before quest. 1. of this §.

VERS. 41, 42, &c. *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels. For I was an hungred, and ye gave me no meat: I thirsted, and ye gave me no drinke: I was a stranger, and ye lodged me not: Naked, and ye clothed me not: sicke, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sicke,* Vers. 41. 42. &c.

or in prison, and did not minister unto thee? Then shall he answer them, and say, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

Sect. 1. §. 1. *Depart from me ye cursed into everlasting fire.*]

The foure last things are Death, Judgement, Hell, and Heaven, and they are thus differenced, Nothing is more *horrible* then *Death*, nothing more *terrible* then *Judgement*, nothing more *intollerable* then *Hell*, nothing more *delectable* then *heaven*, *Bern.* And therefore blessed are they who by *death* are brought unto *heaven*, but wretched and infinitely miserable are all they who by *Judgement* are sent unto *hell*.

Quest. 1. Which are the last words which shall be uttered in this world?

Answ. *Sphinx* answers, these in the text, in this *Elegiake*.

Aspera vox, Ite, sed vox benedicta, Venite.
Ite malis vox est apta, Venite, bonis.
that is, (*heares*
This word DEPART, *the Goates with horrour*
But this word COME, *the Sheepe to joy appeares.*

And hence *Bernard* (in *Psalm.* 91.) *prayes* *O Domine in die illo libera me a verbo Aspero*; O Lord deliver me at the great day from that soule, killing word, *Depart*.

Quest. 2. What harme is there in this word *Depart* or in the whole sentence?

Answ. These words are as so many mortall and ghastly wounds, and poysoned arrowes sticking deepe in the flesh, unto every wicked man: For this sentence and doome, doth containe five incurable and insufferable blowes, which are given to such; to wit,

First, *Depart*, get you gone, flee hence, out of my sight, and from the society of the Elect, for ever.

Secondly, *yee cursed*, which loved not blessing; and therefore are now justly excluded out of heaven, and deprived of all felicit and happinesse.

Thirdly, *into the fire*; not into the scorching flame, or parching heate, but into the burning fire.

Fourthly, *into everlasting fire*; not into a fire that will either burne and quite consume them, or, which will be consumed it selfe at the last; which will either cause them to dye, or dye and extinguish it selfe: but into everlasting fire, which shall never goe out; but torment them world without end.

Fifthly, *with the Devill and his Angels*; as they said unto the Almighty, *depart from us, we desire not the knowledge of thee or thy Law*, and wished that the righteous might be taken out of their sight; so they shall be excluded and driven out of the presence of God, and deprived of the society of Saints and Angels, their companions, thenceforward being onely devils, wicked Angels, and damned spirits. Then will they (oppressed with griefe) crye out,

I. To the Sunne; O Sunne, hitherto thou hast refreshed us with thy comfortable light, but now we shall never see thee more; but must be cast into everlasting darkenesse. And 335

II. To the Aire; oh aire thou hast often refreshed me with thy sweet breath, and wholesome smell; but now I must enjoy no aire but detestable stinking vapours, and stifeling sents. And

III. To the Earth; oh earth thou hast often delighted me with many rare dainties, fruits, liquors, and the like, but now I must never tast good bit or drop more, but be reserved unto endlesse hunger. And

IV. To the Water; oh water how often have I bene cheered with thy drops and draughts, but now I must goe where I shall thirst eternally. And

V. To the faithfull; oh holy Saints, for your sakes and societies, I have escaped many temporall judgements, and enjoyed many temporall mercies, but now I must never come into your company nor see you any more, but must converse with devils for ever and ever. And

VI. Lastly to CHRIST; oh holy Lord, thou hast often called me unto repentance, obedience, and faith, promising to receive me into favour, to be reconciled unto me, and to pardon all my sinnes, but now for my impenitency and hardnesse of heart, I am justly cast out of thy favour and presence and must now suffer for my sinnes, insufferable sorrow and smart, in everlasting fire. And thus those who are not like unto the righteous in piety, shall never be like them in eternall felicity.

This place is urged by the Papists against us, to prove, that Infants dying unbaptized shall not suffer any sensible torment in hell: and is produced also by us against them, that they doe. I will consider and treat briefely of them particularly.

Salmeron the Jesuite argues hence thus; Those who would not exercise the workes of mercy and charity, are adjudged to everlasting fire, but those who did, are rewarded with life eternall. Now children are neither of that number who could and would performe these good workes, nor who could but would not performe them; and therefore it is necessary that there should be some middle place (that is, *Limbus infantum*) betweene the glory of heaven, and the torments of hell, for these Infants. His Argument seemes to be this. Object. 1.

Whosoever are sent unto hell fire, are to be reckoned up with those who could, but would not performe the workes of charity, and mercy.

But children are not of this number; Therefore children shall not be sent into hell fire.

First, the Major is the Jesuits, not our *Jesuses*; for in CHRISTS words we onely read, that those who would not exercise these workes of charity should be cast into hell fire: and not contrarily, that all who are cast into hell fire would not exercise workes of charity Answ. 1.

Secondly, we may distinguish of this word which he useth, *Connumerari*, to be numbred together, or to be reckoned up with such or such; for this is twofold; to wit, Answ. 2.

I. *Connumerari in peccato*, to be numbred together in sinne, that is, to commit the same kind

of

336 of ſinnes and thus drunkards are reckoned up with drunkards, and ſwearers with ſwearers, and fornicators with fornicators, and theeves with theeves, and the like. Now in this ſenſe the Major is falſe: for undoubtedly other ſinners (beſides unmercifull and uncharitable men) are caſt into hell fire: and therefore why not Infants ſtained with mans firſt tranſgreſſion?

II. *Connumerari in pœna*, to be numbred together in puniſhment, that is to be tormented with the ſame kind of puniſhment, wherewith others are tormented. Now in this ſenſe the Minor is falſe; for into the ſame fire are caſt murderers, ſwearers, drunkards, adulterers, lyars, and idolaters, and therefore why not children polluted with originall ſinne? *Cham. t. 3. de pœnis peccati lib. 6. Cap. 4. §. 9. 10. fol. 165.*

Argum. Now on the other ſide we urge this place to prove, that Infants dying without the pardon of originall ſinne are condemned to hell, where they are ſenſible of torments, and ſhall inſufferably be tormented: We argue thus, CHRIST ſhall ſay to the goates on his left hand, that is, to thoſe who are condemned. *Depart from me yee curſed into everlaſting fire, prepared for the devill and his Angels*: But of this number are Infants which are condemned to hell: Therefore they ſhall ſuffer torments in everlaſting fire. If the Reader would ſee this argument oppoſed, and the reply anſwered, let him reade Dr. *Willets ſynopſ. fol.* 877.

VERS. 46. *And theſe ſhall goe away into everlaſting puniſhment: but the righteous into eternall fire.* *Verſ.* 46

Queſt. 1 How doe the wicked enter into hell, and the godly into heaven?

Anſw. By the powerfull and commanding voice of CHRIST, which is of that force, that neither the greateſt rebell that ever was amongſt men, nor all the devils in hell ſhall be able to withſtand it.

Queſt. 2 How can theſe words [*The wicked ſhall goe into everlaſting puniſhment*] ſtand, or accord with thoſe of the Prophet, *The Lord is mercifull, and will not be angry for ever, Ierem.* 3. 12.

Anſw. The Prophet ſpeakes of Gods anger in regard of thoſe who repented; for with ſuch God will not be angry for ever. He chaſtens indeed the faithfull when they ſinne, but it is but with temporall puniſhments (as is evident from, *Eſa.* 5. 7. and *Ierem.* 18. and *Ezech.* 18.) and when they repent and turne unto him, then he repents him of his puniſhments, and corrections, and turnes unto them in love.

Now Chriſt ſpeakes here of perverſe and obſtinate ſinners, who will not (by the long ſuffering of God) be led unto repentance, and unto whom God will be a ſwift, and ſevere Iudge.

CHAP. XXVI.

Verſ. 1. 2. VERS. 1, 2. *And it came to paſſe, when* IESUS *had finiſhed all theſe ſayings, he ſaid unto his Diſciples, ye know that after two dayes is the Feaſt of the Paſſeover, and the Sonne of man is betrayed to be crucified.*

Sect. 1. §. 1. *After two dayes is the Feaſt of the Paſſeover.*]

Queſt. 1 From whence was this *Feaſt* called *the Feaſt of the Paſſeover*?

Anſw. Not A *paſſione* from *ſuffering* (as ſome thinke) but from *paſſing*: for פסחא in Hebrew is (*Peſach*) which comes from the root (*Paſach*) *Tranſiit*, or *Tranſultavit*: *to paſſe over*. For from *Exodus.* 12. it appeares that

Firſt, the children of *Iſrael* that night went forth with haſt out of *Egypt*. And

Secondly, that the Angell who ſlew the firſt borne of the *Egyptians*, did that night *paſſe over* the houſes of the *Iſraelites*, ſeeing their doores ſprinkled with blood. Yea

Thirdly, this their *Paſſing* out of *Egypt*, was a Type of Chriſts *paſſing* from this world to his Father, as thinkes *Carthuſian. ſ. pag.* 304. *b.*

Queſt. 2 How may the *Evangeliſts* be reconciled, who in ſhew ſeeme to differ in the laying downe of this Hiſtory? For in this *verſe*, St. *Matthew* ſaith, *that after two dayes was the Feaſt of the Paſſe-over*, but *verſe* 17. he ſaith, that this was done *in the firſt day of unleavened bread*, which St. *Marke* expounds to be *the firſt day of the Paſſe-over*: And therefore St. *Matthew* ſeemes to contradict himſelfe, in the one *verſe* ſaying, *that it was two dayes before the Paſſe-over*, in the other *verſe that it was the firſt day of the paſſe-over*. Againe St. *Iohn Chapt.* 13. 1. ſaith *this was before the Feaſt of the Paſſe-over*: St. *Marke. Chapt.* 14. 12. ſaith it was *on the firſt day of unleavened bread, when they killed the Paſſe-over*: which ſeemes to croſſe one another.

Anſw. For the reconciling of theſe, we muſt obſerve theſe things, namely

Firſt, that the *Hebrewes* begun their day at *even*; as appeares by *Levit.* 23. 32.

Secondly, that the *Paſſe-over* according to the Law was to be celebrated upon the fourteenth day of the firſt moneth *Niſan*: as appeares, *Exod.* 12. 6, 18. And from the beginning of that day (that is, from the *Even*) they were wont to eate unleavened bread.

Thirdly, CHRIST celebrated the *Paſſe-over* upon that day which was preſcribed by the Law: becauſe he would be ſubject to the Law in all things.

Fourthly, the day of preparation was the day before the *Paſſe-over*, which anſwers to our Friday, See after *verſe* 17.

Fifthly, the firſt day of unleavened bread was the

the fourteenth day of the moneth *Nisan*, which was the first day of the weekely Feast of the *Passeover* (For the celebration of this Feast continued seven dayes) Now this fourteenth day of the moneth *Nisan*, is not to be understood from the beginning of the day, (that is, from the setting of the Sun of the thirteenth day) but from the last part of it; and in this last part was the Lampe killed, and eaten *betwixt two Evens*, according to the Law, *Exod.* 12. 6. And therefore this was done in the former part of the first day of unleavened bread, that is, about sun-set of the thirteenth day of the Moneth *Nisan*, Let the Reader for a more full satisfaction of this question, looke upon *Sharp. Symphon.* 330. See also. *Carthus. s. pag.* 108. *a.* and *Iewish Antiq.* 139.

Sect. 2. §. 2. *The Sonne of man is betrayed to be crucified.*]

Quest. Why did our Saviour fore-tell his death and suffering to his Apostles?

Answ. 1 First, lest they should have thought that he had beene apprehended, and crucified accidentally, without his knowledge, or against his will.

Answ. 2 Secondly, that he might strengthen the minds of his Disciples against future scandals; for darts seene before they hit are the better avoided.

Answ. 3 Thirdly, that he might shew unto them, that he feared not those who kill the body; seeing he neither declined the place of suffering, nor shunned his adversaries, but rather offered and presented himselfe to their hands.

Vers. 7. VERS. 7. *There came unto him a woman, having an alabaster boxe of very precious ointment, and powred it on his head, as he sate at meat.*

Quest. 1 Who was this that anointed Christs head?

Answ. It was *Mary*.

Quest. 2 What *Mary* was it?

Answ. 1. First, some say there were three *Maries*, who anointed CHRIST, namely

I. Shee who anointed him in the Pharisees house, 7. 37, 38. And this was *Mary* the harlot.

II. Shee who annointed his feet in *Bethany* in her owne house: And this was *Mary* the sister of *Lazarus*, *Iohn.* 12. 3.

III. Shee who powred the ointment upon his head in the house of *Simon* the Leper, *Marke.* 14. 3. and in this *verse*. Now of this mind are *Origen tract.* in *Matth.* 35. *Theophilact* in *Luc.* 7. *Euthymius in Matth.* 26.

Answ. 2. Secondly, some say there were onely two *Maries* who anointed CHRIST; to wit,

I. *Mary* the harlot, who first in the Pharisees house annointed his feet, and afterwards in the house of *Simon* the Leper annointed his head.

II. *Mary* the sister of *Lazarus*, who annointed his feet when he supped at her house. Of this opinion are *Chrysost. hom.* in *Matth.* 81. and in *Iohn.* 61. *Bernard. in serm. de Magdalena.*

Answ. 4 Thirdly, some say there was but onely one *Mary* who annointed Christ; and that was *Mary* the sister of *Lazarus*, who was also called *Magdalene*; who annointed his head both in the house of the Pharisee, and in the house of *Simon* the Leper, and also in her brother *Lazarus* his houre. Of this mind are *August. lib.* 2. *de consensu Evang. Cap.* 9. *Greg. hom. de Magdalena. Beda. s. luc.* 7. *Rabanus* in *luc.* 7. *Druthmannus* in *Matth.* 26. and divers others, who expressed their opinion in this Hymne or Ode; 337

Maria soror Lazari,
Quæ tot commisit crimina
Ab ipsa fauce Tartari
Redit ad vitæ limina.

That is,

MARY *the Sister of* LAZARVS,
Who sinned many a time,
Hath left the Isle of Tartarus,
And purged off her crime.

Answ. 4 Fourthly, St. *Ambrose* (*Lib.* 6. *in Luc.*) saith, That it may be safely said, that there were more then one, and there was but one.

Answ. 5 Fifthly, I conceive that it is but one History which is expressed by all the Evangelists; *viz. Matth.* 26. 7. *Marke.* 14. 3. *Luke.* 7, 37, 38. *Iohn.* 12. 3. For the Pharisee and *Simon* the Leper were one, and when Christ eate with him, *Martha* helped to attend upon the table, and her brother *Lazarus* was invited as a guest; for it is not probable that he would have sit downe at the Table in his owne house, when he welcommed so great a guest as Christ was.

Object. 3 Against this it will be objected, St. *Iohn* saith, that the *Mary* which he speakes of, annointed his feet, but that *Mary* which St. *Matthew* and St. *Marke* mention annointed his head: Therefore it is either not one and the same history; or at least there is a contradiction in the Evangelists.

Answ. The history is one, and yet no repugnancie in the writers thereof; for there were no ointments ordained for the feet, but for the head; and this was powred upon the head, but in such a plentifull manner, that it descended even unto Christs feet.

Object. 4 The Papists object this place for the proofe of workes of Supererogation, thus; This fact of *Maries* was a good worke; and yet there was no Commandement for it in Gods word: Therefore there are good workes, which are not commanded; and consequently which wee are not bound to doe, or which if we doe, we doe more then we need.

Answ. 1 First, *Maries* fact was a worke of confession, whereby she testified her faith in Christ; and so was generally commanded to doe it, though not particularly, *Perkins*.

Answ. 2 Secondly, *Mary* was moved to this worke by a speciall instinct of the Spirit; for shee did it to bury him. *verse* 12. (as Christ himselfe testifieth) because his buriall was so speedy after his death, in regard of the approaching of the *Sabbath*, that they could not imbalme him, as the manner of the Jewes was. Now every instinct of Gods Spirit, in the conscience of the doer, hath the force of a particular command.

Vnsw. 1 VERS. 11. *For yee have the poore always with you, but me ye have not always.*

Quest. How doth this *verse* accord with *Chapt.* 28. 20.

For

338 For in the one place he ſaith, *Me ye have not alwayes with you*; and in the other, *I am with you to the end of the world.*

Anſw. Theſe two are not oppoſite; becauſe CHRIST predicates contrary things of himſelfe, in reſpect of divers natures; whereby he is not onely *man*, but *God* alſo: for as *Man* we have not his corporall preſence, neither ſhall we have it before his returne from heaven, he being now aſcended into heaven, where he ſhall remaine, untill he come unto judgement. But as he is *God*, ſo the preſence of his grace and Spirit doth never leave or depart from us, but is with us unto the end of the world.

Argum. We, againſt the corporall preſence of Chriſt in the *Euchariſt* object this place; *The poore ye have alwayes, but me ye ſhall not have alwayes.*

To this the Papiſts anſwer by this diſtinction, that Chriſt is not now preſent in body, *Viſibili & corporali præſentia: by his Viſible or corporall preſence*: or, *Secundum humanam converſationem, after his converſation*, or as he was converſant among men; but *inviſible* he may be preſent, and after another manner. *Bellarm. de Euchar. lib. 1. Cap. 14. reſp. ad loc. 4.*

Anſw. This diſtinction is thus by Scripture overthrowne: St. *Peter* ſaith, *The heavens muſt containe* or *receive* CHRIST *till his comming againe*, *Acts.* 3.21. Whence this followes plainly, He cannot in his body be abſent from heaven till that time; therefore he cannot any way be preſent in earth. If they anſwer as they doe, that he may be in heaven and in the Euchariſt all at one time; we then confute them with this place, *He is not here, for he is riſen. Matth.* 28. 6. Now this had beene no good argument, if the body of Chriſt could have beene in two places at once,

Verſ. 21 VERS. 12. *For in that ſhe hath powred this ointment on my body, ſhe did it for my buriall.*

We may obſerve hence, that there was a threefold ointment; to wit,

First, *Vnguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the battell; So *David* was anointed amongſt the midſt of his brethren, to be their Captaine and King. 1, *Samuel.* 16. 13.

Secondly, there was *Vnguentum convivale*, an ointment uſed at Feaſts: *Eccleſ.* 9. 8.

Thirdly, there was *Vnguentum funebre*; an ointment uſed at Funerals; and unto this hath our Saviour reference in this place.

Verſ. 17 VERS. 17. *Now the firſt day of the Feaſt of unleavened Bread, the Diſciples came to* JESVS, *ſaying unto him; Where wilt thou, that wee prepare for thee to eate the Paſſeover?*

Queſt. How many wayes is this word Paſſeover uſed in Scripture?

Anſw. Divers wayes, namely; Sometimes it is taken

First, for the whole weeke of unleavened Bread: thus *Act.* 18. it is ſaid, *That after the Paſſeover* Herod *intended to bring forth* Peter *unto the people.*

Secondly, for the day which followed the Even, wherein the Paſchall Lambe was eaten; that is for the fifteenth day of the firſt Moneth. Thus St. *Paul* ſaith, *The feaſt day of unleavened bread which is called the Paſſeover did approach.*

Thirdly, for the houre of the killing and eating of the Paſchall Lambe: according to that of St. *Marke*, *After two dayes was the Paſſeover, and the feaſt of unleavened bread.*

Fourthly, for any bread or meat which the Jewes eate during the feaſt of the Paſſeover: Thus St. *Iohn* ſaith, *The Iewes would not enter into the Iudgement hall, leſt they ſhould be defiled: but that they might eate the Paſſeover* (*Iohn* 18.28.) Now here by *Paſſeover*, *Iohn* doth not underſtand the *Paſchall Lambe*, but *unleavened bread*, which they were to eate for the ſpace of ſeven dayes: And which it was not lawfull for them to eate, except they were cleane according to the Law; now to have entred into *Pilates* houſe would have defiled them.

Fifthly, for the Paſchall Lambe it ſelfe.

Sixthly, for Chriſt, who was figured by the Lambe, 1 *Cor.* 5. 7. *Carthuſ. ſ.*

VERS. 20. *Now when the Even was come, he ſate downe with the twelve.* *Verſ. 20*

Queſt. Whether was it required of the Iewes by the Lord to *ſtand* at the eating of the Paſſe-over or to *ſit*?

Anſw. 1 First, *Pererius* (*ſ. Exod.* 12. 8.) thinketh, that *ſtanding* was none of the Ceremonies enjoyned, becauſe our Saviour Chriſt did *ſit* at the Paſſeover, as St. *Matthew* here expreſſeth.

Anſw. 2 Secondly, *Philo*, whoſe judgement is ſomewhat to be credited concerning the rites of the *Hebrewes*, thinketh, that they *ſtood* at the *Paſſe-over*. *lib. de ſacrif. Cain & Abel.*

Anſw. 3 Thirdly, it is cleare that they *ſtood*, by the other rites uſed in the Paſſe-over, namely, the girding of their loynes, and the holding of their ſtaffe in their hands, and by the reaſon which is added, *Becauſe they did eate in haſt*: Now he that *ſtandeth* is more ready to goe, then he that *ſitteth*, and he which *ſitteth* hath no need to ſtay his hand upon a *ſtaffe*. Yea the Apoſtle ſaying, *Stand therefore and your loynes girded about*, *Epheſ.* 6. 13. ſeemeth to allude to this ceremony.

Anſw. 4 Fourthly, and though our Saviour did *ſit* at the *Paſſe-over*, yet this ſheweth not that the Jewes did not then *ſtand*, but that it was no perpetuall ceremony, onely preſcribed for that time, as the reſt belonging to their habite, which were likewiſe omitted by our Saviour.

Anſw. 5 Fifthly, It is the opinion alſo of the Hebrewes, that they were firſt to *ſtand* in the eating of the *Paſſe-over*, in token of their ſervitude in *Egypt*, for ſervants uſed to eate their meat *ſtanding*. And *Simler* (in *Exod.* 12. 8.) is of opinion, that CHRIST firſt *ſtood*, till the *Paſſe-over* was eaten, and then *ſate downe* at the reſt of the ſupper: for it was lawfull after the eating of the *Paſſe-over* to uſe other meats, to make an end of the feaſt as our Saviour

Saviour alſo did. But it appeares to be otherwiſe by this our *Evangeliſt*, that our Sauiour did *ſit* at the eating of the *Paſſeover*, as in this *verſe*, *When the Even was come, he ſate down with the twelve.* Wherefore it is not otherwiſe to be judged, but that *ſtanding* at the Paſſeover was a rite onely preſcribed at that time.

Verſ. 22 VERS. 22. *And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord is it I?*

Queſt. Why were the Diſciples thus *ſorrowfull*?

Anſw. 1 Firſt, they *ſorrowed* for the approaching death, and moſt impious delivering, and betraying of their Liedge, loved, and innocent Lord.

Anſw. 2 Secondly they were *ſorrowfull*, becauſe euery one feared himſelfe, knowing that it was impoſſible that their Maſter ſhould lye, but it was poſſible enough that through humane frailty they might fall into ſuch a gulfe, and horrible impiety.

Anſw. 3 Thirdly, they *greeved* that there ſhould be one ſo wicked amongſt them, as to betray his owne Maſter: for the offence of one of a congregation doth often reflect upon the whole congregation: yet a good colleague or companion doth mourne for his fellowes fault, as though it were his owne.

Verſ. 24 VERS. 24. *The Sonne of man goeth as it is written of him: but woe unto that man by whom the Sonne of Man is betrayed: it had beene good for that man if he had not beene borne.*

Queſt. Why doth our Saviour ſay, *it had beene good* for *Iudas, if he had never beene borne*, that is, *if he had never beene?*

Anſw. 1 Firſt, becauſe if he had *never beene borne*, or *never beene*, he could never have beene a Traytour, nor liſtened to any ſuch wicked counſelil. And it better by much *not to be*, then to be a *betraiour of the Lord of glory.*

Anſw. 2 Secondly, *it had beene good* for *Iudas, if he had never beene*, becauſe it is better *Non eſſe* then *Malè eſſe*, not to be at all, then to be eternally miſerable, as he is and ſhall be for ever: for if he had never beene he could never have beene damned.

Verſ. 26 37. 28. VERS. 26, 27, 28. *And as they were eating Ieſus tooke bread, and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, Take, eate, this is my body. And he tooke the cup, and gave thankes, and gave it to them ſaying: Drinke ye all of it: For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſinnes.*

In theſe *verſes* is laid downe the inſtitution of the *Sacrament of the Lords Supper*, and therefore I will not handle them particularly by Sections, as I doe in the reſt, but onely propound ſome generall queſtions, which I conceive are moſt needfull to be knowne, and learnt by thoſe, who deſire to be worthy, and bleſſed receivers of this holy Sacrament. 339

Queſt. 1 What is that we call the *Lords Supper?*

Anſw. That which Chriſtians are commanded to receive together in their ſolemne aſſemblies, in remembrance of Chriſt: Or it is the Communion of bread and wine, inſtituted by CHRIST in remembrance of his death, *Luke* 22. 19. and 1 *Corinth.* 11. 24, 33. and 10. 17.

Queſt. 2 Whether is the *Euchariſt* a *Sacrament*, being once conſecrated, though it be neither eaten nor drunken?

Anſw. The Papiſts ſay, that theſe words being once ſaid, *This is my body*, the elements are the very body and blood of Chriſt, though they be kept in boexs or pixes, and other Church veſſels, and never eaten. *Trident Concil. ſeſſ.* 13. *Can.* 47. *Bellarm. de Euchar. Lib.* 4. *Cap.* 2.

Object. 1 Now becauſe we deny this, and ſay, That the *Euchariſt* is no *Sacrament* beſide or without the uſe thereof; that is, though ſome forme of words be pronounced over the Elements, yet if they be not received and eaten and drunke, it is no *Sacrament*, they object this place thus, Chriſts words which were ſpoken over the bread, *This is my body*, were true as ſoone as they were pronounced, yea before he ſaid, *Take eat*, and ſo likewiſe of the Cup: therefore it was a *Sacrament* before they did receive and eat it, yea and had beene a *Sacrament* though it had not beene received at all at that time.

Anſw. 1 Firſt, theſe words of our Saviours, *This is my body*, were not ſpoken before he brake the bread and diſtributed it; But firſt, as St. *Matthew* here ſetteth it downe, *he brake the bread, and gave it to his Diſciples, ſaying, Take, eat*, and then follow theſe words, *This is my body*, which ſeeme to have beene uttered even in that inſtant, when they tooke the bread, and beganne to eate it.

Anſw. 2 Secondly, the inſtitution of a *Sacrament* conſiſteth partly of a *promiſe*, partly of a *precept*; The *promiſe* is this, *This is my body*; the *precept*, *Take, eat*: Now Chriſt doth no otherwiſe make good his *promiſe*, then we performe the *condition*: unleſſe therefore accordingly we *doe take and eat it*, it is not *the body of Chriſt*. If the Reader deſire to ſee, how both theſe anſwers are oppoſed by *Bellarmine*, and how his oppoſitions are fully anſwered, let him read *Willet ſynopſ.* 621, 622.

Queſt. 3 By whom, and when was this *Sacrament* of the *Lords Supper* inſtituted?

Anſw. By the Lord Jeſus in the night wherein he was betrayed. As in this place, and 1. *Corinthians* 11. 23.

Queſt. 4 Why in the inſtitution of this *Sacrament* did our Saviour *bleſſe* the Elements (as it is here ſaid) or *give thankes* as St. *Luke*, and Saint *Paul* ſay.

Anſw. Firſt, CHRIST *gave thankes*, that he might inſtruct us how to celebrate and receive this holy myſtery, namely, with *thankefulneſſe*.

340

Secondly, he *gave thankes*, to shew that willingly, and of his owne free accord he laid downe his life.

Answ. 2

Answ. 3 Thirdly, Christ *gave thankes*, to teach us, that we must suffer and undergoe whatsoever is laid upon us, with *thankesgiving*, like *Iob* who blessed God for crosses, as well as blessings, *Iob.* 1. 21.

Answ. 4 Fourthly, he *gave thankes*, that thereby he might signifie, that he was delivered to death for the benefit of us, and our salvation. And this is the true meaning of these words, *hee tooke the elements of bread and wine, and blessed them*, that is, he *gave thankes* to God his Father, for his inestimable mercy towards mankind, and for that inestimable mystery of their redemption, which was now about to be shewed forth,

Quest. 5 Why did our Saviour institute this *Sacrament* of his *Supper*?

Answ. 1 First, for the perpetuall remembrance of his death and suffering.

Answ. 2 Secondly, that thereby we might see the unparallelled love of him towards us, who gave himselfe to death for our salvation.

Answ. 3 Thirdly, for the consolation of his Church and Children; that seeing Christ is now corporally separated from them, being ascended into Heaven, they might spiritually injoy and partake him in the *Sacrament*, wherein he is held forth unto them.

Answ. 4. Fourthly, for the edification of the faithfull, but of this afterwards.

Quest. 6 What is communicated outwardly in the *Sacrament* of the *Lords Supper*?

Answ. Bread and wine consecrated or blessed according to the institution; as in this *vers.* and *Mark.* 14. 22. and 1 *Corinth.* 10. 16. Where we see that the Elements are *bread* and *wine*, which being consecrated or *blessed*, are changed *Sacramentally*, but not *substantially*: I say *Sacramentally*; because they are separated and set apart for the *Sacrament*: and are not to be reduced or turned unto a common use, durng the cōtinuance of the *Sacrament*.

Quest. 7 Is there no dissimilitude or unlikenesse at all betweene *Bread* and *Wine* and the *Body* and *Blood* of Christ, that our Saviour here useth these Elements of *Bread* and *Wine* to signifie his *Body* and *Blood*?

Answ. 1 First, this resemblance and likenesse there is betweene *Bread* and *Wine* and the *Body* and *Blood* of CHRIST; that as those nourish the life of man, being meat and drinke; according to the *Psalmist*, *God gives bread to strengthen the heart of man, and Wine to make him cheerefull*, *Psalm.* 104. So the participation of the *Body* and *Blood* of Christ, doth so nourish and sustaine our soules, that we shall never spiritually die any more, I amplifie not this answer, because I have to consider of the resemblance betwixt these *signs* and the things they *signifie*, more amply in another place.

Answ. 2 Secondly, betweene *Bread* and the *Body* of Christ, and *Wine* and the *Blood* of Christ, is a threefold dissimilitude, and unlikenesse, namely,

I. In *Bread* and *Wine* there is a temporary saticty but in the *Body* and *Blood* of Christ an eternall. *Bread* and *Wine* doe onely satisfie the hunger, and quench the thirst for a time: but he that *eates* the *flesh* of Christ, and *drinkes* his *blood*, shall neither hunger nor thirst, for ever.

II. *Bread* feeds man, but not onely *Bread*; for a man cannot live onely of that food without any other: But the *Body* of Christ alone feeds, nourishes, and preserves the soule alive: yea that is the onely food of the soule, and he that eates not of that can never have life eternall.

III. Earthly *Bread* being eaten consumes and wasts; but the flesh of Christ which is meat indeed will never consume, but live for ever.

Quest. How many things doth our Saviour intimate and imply in these words [*He tooke the cup, and gave thankes, and gave it to them, saying; Drinke ye all of it, for this is my Blood of the New Testament, which is shed for many for the remission of sinnes*]

Answ. *Goranus* upon these words saith that our Saviour implies foure things in them, *viz.*

First, *Sacramenti veritatem*, the *truth* of the *Sacrament* in these words, *This is my blood.*

Secondly, *Sacramenti dignitatem*, the *excellency* of the *Sacrament*, in these words, *Of the New Testament.*

Thirdly, *Sacramenti utilitatem*, the *commodity* and utility of the *Sacrament*; in these words *which is shed for many.*

Fourthly, *Communicandi generalitatem*, the *generality* of the *Communion* and participation of the *Sacrament*; in these words, *Drinke ye all of it*, that is, *All*, both *Priest* and *People*, *Clergie*, and *Laitie*, are to partake of the *Cup*, as well as of the *Bread*, in the Celebration of this *Sacrament.* And therefore extreamly injurious are the Papists to the people (in denying unto them the *Cup*) and directly opposite unto Christ, in their celebration of this *Sacrament.* For

I. This *Sacrament* was instituted to be received in both kinds; Christ *tooke the Bread*, and also *the Cup, and gave it*, in these *verses.*

II. The Church was injoyned to receive it in both kinds: 1 *Corinth.* 11. 28. *Let a man* (that is, every receiver) *examine himselfe, and so let him eat of this Bread, and drinke of this Cup.*

III. Christ did single out the *Cup*, as it were with a propheticall *Cave, Drinke yee all of this*, in this place. *Squire in* 2. *Thessal.* 2. *Page* 7. 2.

Object. Against this *Bellarm.* objects, That these words, *Drinke ye all of this*, were spoken onely to the Apostles, who then sate at Supper with Christ, And therefore not all receivers, but Ministers onely must tast and partake the *Cup.*

Answ. 1 First, if we should deny it, they could not prove that none were set at Supper with CHRIST but onely Apostles: For this phrase *he sate downe with the twelve*, and, *he gave it to his Disciples*, doe not necessarily import that there were none but them, but that all the twelve were there when he began to eat the *Passeover.*

Answ. 2 Secondly, if these words, (*Drinke ye all of this*) were spoken onely to the Apostles, then so were also all the other words which were uttered at that time, and upon that occasion, and conse-

consequently, that the people must not communicate at all: for as it was said unto the Apostles; *Drink ye all of this*, so it was also said unto them, *Take, eate*: And therefore by *Bellarmines* argument, if none but Apostles were present, when these words were uttered, and that they were spoken to them onely, and because they were spoken onely unto them, therefore the people must not communicate of the *Cup*, then by the same reason they must not partake of the *Bread* neither, because unto the Apostles onely our Saviour said, *Take, eate*. And thus the people (in *Bellarmines* judgement) are wholly cut of from the use of this *Sacrament*.

Answ. 3 Thirdly, that which was spoken to the Apostles, when they sate at the Table with Christ, and received the *Sacrament* from him, and with him, was not spoken unto them, as they were *Apostles*, but as they were *faithfull*, having communion with CHRIST, and consequently with all the faithfull.

Que. 9 How doth it appeare, that the *Cup* is to be given to the people, as well as the *Bread*?

Answ. 1 First, it is evident thus, CHRIST instituted the *Sacrament* in both kinds, giving charge and commandement to all Christians in the same manner to celebrate it: for he saith here, *Drinke ye all of this*, where it is worth observing, that Christ saith after the *Cup*, *Drinke ye all of this*, but after the giving of the *Bread*, he saith not, *Eat ye all of this*, so that our Saviour did as it were fore-see, that the *Cup* should be denied to some, and therefore directly commandeth that to be used of all.

Answ. 2 Secondly, it appeares also hence; Our Saviour saith here after the giving of the *Cup*, *This is my blood which is shed for you, and for many*: wherefore the *blood* of Christ must be given to all those for whom it was shed; and so consequently to Laymen also.

Que. 10 What doth Christ point at in these words, *This is my blood?*

Answ. He did not meane, that it was his *blood* indeed which was in the *Cup*, but he pointed at the *wine*: For the understanding hereof observe, that when *Moses* said, *Exod.* 24. 8. *Behold the blood of the Covenant*; there the word *Blood* is properly to be understood: because their covenants were confirmed with *blood*, and there were no sacrifices, without *blood*. But when CHRIST said here, *This is my blood of the New Testament*, there was no *blood* in the *Cup* here, but he had relation to his owne *blood*, which was signified by the *wine* in the *cup*.

Que. 11 When CHRIST saith, *This is my body*, *This is my blood* (as in these *verses*) how was he *present* with the *bread* and *wine* there?

Answ. A thing is said to be *present* foure manner of wayes; namely,

First, σωματικῶς, when a man is *bodily present*.

Secondly, σημαντικῶς, when a man is *present* by his *picture*.

Thirdly, ἐνεργητικῶς, as the Sunne is *present* by *operation*, in heating and nourishing things here below.

Fourthly, ἀντιληπτικῶς, when we apprehend a thing in our mind. Now when Christ said *this is my body, and this is my blood*, he was present there σωματικῶς *corporally*, but he was not in the *bread* and the *wine* σωματικῶς, for then his *blood* should have beene there before it was shed; yea then he should have had two bodies, one *visible* and another *invisible*: But he was *present* in the *bread* and the *wine* σημαντικῶς, *representatively*, because the *bread* and the *wine* represented his *body* and his *blood*. So he was *present* there ἐνεργητικῶς, *operatively*, by his Spirit working in their hearts, And lastly he was *present* to them by Faith ἀντιληπτικῶς, *apprehensively*, when they did spiritually eate his body, and drinke his blood, and this is the true and literall sense of the words. *Weemse* of the sense of the Scripture. *Page* 181.

Before *Question* 6. we affirmed that in this *Sacrament* of the *Lords Supper*, was outwardly communicated *bread* and *wine*, which must be *consecrated* or *blessed* according to the institution of CHRIST. Now hence it may be demanded.

Que. 12 Whether this *consecration* change their *substance*, or not?

Answ. No, the *substance* of the Elements are not changed by their *consecration*, but they remaine *bread* and *wine* still.

Que. 13 Which are the words of *Consecration*?

Answ. 1 First, the Papists say, these words, *This is my body*, and *This is the New Testament in my blood*, are the very formes of this *Sacrament*, and words of *consecration*; which words being spoken over the *bread*, and over the *wine*, immediately the Elements are changed into the *body* and *blood* of Christ, *Rhemist. 1 Corinth.* 11. §. 11. *Bellarm. Lib. 1. de Sacram. Cap.* 13.

Answ. 2 Secondly, we the Protestants lay downe our opinion herein, in these particulars, *viz.*

I. We acknowledge no such *consecration* at all, by vertue whereof the Elements are converted, and *transsubstantiated* into the *body* and *blood* of Christ.

II. A *consecration* we grant, which is a setting apart of the Elements, which before were common, to holy use, and by the vertue of Christs institution, to be made unto us signes of holy things.

III. Onely these words, *This is my body*, and *This is the cup of my blood*, are not the words of consecration: but the whole sentence, *Take yee, eate yee, this is my body*, The *body* of Christ is sacramentally to be *taken* and *eaten*; and therefore by *taking* and *eating* the elements also are *consecrated*, and not onely by saying of the words. Now this we prove from this place, by this Argument.

If the whole *consecration* doe consist in these words, *This is my body*, and *this is my blood*; then before the prolation, and pronouncing of these words, Christ did not *consecrate* the Elements.

But Christ did *consecrate* them, before the uttering of these words.

Therefore the whole *consecration* doth not consist in these words, *This is my body*, and *This is my blood*.

342 The consequent is undeniable, and manifest by it selfe.

The assumption is thus proved from the words of the Evangelist, *When Christ had taken bread, and blessed it, he brake it and gave it to his Disciples saying, take, eate, this is my body; and having taken the Cup, and given thankes, he gave it to them saying, Drinke ye all of this, for this is my blood.* For the words of this our Evangelist are thus truly rendred, and translated by *Beza.*

Thus it appeares that these are not the onely words of *consecration*, because both the *bread* was *broken* and *distributed*, and the *cup* also, before Christ spake these words. For first Christ saith, *Take eate*, and *Take* and *drinke*, before he had said, either *this is my body*, or *this is my blood.* Againe St. *Luke* addeth, *This is my body which is given for you*; and St. *Paul* saith, *which is broken for you*, 1 *Corinthians* 11.24. Yea St. *Luke* and St. *Paul* have these words, *Doe this in remembrance of me*, which are omitted both by St. *Matthew* and St. *Marke*. Wherefore seeing all these are the words of CHRIST, it followeth, that they are all effectuall and forcible to constitute the *Sacrament* (unlesse they will say, that some of Christs words are superfluous) Therefore these onely words, *This is my body*, *This is my blood*, are not all the words of *consecration.*

Que. 14 What is the meaning of these words, *This is my body*, *This is my blood?*

Answ. In these words our Saviour pointeth at the thing *present*, & understandeth the thing that is *not present*; He had the *bread* and *cup* in his hand, and he said, *This is my body*, *this is my blood*; in which propositions are two things to be considered, namely,

First, the *Subject*, and that is, the *Bread* and *Wine*, which he doth demonstrate.

Secondly, the *Attribute*, and that is, the thing which is signified by the *Bread* and *Wine*; and these two make up but one sense, When a man looke h upon a picture, he saith, *This picture is my Father*; and hereby understandeth two things, to wit, the *picture* it selfe, and his *Father* represented by the picture; for the picture at which he pointeth is not his Father properly, but onely it representeth his Father. And so the *bread* and *wine* are not the *body* and *blood* of Christ properly, or *propriè loquendo* but *figuratâ locutione*, because they represent or typifie his body and blood.

Que. 15 If there be a *Trope* in this sentence, *This is my body*, then where is it, or in what word?

Answ. It is not in the Antecedent Article *Hoc*, *This*, nor in the *Copula*, or *verbe est*, *is*; but in the consequent substantive, *Body*; for *Corpus Body*, is put for the *signe* of the *Body*; And the meaning is, *this is my body*, that is, *this is the signe of my body*: Yet we must not exclude the true and proper body of Christ out of that sentence, but rather include it, by that relation which the *signe* hath to the thing *signified*: but of this more fully by and by.

Que. 16 Is there one *Trope* onely in this word *Body*, or more then one?

Answ. In this Word there is a threefold *Trope*, namely,

First, there is a *Metaphore*, whereby one thing is put for another thing like unto it; to which also a *Metonymie* of the adjunct doth adhere and cleave: For *Bread* is not onely like unto the *Body* of Christ, but also by the institution of God is made an adjunct thereof.

Secondly, there is a *Synechdoche* of a part for the whole, whereby the *Body* of Christ is put for *whole Christ.*

Thirdly, there is a *Metonymie* of the subject for the adjunct: for Christ is put for all those benefits which are derived unto us from him. The Papists utterly dislike this, affirming that Christ instituting of a *Sacrament*, and speaking to his Apostles, who were illiterate men, it is not to be imagined, that he would use any *Tropes* or Figures, but in all probability that he would speake literally and plainly. This they say in opposition to our figurative exposition of this sentence, *This is my body*; but in the meane time, they themselves have interpreted first the Pronoune (*This*) by *under this*; the verbe (*is*) by *doth signifie*, the possessive (*Mine*) spoken by the Priest, to betoken *Christ*, the Adjective (*given*) by *is crucified*; the verbe active (*eate*) by *beleeve*; the verbe passive (*is broken*) by *it seemeth to be broken*; the subject (*Cup*) by *the matter contained in the cup*; and lastly the participle (*shed*) as *peradventure* signifying *sprinkled upon their soules*; all which are not *proper* but *figurative* senses, some *synechdochicall*, some *metaphoricall*, some *metonymicall*; And thus while our Adversaries condemne Protestants for admitting but two figures, or three at the most, they themselves are become chargeable for seven. If the Reader would see this handled to the life, and made as cleare as the Sunne, let him read BP. *Mort. Appeale*, *Lib.* 2. *cap.* 2. §. 24. *Fol.* 121, 22, 123, 124.

Que. 17 What is meant by *Hoc*, *This?*

Answ. It demonstrates that which Christ brake, and gave to his Disciples, namely, the *Bread* which he had *blessed.* So that the meaning is, *Hoc*, *This*, that is, *Hic panis*, *This bread* which I give unto you. This is evident

First, from the naturall order of the words; for he *tooke Bread*, and *brake Bread*, and *gave Bread* unto his Disciples, and said of the *Bread*, *This is my body.*

Secondly, the truth of this interpretation appeares from St. *Lukes* words, concerning the Cup, τοῦτο τὸ ποτήριον, *This cup* (that is, this *wine* in this *Cup*) *is the New Testament in my blood*, *Luke* 22.20. so *Hoc est corpus meum*, *This* (that is, *This bread* which I hold in my hand) *is my body.*

Thirdly, it is further cleare from the Apostle *Pauls* interpretation, whom we must rather believe, then any *Romanist* whatsoever: In 1. *Corinthians* 10. 16. St. *Paul* saith, *The bread which we breake*; and againe, *As often as ye shall eate this bread*, &c. And therefore it is cleare, that the *Substance* is not changed after *consecration*, but that it continues *bread* still.

Fourthly,

Fourthly, it is further manifest from the generall consent of the Fathers, untill the Schoole-mens time. If the learned Reader would see this last particular proved, let him read *Pareus Controvers. 3. de Eucharist. Lib. 3. Cap. 5.* and *Lib. cap. 7. page 23. et lib. 2. cap. 7. page 68.*

Que. 18 What may we safely hold and believe concerning the *reall presence*?

Answ. We hold and believe a *presence* of Christs *body*, and *blood* in the *Sacrament* of the *Lords Supper*; and that no fained, but a true, and *reall presence*: which is to be considered two manner of wayes; namely,

First, in respect of the *signes*; and herein we hold and teach, that Christs *body* and *blood*, are truly *present* with the *bread* and *wine*, the *signes* in the *Sacrament*. If it be here demanded.

Que. 19 How Christ is *present* with the Elements? We answer.

Answ. Not in respect of place, or coexistence, but by sacramentall relation, on this manner. When a word is uttered, the sound comes to the eare; and at the same instant the thing signified comes to the mind: and thus by relation, the word, and the thing spoken of, are both *present* together. Even so at the Lords table *Bread* and *Wine* must not be considered barely, as substances, and creatures, but as outward signes, in relation to the *body* and *blood* of Christ: and this relation arising from the very institution of the Sacrament, stands in this, that when the elements of *bread* and *wine* are *present* to the hand and to the mouth of the receiver; at the very same time the *body* and *blood* of CHRIST are *presented* to the mind. Thus is CHRIST truly present with the signes.

Secondly, in respect of the *Communicants*, to whose beleeving hearts he is also *really present* (as was shewed before *Quest.* 18.) ἀντιπαθητικῶς. If the Reader would see illustrated, what kind of *presence* this is, let him read *Perkins* reformed Catholike, of reall presence, *Page* 186, 187, &c.

Que. 20 Wherein doe we and the Papists differ concerning the *reall presence*?

Answ. We dissent not touching the *presence* it selfe, but onely in the *manner* of *presence*: for though we hold a *reall presence* of Christs *body* and *blood* in the *Sacrament*, yet doe we not take it to be locall, bodily, or substantiall, but spirituall and mysticall; to the *signes* by *Sacramentall relation*, and to the *Communicants* by faith alone. On the contrary the Church of *Rome* maintaines *Transsubstantiation*, that is, a locall, bodily, and substantiall *presence* of Christs body and blood, by a change and conversion of the *bread* and *wine*, into the said *body* and *blood*, and that whersoever this *Sacrament* is administred; that is, if this *Sacrament* were celebrated in all the Cities, and Towns, and parts of the World at one and the same instant, in all those places were Christ bodily, locally and substantially present.

Now this we deny, and they thus hence endeavour to prove it.

Object. 3 Our Saviour in the institution of his Supper commanded these words to be said, *This is my body*: Therefore if his words be true, whersoever his *Supper* is celebrated, there his *body* must needs be; and consequently every where at once, if the *Sacrament* at once were every where celebrated.

Answ. That which was spoken by our Saviour, and must be understood *figuratively*, and *tropically*, they take *literally*, and *properly*; Now that the words are *figurative* and not *proper*, it well appeares.

First, if we compare this action which he did then institute, with that which he did at the same time make an end of; and which was a type of this. The *Lords Supper* succeeded the *Passeover*. As then of it he spake *figuratively* when he said, *I have greatly desired to eate the Passeover with you*; So when he said, *This is my body* he could not but speake *figuratively*: And as the *Lambe* which he did then eate, and instead whereof he did institute the *bread*, was the *Passeover*, namely *Sacramentally*: So the *bread Sacramentally* is the *body* of Christ.

Secondly, it appeares also by the phrase of speech used by St. *Luke* 22.20. and by St. *Paul*, 1 *Corinth.* 11.25. in speaking of the other part of this Sacrament; *This Cup is the new Testament in my blood*. Now to speake properly neither was the *Cup*, nor the wine in the *Cup*, *the New Testament*. And therefore if the phrase used concerning the *Cup*, must needs be understood *figuratively*, and *tropically*, then why not also the phrase concerning the *bread*?

Thirdly, it cannot be denied but that CHRIST in giving the *bread*, and saying, *This*, did shew forth *bread*, yea such *bread*, with all its accidents, as he gave: And therefore either

I. Did he then call the *bread* alone his *body*: and if so, then is the speech *figurative*, because he calleth that his *body*, which is not his *body*. Or

II. He did then call the *accidents* of the *bread* alone his *body*; And if so, which no man durst ever yet avouch, the speech also must needs be *figurative*. Or

III. He did then call *both together* (that is, the *bread*, and *its accidents*) his *body*: And if so it is *figurative* in like sort; seeing that the *substance* of the *bread* could not be the *body* of CHRIST, much lesse the *accidents* either alone or with the bread. Or

IV. He did then call neither the *bread* nor the *accidents* thereof, his *body*, but some other thing: And if so, then out of all question there is then a *figure*, whilest shewing one thing and calling it his *body*, he would notwithstanding haue another thing, farre different from it, to be understood by the name of his *body*. And thus howsoever they expound the words, they must needs confesse a *Trope* and *Figure* in them.

Object. 4 Against this *Bellarmine* (*de sacrament Eucha. lib. 1 cap. 9.*) objects, Christ in the institution of this *Sacrament*, said unto his Apostles, after he had given thankes, and blessed the Elements; *This is my body*, that is, *that which is con-*

344

tained in this bread, or *under the formes of this bread, is my body*. And therefore theſe words muſt needs be taken *properly*; not *tropically*, This he further proves by three reaſons, *viz.*

Firſt, becauſe it is not the manner of the Scriptures to ſet downe flat Precepts and Commandements, and directory rules in obſcure tearmes, or figurative ſpeeches, but plainly and evidently: Therefore it is not like, that Chriſt being now to preſcribe unto his Apoſtles the perpetuall Law and forme of this *Sacrament*, would ſpeake obſcurely.

Secondly, becauſe although he ſpake often to the Phariſees by parables and ſignes, yet there was no cauſe why he ſhould now ſo do, none being preſent but his Apoſtles.

Thirdly, becauſe neither theſe words, *This is my body*, nor any other ſpeech of Scripture is to be taken figuratively, unleſſe either ſome other Scripture doe ſhew it ſo to be taken, or it be repugnant to ſome Article of the faith, as this ſpeech of Chriſt is not. For whereas the Proteſtants alleadge that it is contrary to Chriſts aſcenſion, yet we Catholikes doe both believe that Article, and alſo hold the reall preſence of Chriſt notwithſtanding, *Bellarm. Cap. 9. Argum. 3.*

Anſw. 1 Firſt, the Cardinall doth here ſtrangely overſhoot himſelfe, and commits a groſſe Solœciſme, in affirming that which he denies, or confirming and proving that which he undertakes to overthrow. His aſſertion is, That theſe words, *This is my body*, muſt needs be taken *properly*, and not *figuratively*, or *tropically*; and he gives them this proper interpretation, That the pronoune (*This*) *doth neither ſignifie bread nor body, nor yet accidents properly*; but (*This*) *that is*, ſaith he, *under theſe accidents is my body*; as he ſheweth by an example which proueth, that this is ſo plainly a figurative ſpeech, as when a man promiſeth his friend the uſe of his purſe, doth figuratively meane the money in his purſe. Let the Reader read *Bellarm. Lib. 1. de Euchar. Cap. 11. §. Nota ſecundò et §. Eſt igitur*, and there he ſhall ſee his expoſition of theſe words, *This is my body*, according as we have laid them downe, *Sub ſpeciebus eſt corpus meum, under theſe accidents is my body*. His example is laid downe in the ſame place §. *Sed S. Thomas*, which for the Readers ſatisfaction I will ſet down. *Eſſet aptum exemplum, ſi Dominus quandò mutavit aquam in vinum, oſtendiſſet hydrias aquæ, & dixiſſet, Hoc eſt vinum: et illis verbis mutâſſet aquam in vinum; neque enim poſſumus ita exponere iſtam ſententiam, Hoc eſt vinum, id eſt, hæc aquæ eſt vinum, id enim falſum eſſet: neque ita, Hoc id eſt, vinum eſt vinum; nam falſa fuiſſet demonſtratio: non enim aderat vinum cum diceretur, Hoc, ſed hic eſt ſenſus, Hoc eſt vinum, id eſt, in hoc vaſe eſt vinum.* That is, that the meaning of theſe words, *This is my body*, is, *under theſe accidents is my body*, will appeare by this pregnant example; If our Saviour when he changed the water into wine, had ſhewed the pots of water, and had ſaid, This is wine, and with thoſe words, had changed water into wine: yet we could neither expound this ſentence, This is wine, thus, that is, this water is wine, for this were falſe; nor thus, This, that is, This wine is wine; for then the demonſtration is falſe; for it was not wine, when he ſaid this, but the meaning is, This is wine, that is in this veſſell is wine, which every Novice knowes is as direct a Metonymy, as if I ſhould ſay to my friend, my purſe is at your command, meaning the money in my purſe. And thus in his aſſertion he doth affirme theſe words, *This is my body*, to be *proper*, and not *figurative*, and in his *expoſition*, and illuſtration doth confirme them to be *tropologicall* and *figurative*. And thus much for the anſwer to his aſſertion; I come to his reaſons.

Secondly, the Cardinall looſeth more then he gaines by his firſt reaſon; for thereby (though I thinke unawares) he grants unto us, that the precepts and rules in Scripture are ſet downe ſimply and plainly; and therefore the Word cannot be ſo hard and obſcure, as he elſe-where would beare us in hand it is; for if the precepts and rules of Faith be evidently in Scripture expreſſed, as he here confeſſeth, then what reaſon hath he to keepe backe the people from reading the Scripture, which he labours with tooth and naile to doe? *Anſw. 2*

Thirdly, to his firſt reaſon I anſwer againe, That it is falſe that the Scriptures uſe no *figures* nor *tropes*, in the Declaration of the Lawes and *Sacraments* of the Church: For St. *Paul* ſpeaking of the Sacraments of the Jewes, ſaith, *The Rocke was Chriſt*, 1 *Cor.* 10. 4. That is, *the Rocke ſignified Chriſt*: So *verſe* 17. *We that are many are one bread*: that is, our ſpirituall unity and conjunction is repreſented, in that we are partakers of one bread. *Anſw. 3*

Fourthly, to his ſecond reaſon I anſwer, that ſometimes our Saviour did ſpeake darkely, being alone with his Apoſtles, thereby to ſtirre them up more diligently to attend unto his words; as when he biddeth them *beware of the leaven of the Phariſees*, *Mark* 8. 15. Yea this ſpeech of our Saviours uttered in the hearing of the Apoſtles, *This is my body*, was neither ſo darke nor obſcure, that the Apoſtles need much be troubled about the underſtanding of them. Nay many things being ſpoken in borrowed and Metaphoricall words, are uttered with greater grace, and carry a fuller ſenſe. When Chriſt ſaid, *I am the doore*, *Iohn* 10. 9. and *I am the Vine*, *Iohn* 15. 1. he ſpake by a *figure* as he doth here; for neither was he a *Vine*, nor a *doore*, as the *bread* was not his *body*: And yet which of the Apoſtles was there, that underſtood him not, when he called himſelfe a *Vine*, and a *doore*? Neither could they doubt of our Saviour Chriſts meaning here. *Anſw. 4*

Fifthly, to his third reaſon I anſwer two things, namely, *Anſw. 5*

I. Other places of Scripture which muſt be underſtood in a *figure* (as where CHRIST ſaith, *I am the doore, the vine, &c.*) doe alſo inſinuate how Chriſt is to be underſtood here.

II. If the Papiſts did beleeve the Article of Chriſts aſcenſion aright, as St. *Peter* doth. (*Act.* 3. 21. ſaying, *whom the heavens muſt containe untill &c.*) they ſhould not then *containe him in earth*

earth under the formes of *bread* and *wine*, who must yet be *contained in heaven* : for if CHRIST could be *contained* in divers places at once, the Angell had not reasoned soundly. *Matthew.* 28. 6. *He is not here, for he is risen.*

Object. 3 *Bellarmine* (*lib.* 3. *de Euchar. Cap.* 19.) urgeth these words further for the proofe of *Transsubstantiation*, thus ; Our Saviour saith, *This is my body*, which words doe signifie a *substantiall* not a *figurative change* onely of the *bread* into Christs *bodie* : for otherwise the *bread*, and the *flesh* of CHRIST being things of divers natures, cannot be one pronounced or affirmed of another : for bread is not flesh remaining in it owne nature,

Answ. 1 First, as one thing being of a divers nature, cannot be pronounced of another, unlesse there be some change: so neither can the same thing be affirmed or predicated of it selfe, as to say, *this substance is my body*, which is all one in their sense to say, *This is my body*.

Answ. 2 Secondly, a *figurative change* is sufficient according to the phrase of Scripture, though there be no *materiall* or *substantiall mutation* in this proposition, *This is my body*, that is, *this bread signifieth my body* : like as when Christ breathed upon his Apostles, he said, *Receive yee the holy Ghost* : calling the very *breath* the *Spirit*, which it signified and exhibited onely ; So the holy Ghost descending upon Christ in his Baptisme is called the *Dove*: So then, as the *breath* of Christ is the *Spirit*, and the *Dove* the *holy Ghost* ; so is the *bread* Christs *bodie*, that is, in *figure* and *signification*, and not in *substantiall mutation*; *Willet. synop.* 615.

Quæ. 21 Why may we not beleeve the Elements *substantially changed*, or *transubstantiated*, or, what Reasons may be given against *Transsubstantiation*?

Answ. 1 First, the affirmation of *Transsubstantiation* doth overthrowe the distinction of the outward, and inward action of the *Communicant* in the celebration of the *Lords supper* : which distinction is warranted by Scripture, and grounded vpon Scripture ; and therefore that Tenet is not to be maintained. For the cleare understanding hereof, observe, that in the receiving of the blessed *Sacrament* we are to distinguish betweene the *outward* and *inward* action of the *Communicant*. In the *Outward* with our bodily mouth, we receive really the visible elements of *Bread* and *Wine*. In the *inward* we doe by faith really receive the *body* and *blood* of our Lord : that is to say, we are truely and indeed made partakers of Christ crucified, to the spirituall strengthning of the inward man. Now this distinction betweene the Sacrament, and the thing whereof it is a Sacrament, and consequently betweene the Sacramentall and Reall eating of the body of Christ, is briefely and excellently expressed by St. *Augustine* (*in Ioh.* 6. *tract.* 26.) in these words. *Hujus rei sacramentum de mensa Dominica sumitur, quibusdam ad vitam, quibusdam ad exitium. Res vero ipsa cujus sacramentum est omni homini ad vitam, nulli ad exitium, quicunque ejus particeps fuerit.* That is, the Sacrament of the Lords supper is received by some unto life, and by some unto death ; but whosoever is made partaker of that thing whereof it is a Sacrament is made partaker of life and not of death. From hence we draw this conclusion, The body and blood of Christ is received by all unto life and by none unto condemnation ; But that substance which is outwardly delivered in the Sacrament, is not received by all unto life, but by many unto condemnation : Therefore that substance which is outwardly delivered in the Sacrament, is not *really* the *bodie* and blood of Christ. 345

The *Major* is proved out of *Augustines* forenamed place, and out of the true expolition of those *verses* of *Iohn.* 6. *viz. verses.* 27, 33, 35, 48, 50, 51, 52, 54, 55, 56, 57, 58, 63.

The *Minor* is manifest both by common experience, and the testimony of the Apostle, 1 *Cor.* 11. 17, 27, 29. We may therefore conclude that the 6. of *Iohn* is so farre from giving any furtherance to the doctrine of the *Romanists* concerning *Transsubstantiation*, that it utterly overthroweth their fond opinion, who imagine the *body* and *blood* of CHRIST to be in such a sort present, under the visible formes of *bread* and *wine*, that who soever receiveth the one, must of force also really be made partaker of the other. And thus we see that both this distinction of the *outward* receiving of the *signes*, and the *inward* receiving of the thing *signified*, is grounded upon Scripture and also that it is overthrowne by this doctrine of *Transubstantion* ; every one by that doctrine being truely made partaker of the *very flesh and blood of Christ*, and *the bread the Lord* ; whereof *who so eates, shall live for ever* ; *Iohn.* 6. 50. *&c.* And therefore this opinion as contrary to Scripture is to be detested.

Secondly, this doctrine is to be rejected, be- *Answ.* 2 cause the maintainers thereof are inforced to support and uphold it, with Fabulous narrations, and grosse untruthes. As for example, *Paschasius Radbertus*, who was one of the first setters forward of this doctrine of *Transsubstantiation* in the West, spendeth a whole *Chapter* to prove, that the *body* and *blood* of Christ is in such a sort *present*, under the visible formes of *bread* and *wine*, that whosoever receiveth the one, must of force also really be made partaker of the other ; *Paschas. de corp. & sang. dom. Cap.* 14. And in the same place for the further confirmation hereof telleth us, that Christ in the *Sacrament* did shew himselfe oftentimes in a visible shape : but especially he insisteth upon a narration which he found *In gestis Anglorum* (but deserved well for the goodnesse of it to be put into *Gesta Romanorum*) of one *Plegilus* a Priest, to whom an Angell shewed Christ in the forme of a child upon the Altar, whom first the Priest tooke in his armes and kissed, but ate him up afterwards, when he was returned to his former shape of *bread* againe. Such another story *Iohannes Diaconus* reporteth in the life of *Gregory* the first, of a *Romane Matron* who found a peece of the Sacramentall bread, turned into the fashion of a *finger* all bloody, which afterwards upon the prayers of St. *Gregory*, was converted to his former shape againe. It is likewise credibly related (and on their side faithfully beleeved) and still is to be read in the Legend of *Simeon Metaphrastes*, in the life of *Arsenius*, how that a little child was seene

346 seene vpon the Altar, and an Angell cutting him into small peeces with a knife, and receiving his blood into the Chalice, as long as the Priest was breaking the bread into little parts.

Answ. 3 Thirdly, this *corporall presence* overturnes an Article of our faith. For we beleeve that the body of Christ was made of the pure substance of the Virgin *Mary*, and that but once, namely, when he was conceived by the holy Ghost, and borne. But this cannot stand if the *body* of CHRIST be made of *bread*, and his *blood* of *wine*, as they must needs be, if there be no succession, nor annihilation but a reall conversion of substances in the Sacrament: unlesse we must beleeve contrarieties, that his body was made of the substance of the Virgin, and not of the Virgin; made once and not once but often.

Answ. 4 Fourthly, this *bodily presence* overturnes the nature of a true bodie, whose common nature or essentiall property it is, to have length, breadth, and thicknesse, which being taken away, a body is no more a body. And by reason of these three dimensions, a body can occupy but one place at once, as *Aristotle* (*de Categor. quant.*) said, *The property of a body is to be seated in some place, so as a man may say where it is.* They therefore that hold the body of CHRIST to be in many places at once, doe make it no body at all, but rather a spirit, and that infinite.

Answ. 5 Fifthly, *Transsubstantiation* overturnes the very *Supper of the Lord.* For in every Sacrament there must be a signe, a thing *signified*, and a proportion or *relation* betweene them both. Now *Transsubstantiation* takes away all: for when the *bread* is really turned into Christs *body*, and the *wine* into his *blood*, then the *signe* is abolished, and there remaines nothing but the outward formes or appearance of *bread* and *wine*: And the *signe* being abolished, the thing *signified* fals to the ground, they being *Relata*.

Answ. 6 Sixthly, Christ in saying, *this is my body*, did demonstrate or shew something in sight, for a thing absent and invisible cannot be demonstrated: but Christs *body*, which they imagine was hid under the formes, was not seene. Therefore it could not be shewed. And consequently, these words doe not signifie any *substantiall change*, neither are to be taken *properly*, and *literally*, but *figuratively*, and *tropologically*.

Answ. 7 Seventhly, as Christ saith here (pointing to the bread) *This is my body*, so he saith, *Iohn* 6. 35. *I am the bread of life*: but in this place he was not changed into *bread*; why then in the other place should the bread be turned into his *body*, for the speech is all one.

Answ. 8 Eightly, when Christ spake these words, *This is my body*, the *bread* was *transsubstantiated* before, or after, or the while these words were spoken. *Before*, they will not say, for the elements were not then consecrated. Nor *after*, for then Christs words, *This is my body*, had not beene true in that instant, when they were spoken. Neither was the *Transsubstantiation* wrought *in the while of speaking*; for than should it not have beene done all at once, but successively, and one part after another, as the words were spoken one after another. But this is also contrary to the opinion of the Papists, for they would have it done altogether.

Answ. 9 Ninthly, we may not credit this Tenet of Transsubstantiation, because the holy Scriptures call the element *bread* still after the consecration. 1 *Cor.* 10. 17, and 11. 26, 27, 28.

Answ. 10 Tenthly, the judgement of the ancient Church doth oppose this Novelty of *Transsubstantiation*: If the Reader would see how the Ancients expounded this phrase, and how it appeares, they held not this doctrine, Let him reade, *Perkins* reformed Catholike of the reall presence. *Pag.* 196, 197, 198, And thus we have seene the reasons, why we must not beleeve this fancie of *Transsubstantiation*.

Quest. 22 Doe any absurdities follow this doctrine?

Answ. This Tenet of *Transsubstantiation* doth bring along with it foure absurdities, namely

First, if the bread and wine should be turned into the body and blood of JESUS CHRIST, there should be no signe in the supper, and so there should be no Sacrament, which cannot be without a visible signe.

Secondly, if the *bread* and *wine* should be turned into the *body* and *blood* of Christ; then the *blood* must needs be separated from the *body*, which is absurd and impossible.

Thirdly, if this doctrine of *Transsubstantiation* were true, then it would follow that Christ should have a body infinite, and by consequent, he should not be true man, nor truely ascended into heaven; which would overthrow the principall Articles of our faith.

Fourthly, if this opinion be true, then it will follow that infidels, and hypocrites comming to the Lords supper, should truely participate the *body* and *blood* of Christ; and so it must needs follow, that God and the devill should be lodged together. Many are the absurdities which follow *Transsubstantiation*, which our adversaries wipe easily off, with telling us, that they are not *incongruities* but *Miracles*: For the proofe hereof observe, That *Iohan. de Combis, comp. Theolog. lib. 6. Cap.* 14. makes nine wonders in this Sacrament, *viz.*

First, that Christs body is in the *Eucharist* in as large a quantity as he was upon the crosse, and is now in heaven, and yet exceeds not the quantity of the bread.

Secondly, that in this sacrament there be accidents without a subject.

Thirdly, that the bread is turned into the body of Christ, and yet is not the matter of the body, nor resolved to nothing.

Fourthly, that the body increaseth not by consecration of many hosts, neither is diminished by often receiving.

Fifthly, that the body of Christ is under many consecrated hosts.

Sixthly, that when the host is divided, the body of Christ is not divided, but under every part thereof is whole Christ.

Seventhly, that when the Priest holds the host in his hand, the body of Christ is not felt by him nor seene, but onely the formes of the bread and wine.

Eightly,

Eighthly, that when the formes of bread and wine ceaſe, the body and blood of Chriſt ceaſeth alſo to be there.

Ninthly, that the accidents of bread and wine have the ſame effects with the bread and wine it ſelfe, which are to nouriſh and to fill. *Antoninus part. 3. Tit. 13. Cap. 6. §. 16.* reckons up twelve Miracles, and ſtrange ones that are in this Sacrament, and he hath them from *Iohan. de ſancto Geminiano in ſermone quodam.* I conclude this queſtion thus, That on this manner it ſhall be eaſie for any man to defend the moſt abſurd opinion that is or can be, if he may have liberty to anſwer the arguments alleadged to the contrary by *wonders* and *miracles*.

Obiect.6 But they obiect here, that God is *Almighty*, and therefore nothing is unpoſſible unto him, he can doe all theſe things which are above rehearſed, and change *bread* and *wine* into the *body* and *blood* of CHRIST.

Anſw.1. First, true it is that God is *Almightie*, but in this and like matters we muſt not diſpute, what God *can doe*, but what he *will*.

Anſw.2 Secondly, becauſe God is *Omnipotent*, therefore there be ſome things, which he cannot (or rather will not) doe; as for him to deny himſelfe, to lye, and to make the parts of a contradiction to be both true at the ſame time.

Anſw.3 Thirdly, if God ſhould make the very *body* of CHRIST to be in many places at once, he ſhould make it to be *no body* while it remaines a *body*: and to be circumſcribed in ſome one place, and not circumſcribed, becauſe it is in many places at the ſame time: yea he ſhould make the very *body* of Chriſt to be *viſible in heaven*, and *inviſible in the Sacrament*: And thus ſhould he make contradictions to be true: which to doe is againſt his nature, and argues rather *impotencie* then *power*. *vide. Auguſt. de ſymb. ad Catech. lib. 1. Cap. 1.*

Obiect.7 They obiect againe; CHRIST hath a glorified body, and therefore he may be viſible in heaven, and inviſible in many places at once upon earth.

Anſw.1 First, this argument is vaine, becauſe CHRIST had no ſuch body when he inſtituted the *Supper*, and ſaid theſe words, *This is my bodie*.

Anſw.2 Secondly, Chriſts glorification doth not any way diminiſh the nature of a true body; And therefore it is ſaid, *Acts.* 3. 21. *That the heavens ſhould containe him untill the day of judgement, when he ſhall viſibly deſcend, as he was ſeene to aſcend.*

Que.23 Is the *Euchariſt* of neceſſity to be received of all men of diſcretion?

Anſw. Yea: it is the *Sacrament* of Chriſts fleſh, whereby all men muſt be ſaved. Reade *verſe.* 27. of this *Chapter.* and *Iohn. 6.* 53. and 1 *Cor.* 10. 17. As *Baptiſme* is ſometimes compared or reſembled unto a *begetting*, ſo the *Lords Supper* is to *food*; and therefore as food is neceſſary for the *body*, ſo is this *Sacrament* of the *Lords body* neceſſary for the *ſoule*. Wherefore three ſorts of people are much to blame, namely

First, thoſe who care not at all for comming to the *Lords Supper*.

Secondly, thoſe who will never come but at *Eaſter*.

Thirdly, thoſe who omit, and forbeare comming, either

I. Becauſe they are ſo taken up with worldly imployments, that they have no leiſure to fit and prepare themſelves. Or

II. Becauſe they are at Law with ſome, or have beene injured by ſome, whom they will not forgive, but rather forbeare comming to the Lords Table.

Que.24 How oft muſt we receive this Sacrament?

Anſw. With an ordinary continuance, as oft as we can conveniently, *Act.* 2. 42. and 20. 7. and 1 *Cor.* 11. 25. This Sacrament muſt not be once celebrated as Baptiſme is, but often.

First, becauſe we are once borne, but often fed and nouriſhed.

Secondly, becauſe as often as we worthily celebrate this Supper, ſo often we honour our Chriſt And hence it was that the Ancients did celebrate this Sacrament every Lords day.

Que.25 What is inwardly ſignified by theſe Elements of *bread* and *wine*?

Anſw. Our communicating in ỳ *body* and *blood* of Chriſt by faith. For

First, *bread* ſignifies the *body* of CHRIST, *Iohn. 6. 35, 55.* And in this *verſe*, *he tooke the bread and ſaid, This is my body.* And

Secondly, this *Sacrament* muſt be *Communicated*, and is therefore called a *Communion.* 1 *Cor.* 10. 16. Wherefore the end of the *Sacrament* is neither

I. *Oblatio*, an offering up of it unto God, as a Propitiatory ſacrifice. Nor

II. *Reſervatio*, a reſerving or keeping of it in boxes, or pixes. Nor

III. *Circumgeſtatio*, a carrying of it about in Progreſſe or proceſſion. Nor

IV. *Adoratio*, a falling downe before it, and worſhipping it. But

V. *Communicatio*, onely a communicating of it by the faithfull.

Que.26 What is the uſe or ſcope of this *Sacrament*?

Anſw. First, to remember Chriſts death with thankefulneſſe, *Luke.* 22. 19. and 1 *Cor.* 11. 24, 25, 26. And hence it is called *Euchariſtia*, becauſe it is to be celebrated with *thankeſgiving* unto God.

Anſw.2 Secondly, to ſhew our union into one body, 1 *Cor.* 10. 17. And hence

I. It is neceſſary, that there ſhould be an aſſembly, or congregation, or at leaſt more then one or two at the celebration of this *Communion*. The *Sacrament* is to ſhew our union and conjunction with the members of CHRIST, and therefore it is required, that it ſhould be communicated by more then one.

II. Becauſe the uſe of this *Sacrament* is to ſhew our union into one body; therefore it is neceſſary that thoſe who come unto it, ſhould be reconciled unto all men, *Matth.* 5.

Anſw.3 Thirdly, another end of this *Sacrament* is to confirme our communion with Chriſt to our ſalvation, *Iohn. 6.* 54, 56. For as the unworthy receiving of this *Supper* is puniſhed with condemnation, 1 *Cor.* 11. 29. ſo the worthy receiving thereof is rewarded with ſalvation. Now this Union of ours with CHRIST which is confirmed unto

348

us in the Eucharist, doth include in it these two things, *viz.*

I. On our part a condition of Repentance. And

II. On Christs part a promise of union, that is, if we will but come unto the table of the Lord with true and unfained repentance of all our sinnes, then CHRIST promiseth to knit and unite us unto himselfe.

Que. 27 What are the fruits of this our Vnion with CHRIST?

Answ. 1 First, remission and pardon of all our sinnes; whereof by and by, Answ. 6.

Answ. 2 Secondly, the imputation of Christs righteousnesse, or active obedience.

Answ. 3 Thirdly, the nourishment of our soules: of which by and by Answ. 5.

Answ. 4 Fourthly, another end of this *Sacrament* is to shew us our duty, for we are now none of our owne, but being redeemed by the blood of Christ, are obliged to serve him both in body, soule, and spirit, 1 *Cor.* 6. 20. And therefore when we come unto the *Lords Supper*, we must come with a promise and purpose of new obedience, and true sanctification, both in heart and life, as followes afterwards.

Answ. 5 Fifthly, another use of this *Sacrament* is to nourish and feed the soule. Now because this is controverted, therefore I lay downe these three things, *viz.*

I. We confesse that the soule of the worthy receiver is nourished by the *body* and *blood* of Christ in the Sacrament; and therefore in vaine is that place urged against us, *My flesh is meate indeed*, *Iohn.* 6.

II. We say, that this spirituall food and nourishment is neither conferred upon any *Ex Opere operato*, by the bare worke wrought, nor conferred and given to all that receive this Sacrament, but is onely imparted to the faithfull and worthy receive by the inward working of the holy Spirit.

Answ. 6 Sixthly, and Lastly, another scope or use of this Sacrament is the remission and pardon of our sinnes. This is denied by the Papists, and therefore I will lay downe the state of the question, or controversie, and then confirme what wee have affirmed.

I The question is concerning the proper effect and use of the Lords Supper: Whereunto the Papists say, That it was not properly ordained for remission of sinnes, neither that it hath any such use: but it serveth onely as a preservative against sinne. *Trid. Conc. sess.* 13. *Can* 5. *& Bellarm. de sacram. lib.* 4. *Cap.* 17. Now we affirme and teach, that an especiall and principall use of the *Eucharist* or Communion, is to strengthen and assure our faith of the remission of our sinnes: though that be not the onely scope and use of that Sacrament, as is shewed by the other use afore mentioned.

II. That amongst the other ends and uses of this Sacrament, it also assureth us of remission of sinnes, is thus proved, from this place; Christ here saith, *This is the blood of the New Testament, that is shed for many for remission of sinnes*; But the new Testament includeth a promise of remission of sinnes, *Ierem.* 31. 34. yea our Saviour setteth it downe in plaine tearmes: for why else should our Saviour make expresse mention of forgivenesse of sinnes, if this Sacrament amongst other uses did not serve for that use also? Against this they object many things, to wit,

Obje. 10 First, *Bellarmine* saith, that these words of our Saviour doe not signifie, that his blood is drunke in the Sacrament for the remission of sinnes, but that it was shed for remission of sinnes, and so is represented in the *Eucharist*. *Bell. de Sacram. lib.* 4. *Cap.* 19. *resp. ad Arg.* 3,

Answ. 1 First, in the *Eucharist* the death of Christ with the fruit thereof, which is the remission of sinnes is not onely represented, but exhibited also and applied: for otherwise the Jesuite will make it but a bared and naked signe, if it should onely represent and signifie: and who would thinke, that they which stand upon the reall presence, would content themselves with representation and signification onely? And therefore I thus retort the argument, As Christs blood is present, so are the fruits of his blood: but his blood is not present onely in signification, but verily and indeed to the worthy receiver. Therefore so is remission of sinnes, which is the fruit of his blood.

Answ. 2 Secondly, St, *Paul* saith, that the unworthy receiver is guiltie of the body and blood of Christ, 1 *Cor.* 11. 27. 29. Now if unworthy receiving doth verily adde sinne unto them, then the worthy receiving, which is a shewing forth of Christs death, doth verily obtaine remission of sinnes.

Obje. 11 Secondly, they object; Remission of sinnes is not once nominated in the 6. of *Iohn*, where the fruits of this Sacrament are expressed. And therefore this is no end of this Sacrament.

Answ. 1 First, Remission of sinne is not there named: therefore this Sacrament hath no such use; followes not, nor will be granted untill they first prove that all the ends uses, and fruits, of the Lord Supper are there laid downe: which taske I know they will never undertake.

Answ. 2 Secondly, I grant the pardon of sinne is not the principall scope, but yet it is one end thereof notwithstanding.

Answ. 3 Thirdly, we confesse that the Sacrament is onely *Signaculum* a seale of the remission and pardon of our sinnes; for the Eucharist doth not conferre Remission upon us, but confirme remission unto us.

Answ. 4 Fourthly, although the Remission of sinne be not directly expressed as an use of this Sacrament, yet it may be collected

I. From the covenant of mercy which God in Christ makes with the faithfull. And

II. From their union and communion with CHRIST.

Que. 28 Who is fit to receive the *Lords Supper*?

Answ. He who is carefull aright to prepare himselfe.

Que. 29 How must we prepare our selves, or how may we be made worthy receivers?

Answ. There is a double preparation, and a double worthinesse; *viz.*

I. A generall preparation, and a worthinesse of the person.

II. A

II. A particular preparation, and a worthinesse of the action.

First, there is a generall preparation, and a worthinesse of the person, without any relation to the Sacrament: For no man hath right unto divine and spirituall things, except he be a man of GOD.

Que. 30 Wherein doth this general preparation, and worthinesse of the person consist?

Answ. 1 First, in Repentance, wherein there are two things, namely,

Is A purpose of repentance, which consists

First, in a knowledge, and acknowledgment of our sinnes: for we must labour to see our sinnes, and then learne to confesse them unto God, *Luke.* 1. 75. *Rom.* 2, 15. *Iam.* 1.

Answ. 2 Secondly, in a condemning of our sinnes, and by-past errours.

Thirdly, in a promising and vowing of better things for the time to come.

II. The Practise of repentance, which consists.

First, in Mortification, and a dying unto sinne, 1 *Cor.* 9. 27, *Hebr.* 12. 14, *Colos.* 3, 5, 8.

Secondly, in Vivification, and a living unto God, the life of faith, and grace, and new obedience, 1 *Tim.* 6, 18, *Titus.* 3. 14, *Rom.* 6, 19. *Galath.* 5. 22. and 1 *Peter.* 1. 6, and *Ephes.* 4. 22. *&c.* unto 5. 10.

Thirdly, in a constant custome, and use of both these all the dayes of our lives: that is, so long as we live we must be carefull to eschew whatsoever is evill, and to doe whatsoever is good, and to abound therein, *Galath.* 5, 6.

Secondly, this generall preparation and worthinesse of the person consists in Faith. Reade, *Iohn.* 6. 47, 48. *Galath.* 2, 20. *Ephes.* 3. 17. For without faith nothing is pleasing unto God, *Hebr.* 11. 6. Now three things are required in this Faith, to wit,

I. A knowledge of the promises of the Gospell, which comes by hearing of the word, *Rom.* 10. 17. And therefore the Saints must be carefull in hearing and reading the *Legacies* which God hath left them in his *Will* and *Testament*.

II. A beliefe in the promises; when we know what the Lord promises unto us; then we must beleeve his promises, *Hebr.* 12. 6.

III. An application of these promises unto our selves; for the two former are to be found in divels, but not this. The evill spirits know what promises God hath made in his word, and they beleeve them to be true, but they cannot apply them unto themselves. And therefore the children of God must never rest untill they can lay hold upon the promises and apply them unto themselves; Here observe, that there are two sorts of men who apply the promises unto themselves, *viz.*

First, some without any ground, or foundation at all, onely out of a bold, and blind presumption, This is to be taken heed off, as a thing of greatest perill.

Secondly, some from a true, solide, and warrantable foundation; namely

I. Because the Spirit of God witnesseth unto their hearts, that they are the members of Christ, and the children of God; *Rom.* 8. 15, 16, *Gal.* 4. 6. 349

II. Because they shew forth the fruits of repentance and conversion in their lives and conversations, serving God in sincerity though not perfectly, For the tree is knowne by his fruits; and by the fruits of the Spirit, *Galath.* 5. 22. the testimony and evidence of the Spirit is knowne to be true.

Que. 31 To whom may these two parts of this generall preparation, and worthinesse of the person be fitly applied?

Answ. 1 First, they may be applied to the *Prophane person*; who from them may learne three things, *viz.*

I. They hence may see themselves to be miserable; and that

First, by confessing and acknowledging of their sinnes. *Proverb.* 28. 13. and 1 *Cor.* 11. 31. and 1 *Iohn.* 1. 9.

Secondly, by respecting, and looking unto the end of sinne, namely, eternall death, and condemnation, *Psal.* 9. 17. *Esa.* 2. 19, *Luke.* 23, 30, *Rom.* 2. 4, 1, 12. and 6, 24. and 1 *Cor.* 6. 9. *Hebr.* 10. 31, and 12, 29. *Revelat.* 6. 16.

Thirdly, by trembling and quaking throgh the danger they have brought themselves in by reason of their sinnes: yea if a wicked man could but see the sword of vengeance, which hangs over his head, he would then certainly feare and tremble exceedingly, 2 *Cor.* 7. 9, 10.

II. When they are brought into this feare or danger, then let them come unto CHRIST, and that

First, humbly, and with dejection; like *Nehemia*, *Chapt.* 9. and *Daniel.* 9. and the prodigall child, who blushed, and were ashamed by reason of their transgressions.

Secondly, they must pray fervently,; from their hearts desiring the intercession of Christ, and the participation of his blood.

Thirdly, they must then hope in his helpe, and mercy, 1 *Iohn.* 2. 1, For he who is truely ashamed and confounded, for his sinnes, and prayes frequently and fervently, that CHRIST would be graciously pleased to mediate and intercede unto God his Father for him, to wash him with his most precious blood, and to reconcile him unto himselfe in, and through CHRIST, may confidently hope to find favour at Gods hands, according to his most gracious promises. And

III. Then they must come unto this holy Sacrament, as a seale of their repentance, and Gods mercy: but of this afterwards.

Secondly, these parts of the generall preparation may be applied to the *Morall man*; who from hence may learne two things, namely

I. To condemne, and renounce his owne righteousnesse: Now hereunto three things are required of them, to wit,

First, they must know and acknowledge that they may doe some good workes, but they can doe none well, *Matth.* 6. 2, 5, 6. *Luke* 18. 14. Because they are as yet without CHRIST.

Secondly, they must know, that their workes are not in CHRIST, nor performed in faith, nor such as are wrought by the faithfull, and spirituall

350 man. Here obſerve a foure-fold difference betweene the workes of the *Morall* and *Spirituall man.*

I. They differ *Origine*, in the very *beginning*: For

First, the workes of the *Morall* man proceeds either from nature, or reaſon, or the example of ſome, or from judgement approving ſuch, or ſuch a thing to be good. But

Secondly, the workes of the *Spirituall* man proceed from the internall motion of the Spirit of God, againſt which nature rebels and ſtruggles, *Rom.* 7. 23. *Gal.* 5. 17.

II. They differ *Fine* in the end: For

First, the workes of the *Morall* man are done hypocritically, and for vaine glory, or elſe for cuſtomes ſake, or tradition, or the pleaſing of men, or the like baſe and by-ends. But

Secondly, the workes of the *Spirituall* man are wrought either out of a deſire to glorifie God thereby, or to approve our faith, or at leaſt out of a neceſſity of obedience which we owe unto God, *Epheſ.* 2. 10. and 1 *Pet.* 1, 2.

III. They differ *Modo*, in the *manner* of doing; For

First, the *Morall* man workes good workes *ad libitum*, as he liſt himſelfe; or, he performes ſome particular good workes according to the election and choiſe of his owne will. But

Secondly, the *Spirituall* man labours to performe all the will of God, and to obey whatſoever the Lord requires of him, fearing to diſobey the Lord in the leaſt thing.

IV. They differ *Perſuaſione, vel effectu*, in *perſwaſion* and *effect*, For

First, the *morall workes* of the *Morall man*, doe puffe up, and make the doer of them boaſt, and ſwell with pride, *Luke* 18. 11. At leaſt they ſo pleaſe him that he acquieſceth and reſteth in them. But

Secondly, the *ſpirituall workes* of the *ſpirituall man*, doe both

I. Humble him; as a tree laden ſtoopes the lower, 1 *Tim.* 1. 15. And

II. Diſpleaſe him as wnting the ſufficiency of ſanctification, *Romanus.* 7. 8, 19, 24. and *Philip.* 3. 12, 13. And hence comes that conſtant labour and endeavour to be more and more holy, and pure, and perfect.

Thirdly, the *Morall man* muſt learne to judge his life according to the law of God: and here foure things are to be learnt, namely

I. He muſt learne a difference betweene the literall expoſition of the law and the ſpirituall.

II. Hence he muſt confeſſe that his ſinnes are more then he thought them to be. Yea

III. He muſt know, and acknowledge all his beſt workes to be polluted, and impure, *Luke* 18. 14. *Rom.* 3. 20.

IV. He muſt learne to acknowledge his blindneſſe, and to flye unto Chriſt, *Rom.* 10. 3. and *Philip.* 3. 9, 12. But this followes in the next particular.

II. The *Morall* man may learne from the parts of this generall preparation, and worthineſſe of the perſon, to flee unto Chriſt, and that foure manner of wayes, *viz.*

First, by rejecting himſelfe, and all ſelfe-confidence,

Secondly, by adding Religion to morall honeſty; that is, he muſt learne,

I. To acknowledge himſelfe bound in duty to doe whatſoever he can, yea more then ever he is able here perfectly to doe, 1 *Corinth.* 13. 10. And

II. To make conſcience of doing any thing which God forbids, or leaving undone any thing which God commands, And

III. To be zealous for the glory of God, and in his ſervice,

Thirdly, by laying hold upon the promiſes of the Goſpell unto ſalvation. And

Fourthly, by adding the ſeale of the Sacrament unto it, *Rom.* 4. 11. And thus much for the generall preparation unto the Lords Supper, and the worthineſſe of the perſon.

Secondly, there is a particular preparation, and a worthineſſe of the action.

Wherein doth this worthineſſe of the action conſiſt? *Que.* 38

First, in a preparation; which is two-fold, namely *Anſw.* 1

I. In the conſcience; which is alſo double, to wit, either

First, a dejected and humbled conſcience; caſt downe either

I. Through a ſight and ſenſe of naturall miſerie: which is either

First, generall; becauſe we are dead in ſinnes and treſpaſſes, *Epheſ.* 2, 1. And ſtrangers from God, and from the Common-wealth of *Iſrael*, *Epheſ.* 2. 12. And heires of death and deſtruction, becauſe of our ſinnes, *Rom.* 6. 21, 23. Or

Secondly, particular; when we are dejected and caſt downe, for our particular offences, and daily failings and fals. Or

II. Through ſhame for the ſinnes committed, *Nehem.* 9. *Erra.* 9. *Dan.* 9. Or

Secondly, a cheerefull, and erected conſcience; which ariſeth

I. From a knowledge of the love of God, and mercy of CHRIST. And

II. From the knowledge of the vertue, power, efficacie, and force of this Sacrament. For

First, although the Lords Supper doe not give grace *Ex Opere operato*, by a bare communicating of the outward elements, but onely confirmes grace given, *Rom.* 4. 11. yet

Secondly, grace is

I. Given by CHRIST. And

II. Exhibited, and ſhewed forth in the Sacrament. And is

III. Sealed by the Sacrament. And therefore in the Sacrament are given outward and viſible ſignes. Thus in our preparation there are two things to be laboured for, or which we muſt labour to be ſenſible of: *viz.*

First, the heavy burden of our ſinnes which preſſeth downe.

Secondly, the aſſurance of mercy by CHRIST, which raiſeth up.

II. This preparation conſiſts in a right affection; which conſiſts in three things, namely

First,

First, in a desire of the Sacrament. Here observe, that this desire is either

I, Evill, which ariseth either

First, from custome: thus many desire to communicate at Easter, because they have beene alwayes accustomed to receive at that time. Or

Secondly, from thence; because they are of age, or stature sufficient. Or

Thirdly, from a false opinion *Operis operati*, that the very outward communicating of the Elements will conferre and give grace. Or

II. Good when men desire the Lord onely for himselfe, and his owne sake. Now this good desire is twofold, to wit,

First, a desire of God himselfe. Read *Psalm.* 23. 2. and 27. 4. and 42. 1. and 63. 1. *Philip.* 3. 8. And from this fervent desire of God, proceeds the hatred of sinne, and a desire and hope of reconciliation by CHRIST.

Secondly, a desire of the Sacrament for the confirming of these.

Secondly, in a full and faithfull purpose of turning unto the Lord. For when mercy is offered upon conditions, then the conditions are to be observed unto the obtaining of mercy. Now three things are required in this purpose of conversion, to wit,

I. It must be a true purpose, not a false and fained.

II. It must be a fervent purpose, not a keycold one, or sluggish, *Revel.* 3. 18.

III. It must be often reiterated, and renewed, at least, every time we receive this Sacrament.

Thirdly, in true love, and charity towards our Brethren, 1 *Cor.* 10. 17. *Ephes.* 5. 29. 1 *Iohn* 2. 9. and 4. 20. *Matth.* 5. 23. and 1 *Cor.* 11. 18. Men that feasted and banqueted together were wont to wash their hands before they sate downe, to shew that there was nothing but love and amity amongst them: and thus should all who come unto the table of the Lord; wash their hands and hearts from all malice, hatred, envie, rage, and the like. The places above mentioned doe afford us so many reasons, why we must be in love and charity with our brethren when we come unto the Table of the Lord.

I. Because we must not presume to offer Sacrifice unto God, untill we be reconciled unto our Brethren, *Matth.* 5. 23.

II. Because otherwise we are unworthy to come unto the Lords Supper, 1 *Corinth.* 11. 18.

III. Because we are brethren and members of the same body, 1 *Corinth.* 10. 17. but *never any hated his owne flesh*, *Ephes.* 5. 29.

IV. Because if we love not our *Brethren*, wee love not our *Father*, 1 *Iohn* 4. 20.

Answ. 2 Secondly, this worthinesse of the action consists in an examination of our selves, before we come unto the Table of the Lord: Now three things are here to be examined, *viz.*

I. Wee must examine our knowledge, and prove what our estate and condition is; for it behoves us to be in a state of grace when we come to this *Sacrament*, because otherwise the Elements which we receive will be as bad as mortall poyson unto us, *Calv. inst.* 4. 17. §. 40. Here observe two things, *viz.*

First, this state of grace in which we should be when we come to the Lords Table is diversely defined; For

I. The Papists say, that it consists in Faith, repentance, and a confession of sinnes, because it is necessary that he which comes to this holy Sacrament should confesse his sinnes to the Priest; and be penitent for them, and believe with a generall Faith the promises of the Gospell. *Concil. Trid.*

II. We say that this state of grace in which we should labour to be, doth consist in a hatred of all sinne, in a resolution to leave all sinne, and in a sure hope, and confidence of mercy in and through CHRIST.

Secondly, observe, that *Bellarmine* here taxeth *Calvin*, because he saith, that men ought to come to the Lords Table with a conscience of mortall sinne. But we answer for *Calvin* thus, That there is a double conscience of sinne.

I. A conscience accusing of some sinne which yet raignes in the heart; without any confidence of remission: that is, when a mans conscience telleth him, that the old leaven of sinne is not yet purged out, but remaines and raignes in his mortall body, neither hath any hope that the sinnes past are pardoned; This is an evill conscience, and it is dangerous for a man to come unto the Table of the Lord, with such a conscience of sinne.

II. There is a blushing conscience for sinne, which remaines within, and presseth downe, both in regard of the time present and by-past. That is, when a man blusheth and is ashamed both for his sinnes already committed, and also for the reliques of sinne which remaine within him, and strive and wrastle continually against him. And this conscience of sinne *Calvin* requires in every one who approcheth unto the Supper of the Lord.

II. Wee must examine our Faith and repentance, by those markes and properties which were before shewed, *Quest.* 31.

III. We must examine our desire of God, and his holy Sacrament: but of this we speake before in this same *question*, *answ.* 1. And thus much for our Preparation.

Who are to be held unworthy to partake of this Supper, Or, to whom is this Sacrament not to be given? *Que.* 35

First, it is not to be given to a Heathen, or Gentile who is not baptized: It is the Childrens bread; and therefore must not be given to Dogs, which are without the Church. *Answ.* 1

Secondly, it is not to be given to those who are ignorant: that is, *Answ.* 2

I. To those who are Infants *ætate*, children in yeares: And

II. To those who are Infants *erudit ione, et moribus*, children in manners and understanding, for there

354 are many babies of *threeſcore* yeares old, who are as ignorant of the grounds and principles of Religion as children of *three*. Both theſe ſorts ought to be kept backe untill they be thorowly informed of the doctrine and nature of the Sacrament: For Children and ſuch ignorant ones as cannot diſcerne the Lords body are not to be admitted. 1 *Cor.* 11. 29.

Anſw. 3 Thirdly, this Sacrament is not to be communicated or given to notorious ſinners; whether

I. Such as are juſtly excommunicated, for giving ſome great and grievous ſcandall and offence unto the congregation wherein they live. 1 *Cor.* 5. 11. Or

II. Thoſe who publikely commit ſome haynous and enormious offences, and repent them not of them: for there are many ſuch offenders who are not Excommunicated, and yet becauſe they are ſuch offenders they are to be debarred from this ſacred myſtery. Here obſerve that a ſigne is made enormious divers and ſundry wayes, *viz.*

First, *Gravitate facti*, by the haynouſneſſe of the offence: Thus Adultery, drunkenneſſe, murder, ſwearing, blaſphemy, treaſon, and the like, are enormious ſinnes.

Secondly, by a proud, and obſtinate defending of it, as 1 *Corinth.* 5. 2. for the defending and maintaining of what is evill, is a great aggravation of ſinne and makes a little ſinne a great one.

Thirdly, ſinne is made enormious by a negligent continuing therein. And

Fourthly, by ſcandall and offence; as 1 *Corinthians* 5. 11. and 2 *Samuel* 12. 14. *Matthew* 18. 6. and 1. *Corinthians* 8. 9. And therefore they who are given to grievous ſinnes, or who defend and juſtifie their ſinnes, or continue in their iniquities, or give offence by their tranſgreſſions either to thoſe within or without the Church, are to be kept backe from the Sacrament, untill they have ſhewed ſome repentance and amendment of life.

Fourthly, this Sacrament is not to be given to a particular perſon (as in private Maſſes) becauſe it is a Communion of Chriſtians, as was ſhewed before.

Que. 34 What doe they who are unworthy, gaine by comming unto the Lords Supper?

Anſw. 1 First, ſometimes they gaine temporall puniſhment, 1 *Corinth.* 11. 30.

Anſw. 2 Secondly, ſometimes alſo eternall condemnation, 1 *Corinth.* 11. 27, 29.

Que. 35 What is required in the adminiſtring or Miniſter of this Sacrament?

Anſw. 1 First, he muſt adminiſter true Elements, and pure, and good according to the inſtitution, 1 *Corinthians* 11. 23.

Anſw. 2 Secondly, he muſt not ſeparate the Elements, that is, give one and not another, but adminiſter to every Communicant both bread and wine.

Anſw. 3 Thirdly, he muſt conſecrate and bleſſe the Elements before he adminiſter them: and therefore if (as it ſometimes happens) the wine faile which is firſt provided, and a new ſupply of Wine is made by fetching more, that is to be conſecrated before it be adminiſtred, 1 *Corinth.* 10. 16.

Fourthly, he muſt breake the bread, *Mark* 14. 22. *Anſw.* 4

Fifthly, he muſt communicate it to a company, and not to himſelfe onely, as in private Maſſes. *Anſw.* 5

Is not preaching needfull, and required in the Miniſter at the adminiſtration of this Sacrament? *Que.* 36

First, ſome anſwer here, that it is not neceſſarily to the Sacrament required, and they give two reaſons, for it, namely, *Anſw.* 1

I. Becauſe it is not of the eſſence of the Sacrament, neither is once mentioned in the *Evangeliſts*, or in 1 *Corinth.* 10. or 11.

II. Becauſe there is no commandement given any where to uſe it:

Secondly, I anſwer, that it is very uſefull, *Ad bene eſſe*, and profitable for our preparation and inſtruction: *Anſw.* 2

Thirdly, there are many weighty cauſes, why this Sacrament ſhould be celebrated with Preaching; or why preaching ſhould be adjoyned to the adminiſtration thereof: And that both *Anſw.* 3

I. That we may be inſtructed in the nature of the Sacrament, and learne to diſcerne the Lords body, and to make a difference betweene comming unto the Lords Table, and our owne, and of taking thoſe Elements, and our owne repaſt at home: which too many doe not for want of inſtruction. And

II. That we might be admoniſhed to prepare our ſelves to come unto the Lords Supper with reuerence. And

III. That by preaching our hearts might be the better excited, both

First, for the expectation of the promiſes which are made in the Goſpell to the worthy receiver. And alſo

Secondly, for the performing of the Promiſes, Articles, and Covenants, which we make unto God in the Sacrament. And thus preaching is profitable, for our inſtruction in the nature of the Sacrament, for our preparation unto the Sacrament, for our admonition to performe what we promiſe in the Sacrament, and for our conſolation if we pay our vowes unto our God, which we have behight.

Fourthly, I therefore conclude, and determine this queſtion thus: *Anſw.*

I. That it is principally neceſſary, that firſt we ſhould be taught, before we communicate of theſe ſacred myſteries: For if this Sacrament muſt not be adminiſtred to Infants who are not able to diſcerne of the Lords body, then certainly neither ought it to be communicated to thoſe, who are as ignorant and ſtupide as Infants are.

II. Preaching doth not ſeeme to be abſolutely neceſſary unto the Sacrament, *Toties quoties*, or in *omni Tunc*, as often as the Sacrament is adminiſtred, becauſe then it could not be adminiſtred to the ſicke at home without a Sermon.

III. But it is moſt profitable, that there ſhould be a Sermon when the *Euchariſt* is celebrated, for theſe reaſons;

First,

First, that thereby we may be taught what we doe; and that

I. Left we fall into the Popish, and Capernaitish errours; who said, Will this man give us his flesh to eate? For without teaching we might easily fall into the errour of the Corporall presence. And

II. That we may know the mutuall conditions of the obligation made betweene God and us in the Sacrament, that is, what God promiseth unto us on his part, and what we promise unto God on our parts: For it is necessary that those who enter into bonds, should know what they seale unto, and what covenants they make, and this the Lord did admonish his people of, when they entred into covenants, (*Exod.* 19. 5. and *Deut.* 30. 15. &c. and 1 *Sam.* 8. 11.)

Secondly, Preaching is profitable before the Sacrament, that therby our affections may be excited: that is,

I. That our sorrow may be excited, and stirred up for our sinnes, which were the cause of the death and suffering of our blessed Saviour.

II. That our desire may be excited and stirred up, for grace and Christ; that is, that we may long for Christ and his grace, which are onely profitable unto us for pardon of our sinnes past, and preservation against sinne for the time to come.

III. That our joy may be stirred up for that great love, that God sheweth unto mankind in giving his onely and dearely beloved Sonne to death for their redemption, and for that hope which we have, that he died for our particular sinnes, and rose againe for our Justification. It is necessary, before we come unto the Lords Table, that we should be admonished of all these; now how can we better be admonished of them, then in and by the preaching of the word of God?

Thirdly, preaching is requisite before the Communion, because great is the danger that they incurre, that abuse, or profane it, or come not loathed with a wedding garment thereunto (1 *Cor.* 11. 28, 29. *Matth.* 22.)

Quest. What is required in the receivers of this blessed Sacrament?

Answ. Three things, namely, Preparation, Examination, and Execution of the two former I have formerly spoken; it remaines therefore now onely to speak of the last, which respects a threefold time, *viz.* the time Precedent, the time present, and the time Subsequent.

First, this Execution respects the time precedent, or going before the receiving of this Supper; wherein two things are wont to be done by the faithfull, to wit,

First, a serious Meditation of what they are to undertake, and about to doe; namely,

I. They are going to enter into a Covenant with the Lord; that is, either to renew that Covenant which they have often made, or at least to make that contract which hitherto they have neglected: Now the scope of this Covenant is, that they for their parts promise, and desire, that they may become new creatures, 2. *Corinthians* 5. 17. *Galathians* 6. 15. And CHRIST for his part promiseth that he will be theirs, 2. *Corinthians* 6. 16. They come unto the Table of the Lord with a desire to be ingrafted into CHRIST, *Iohn* 15. 4. and with a purpose for the time to come to shew themselves the godly branches of a holy stocke, *Romans* 11. 16. &c.

II. They come to confesse their sinnes, to pray unto God, and to praise his name for his infinite mercies: & therfore that they may doe these things diligently, they either doe performe, or ought to performe a threefold duty, namely

First, consider how great gaine doth accrew unto them, from the death of Christ; that the remembrance thereof may make them powre forth themselves in thankefulnesse unto God.

Secondly, they ought to search and inquire out all their sinnes, and all the reliques of concupiscence that remaine within them; that so they may truly and understandingly confesse their sinnes, and blush for their sinnes, and crave forgivenesse of all their sinnes.

Thirdly, they must observe the state of their soules; principally their wants, weaknesses, defects, and imperfections, that so they may desire the supply of them with the greater zeale and fervour.

III. They come unto Christ, and to his Communion; they come unto a spirituall Feast, and most rich treasure; And therefore they whet and sharpen their appetite, that they may feed the harder, and be fully satisfied with the fatnesse of Gods house. For if they be CHRISTS and he theirs, if they be worthy receivers of this holy Communion, and heavenly banquet, then they shall have

First, remission and pardon of all their sinnes, 1 *Iohn* 2. 1, 2. and 3. 5. And

Secondly, reconciliation with the Lord their God, in and through Christ, 2 *Cor.* 5. 19. &c. although formerly they have beene enemies and strangers, *Ephes.* 2. 13. &c.

Thirdly, they shall have preservation from sinne for the time to come; the grace of God shall sustaine them in the houre of temptation, 1 *Samuel* 25. 32. &c. 2 *Corinth.* 12. 9.

Fourthly, they shall have an increase of grace, and strength in the inward man; they shall have both power to will and doe, *Philip.* 2. 13. *Rom.* 7. 25. And

Fifthly, a Communion of both the natures of CHRIST; that is, both of the humane nature, and also of the divine, 2 *Peter* 14. and 1 *Iohn* 1. 3. Yea

Sixthly, they shall be made partakers of life eternall, *Rom.* 6. 23. and 1 *Peter* 1. 5. Now these things the worthy and faithfull receiver may expect and ought to desire with all his heart, soule, and spirit.

Secondly, after the Meditation of the worke which we are to undertake, followes the fitting and preparing of our selves for these things above mentioned; and that three manner of wayes, *viz.*

First, by sequestring of our selves from all worldly imployments and distractions if it be possible,

the day before we are to receive.

Secondly, by corroborating and ſtrengthning our meditation by faſting. For this

I. Expels and drives away all ſluggiſhneſſe, dulneſſe, and idleneſſe. And

II. Sharpens the mind unto meditation and examination of our wants and weakneſſes. And

III. Doth ſingularly helpe and further us in prayer. For as empty veſſels ſound the loudeſt, ſo faſting and an empty ſtomacke is a meanes to make us ſend up lowd and ſtrong cryes unto God.

Thirdly, by attending unto the word of God and the preaching thereof: that both

I. It may inſtruct us how to carry our ſelves in the receiving of this holy Sacrament; And alſo.

II. That it may excite and kindle our affections unto that which is good, *Acts* 8. 6. And thus we ſee, what is required of us in regard of the time, before we come unto the Table of the Lord.

Secondly, this Execution reſpects the time preſent, wherein there are two things to be conſidered, to wit,

Firſt, the Action; or the receiving of the Elements; wherein alſo two things are required, *viz.*

I. We muſt take the Elements into our hands, and in ſo doing remember,

Firſt, that theſe are ſignes and ſeales of Gods love unto us, and that out of his unſpeakable love he hath given us this bread (CHRIST) from heaven, *Iohn* 6. 50. And with him will afford unto us whatſoever is good, *Romans* 8. 32. And

Secondly, we muſt remember, that by taking the Elements of bread and wine, we doe bind and oblige our ſelves unto the ſervice of GOD; that is, we promiſe and vow, that henceforth (ſeeing the Lord on his part hath made ſuch gracious promiſes unto us) we will labour to cleanſe our ſelves from all pollutions of the fleſh and ſpirit (2 *Corinthians* 7. 1.) and live, not according to the will of the fleſh, nor of the will of man, but of the will of GOD, revealed in his word, 1 *Peter* 4. 2, 3.

II. We muſt eate the Elements, and receive them into our body; wherein two things are to be done; namely,

Firſt, as we are fed by theſe, ſo we muſt expect that Chriſt will feed our ſoules; *viz.*

I. As corporall bread feeds the body, ſo this ſpirituall bread will feed the ſoule, and ſo nouriſh it, that it ſhall grow and increaſe in ſpirituall ſtrength, becauſe it is the fleſh of CHRIST truly to thoſe who are worthy receivers.

II. As wine is profitable for the body, ſo is the blood of Chriſt for the ſoule: For

Firſt, it waſheth us from all pollution and contamination of ſinne, 1 *Iohn* 1. 7.

Secondly, it anoints us with grace and ſpirituall ſtrength, 2. *Corinthians* 1. 21. and 1 *Iohn* 2. 27.

Thirdly, it doth renew, increaſe, and excite our affections, and internall ſpirits; and doth inflame our hearts with a ſtrong and unfained love towards God, *Cantic.* 1. 1.

Secondly, if when we receive the Elements we doe not thinke of theſe things, neither are ſenſible of them, but remaine yet as ſenſeleſſe as the child was, notwithſtanding *Eliſha's* Servant laying his Maſters ſtaffe upon it, 2. *King.* 4. 31. Then

I. Wee muſt lament and mourne as *Ioſhua* did even untill the Evening, 7. 6, 7. and as the Eleven Tribes did when they were overcome of the *Benjamites*. *Iudges* 20. 20. We muſt bewaile, and grieve for this our inſenſibility.

II. We muſt beſides this ſorrow of heart, reiterate the ſupplications and prayers of our mouths; crying mightily unto God for the pardon of our ſinnes, for the aſſurance of his love, and our regeneration, and incorporation into CHRIST, and for preſervation from ſinne, and in grace untill he bring us to glory.

Secondly, in the time of celebration, or receiving of the Lords Supper, beſide the Action of taking and eating the Elements, there is alſo to be conſidered the manner of doing it; and that is, it muſt be done *Reverently*; For when we come unto the Table of the Lord we may truly ſay, *Surely the Lord is in this place*, *Geneſ.* 28. 16. And we may thinke, that we heare the Lord ſpeaking thus unto us, *Put of thy ſhoes for the place, whereon thou ſtandeſt is holy ground*, *Exodus* 3. 5.

Queſt. Is it lawfull to kneele at the receiving of the Lords Supper?

Anſw. 1. Firſt, for anſwer hereunto I referre my Reader to our Reverend Prelate, BP. *Morton*, who hath ſufficiently anſwered whatſoever malice it ſelfe can ſay againſt this practiſe of our Church, in his defence of the Ceremonies, *Page* 244, &c. unto the end of the Booke.

Anſw. 2. Secondly, I onely adde a word or two, which I will lay downe briefly in theſe particulars, *viz.*

I. To kneele in worſhip to the creature is Idolatry, *Iſa* 45. 23. and *Exod* 20. 5.

II. We muſt come reverently unto God, and no man can come too reverently before him: yea *Chryſoſtome* cals this Sacrament *Tremendum Myſterium*, the myſtery to be admired, as wonderfull and terrible: becauſe the breaking of the bread upon the Table doth repreſent unto us the killing of Chriſt upon the Altar, and the cutting of him (as it were) into pieces for our ſakes; and therefore how reverently ſhould we partake of this Paſchall Lambe?

III. The geſture of the body is in it ſelfe indifferent: I prove this

Firſt, from our Church and State, who ſay (in the Preface of *Cerem.* in the Booke of Common prayers.) In our doings we condemne no other Nation nor preſcribe any thing but to our owne people onely. For we thinke it convenient, that every Country ſhould uſe ſuch Ceremonies, as they ſhall thinke beſt. For to ſit, ſtand, kneele, or walke, be not of the ſubſtance of the Sacrament.

And

And therefore in these outward rites and Ceremonies we must observe the counsell that *Augustine* saith. (*August epist. ad Casulanum* 86.) was given unto him by *Ambrose*: For he demanding of *Ambrose*, whether it were lawfull to fast on the Sabbath day or not to fast, seeing that among the Churches there was some diversity in this point: *Quando hic sum* (saith he) *non jejuno Sabbato, quando Romæ sum jejuno Sabbato, &c.* When I am here I fast not on *Saturday*, when I am at *Rome* I doe fast on *Saturday*, and to what Church soever you come, keepe the custome thereof, if you will neither suffer nor give offence.

Secondly, from *Fricius Lib. 2. de Eccles. tract.* 8. In these words, *Ad sacram Domini coenam gratiarum actio, et precatio addenda est, in quibus est tota vis adorandi; utrumque eorum fieri posse & flexis genibus, et sedendo, et ambulando Christi exemplo doceri potest, &c.* That is, The adoration which we are and ought to give in the celebrating and receiving of the Lords Supper, doth consist in prayers and prayses, both which (and that by the example of CHRIST) may be performed either kneeling, or standing, or sitting, or walking; for in the garden CHRIST fell upon his face (as saith St. *Matthew*) or upon his knees (as saith St. *Luke* 22.41.) when he prayed unto his Father: So he gives thankes either sitting, or (as I rather thinke) standing, *Matthew* 11.15. Yea CHRISTS gesture was a kind of sitting when he celebrated the Lords Supper, wherein when he had taken bread, hee gave thankes; *A coena item postquam surrexit ambulando orat patrem:* yea after he rose from Supper he prayed unto his Father walking; *Multi sunt ægroti, &c.* There are many sicke persons who can onely lye, and neither sit, nor stand, nor kneele, who are not to be denied this holy Sacrament; for they may take it, and give thankes although they lye: for *Vetus est verbum Catonis*, &c. both old and true is that saying of *Cato's*, *God being a Spirit must be worshipped with a pure mind*; or according to our Saviour, *in Spirit and truth, Iohn* 4. 24. *Non ergo rixemur de gestu externo, nemo ob hunc vel illum condemnet alium.* Let us therefore not disagree & jarre about the outward gesture, neither let any one condemne another for that. Hence from these two proofes wee learne these two particular lessons, *viz.*

I. That the gesture of the body in the receiving of the Sacrament is not of the essence of the Sacrament, but in it selfe an indifferent thing.

II. That the gesture of the body being not of the essence of the Sacrament, but an indifferent thing, is to be used according to the custome and constitution of that Church wherein wee live.

IV. He who refuseth to kneele at the receiving of the Lords Supper, cannot be excused of uncharitableness, and that both in regard of the Church, and also of the Minister of the Sacrament. For

First, our Church having by a Canon enjoyned this posture of kneeling to be used by the Communicant, he who refuseth it as an Idolatrous thing, doth thereby intimate, that the King, and all those famous learned, and pious Ministers who were assembled together in Convocation for the ordaining of orders for the uniformity of our Church, were (at least) tainted with Idolatry, or lovers of that which was meerly superstitious, or else they would never have constituted such a Canon, Charity, the Apostle saith is not suspicious, but he who refuseth this posture as superstitious, doth suspect those of superstition and Idolatry, who did enjoyne it; and therefore is uncharitable to the Church wherein he lives. 355

Secondly, our Church having by a Canon enjoyned this gesture of kneeling and threatned suspension to that Minister who shall give it to any that doth not kneele, he who refuseth thus to receive it is very uncharitable to his Minister, who by this his refusall is brought into a great strait, that is, must either dismisse and send him (so refusing to kneele) empty away, and deny this blessed Sacrament unto him, or else, if the Minister doe give it to him though he kneele not, doth thereby expose himselfe to the censure of suspension, and the danger of loosing his living.

V. Kneeling is appointed by our Church, not for the adoration of the Elements, but for a signification of the humble and gratefull acknowledgement of the benefits of CHRIST, given to the worthy receivers Archbishop: *Whitg.* answer to the admonition, *Page* 100. And therefore none should be more reverend in their gesture, at the receiving of this blessed Sacrament, then those who come best prepared, and most assured of true benefit and profit thereby.

VI. The lawfulnesse of kneeling at the receiving of these sacred Mysteries may be confirmed by this Argument.

Whatsoever spirituall benefits I may lawfully seeke on my knees with supplication, that same I may lawfully receive on my knees with thanksgiving.

But I may lawfully on my knees with supplication seeke salvation by JESUS CHRIST. Therefore I may lawfully receive the seales and pledges thereof on my knees Bp. *Cooper.*

If it be objected we must not kneele to an Idoll. *Object.*

I answer, we kneele to CHRIST, praysing him when we receive the holy Symboles, and exhibiting instruments of his *body* and *blood*: and it is meere madnesse either to make them *Idols* as the Papists doe, or *call* them *Idols*, as male-contents doe. *Answ.*

VII. Lastly, this Sacrament of the Lords Supper is administred in our Church with a most effectuall prayer and thanksgiving; and therefore what gesture can be fitter at that time then kneeling? with the Elements the Minister utters these words, *The Body of our Lord*

356 *Lord Ieſus Chriſt which was given for thee, preſerve thy body and ſoule, &c. The blood of our Lord Ieſus Chriſt which was ſhed for thee preſerve thy body and ſoule to everlaſting life. Drinke this in remembrance that Chriſts blood was ſhed for thee, and be thankefull.* Now when the Miniſter in the behalfe of the receiver powres forth ſo pathetical a prayer and thankeſgiving unto God; how can the receiver but with his heart, and upon his knees begge this at the Lords hands in his owne behalfe? And thus we have heard what is required of us both in regard of the *Precedent*, and *Preſent time* of receiving the laſt remaines.

Thirdly, this Execution reſpects the *Subſequent time*, and teacheth us a double duty after we have received the Lords Supper; namely,

Firſt, we muſt depart; and that

I. With joy and thankeſgiving, *Acts* 8. 8. 38, 39. *Luke* 17. 17. And

II. With a purpoſe of keeping our covenant, and performing the promiſes of new obedience, and true ſanctification, all the dayes of our life. For the worthy and faithfull receiver, who is aſſured that Chriſt died for him, and offered up himſelfe a ſacrifice for his ſinnes; cannot but rejoyce hereat, and breake forth in thankefulneſſe unto God for ſo ineſtimable a grace, and deſire and endeavour to live wholly unto his Chriſt who hath purchaſed him at ſo deare a rate.

Secondly, we muſt ſanctifie that day unto the Lord, whereon we have beene made partakers of this holy Communion: For it is the feſtivall of the Lord. If we communicate upon the Lords day, we muſt be very carefull to ſanctifie that day ſtrictly unto the Lord; but if upon a weeke day, then though we have no precept to equall it unto the Lords day, yet we muſt not prophane that day, as the manner of ſome is who make that day whereon they communicate, a day of exceſſe and ryot, and going from Alehouſe to Alehouſe. And thus much may ſuffice to have been ſpoken of this Sacrament in this place.

Verſ. 29 VERS. 29. *But I ſay unto you, I will not drinke henceforth of this fruit of the vine, untill that day when I drinke it new with you in my Fathers Kingdome.*

Object. The *Vbiquitaries* object this place for the *Vbiquitie* of Chriſt, arguing thus,

Chriſt ſaith, *I will not drinke henceforth of this fruit of the Vine, untill that day when I drinke it new with you in my Fathers Kingdome.*

But Chriſt often ate and dranke with his Apoſtles after his Reſurrection, and before viſibly he aſcended into heaven.

Therefore ſeeing he was in heaven before his viſible aſcenſion, it is evident that heaven is every where, and not limited or confined to any one place; and conſequently that Chriſt is not included in any determinate place, but filleth all places, and is every where.

Anſw. 1 Firſt, to the drift of the Objection I anſwer, that it is true, that CHRIST is every-where, in regard of his *Deitie*, but not of his *Humanitie*: but this pleaſeth not the Objecters, who contend for the *Vbiquitie* of Chriſts corporall preſence.

Anſw. 2 Secondly, I could anſwer with ſome of the Fathers, that it is true, that whereſoever CHRIST is, there is Heaven: but this muſt be underſtood figuratively not properly: that is, whereſoever Chriſt is there is joy, and comfort, and happineſſe; but this doth not overthrow a locall heaven, the Seate of glory, and the Throne of CHRIST, where hee dwels in regard of his Humanity, and where is the greateſt manifeſtation of the Majeſty and glory of GOD. But this pleaſeth not the Objecters neither, who ſtrive to evert this locall heaven.

Anſw. 3 Thirdly, CHRIST in theſe words, *Vntill I drinke it new with you*, doth promiſe a communion and participation of glory and eternally felicity unto his Apoſtles with himſelfe. For although meate and drinke doe not properly ſuite and agree with the Kingdome of God, (where wee ſhall neither be ſubject to hunger nor thirſt) yet it is uſuall with the holy Ghoſt in Scripture, in a figurative phraſe of ſpeech, to expreſſe the participation, and communion of Spirituall graces, and Celeſtiall glory, and felicity, by corporall things. And hence our Saviour ſpeakes here of a new kinde of drinking (*untill I drinke it new*) to ſhew that the life which they ſhall have in heaven with him, ſhall not need to bee ſuſtained and conſerved by eating or drinking; but ſhall be an immortall and incorruptible life.

Anſw. 4 Fourthly, it is falſe that theſe words of our Saviour (*Vntill I drinke it new with you in my Fathers Kingdome*) were fulfilled when hee ate and dranke with his Diſciples after his Reſurrection and before his viſible aſcenſion: For when hee was in a middle ſtate betweene a mortall and celeſtiall life, then the Kingdome of God was not made manifeſt; and therefore hee ſaith unto MARY, *Touch me not, becauſe I am not as yet aſcended unto my Father*; the meaning of which words is this, that the ſtate of his Reſurrection was not perfect, and in every degree compleate, and abſolute, untill he were ſeated at his Fathers right hand in the Kingdome of heaven.

Anſw. 5 Fifthly, the Apoſtles were not as yet entred into the Kingdome of God, when they ate with CHRIST after his Reſurrection (they being ſtill in a mortall ſtate) And therefore this ſpeech (*untill I drinke it new with you*) was not fulfilled, when CHRIST ate and dranke with them after his Reſurrection.

Anſw. 6 Sixthly, Chriſt before his viſible Aſcenſion was not (in regard of his humanity) in heaven: but on earth, as ſhall elſewhere be ſhewed. And therefore (no withſtanding this Objection) this truth ſtands firme; That the name of *Heaven* doth declare a certaine region not ſeene or perceived by this viſible world, but concealed from it; into which Chriſt entring with his body, doth now ſit at the right hand of his Father: And conſequently that neither heaven, nor the humanity of Chriſt is every-where.

Anſw. 7 Seventhly, our Saviour in theſe words

[*I will not henceforth drinke of the fruite of the vine untill I drinke it new with you in my Fathers Kingdome*] doth import these two things, *viz.*

I. That henceforth he will not drinke of the fruit of the earthly vine: and hereby doth intimate that this shall be his last draught. For as to men ready to dye is given drinke, instead of a farewell; so CHRIST being now about (by the death of this corporall and earthly life) to be changed into an heavenly condition, by this draught would (as it were) bid his Disciples farewell.

II. He implies here, that he will drinke new wine with them in his Fathers Kingdome: Now this particular is two manner of wayes interpreted by Expositors, to wit,

First, it may be understood of his Resurrection, which was the beginning of the New Testament, and the Kingdome of the Father: And thus *Chrysostome* by the *Kingdome of his Father* understands his *Resurrection*; and by the *new wine*, which therein he will drinke with his Disciples, understands *that corporall eating and drinking of our Saviour with his Apostles after his Resurrection*, mentioned, *Luke* 24.43. For thence it is evident that he ate corporally, though not for any corporall necessity, but onely to confirme the certainty of his Resurrection. Indeed St. *Luke* in the place before cited mentioneth Christs eating, but not his drinking, but St. *Peter Acts* 10.40,41. saith, *Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us who did eate and drinke with him after he rose from the dead.* Now by St. *Peter* it appeares, that Christ both ate and dranke with his Disciples after his Resurrection, but whether he dranke water or wine, or some other drinke that is not mentioned; and therefore it were a hard taske to prove that he dranke wine. But grant that this which he dranke was wine, and that this was the wine which in this verse he foretold that he would drinke with his Apostles, then we must understand it to be called *New*, because he dranke it after a singular new and unwonted manner; that is, not in shew or appearence onely, but truly and really, not with a phantasticall, but with a true body he both ate and dranke; although he were now changed into a celestiall immortall, and incorruptible estate, and was free from all corruptible conditions of body. And thus we see (if our Saviour speakes of his corporall drinking here) what is meant by *Kingdome*, what by *wine*, and what by *new wine*.

Secondly, these words of our Saviours mentioned in this *verse*, may be (and I conceive is rather to be) understood of life eternall, where many comming from the *East* and *West* shall sit downe and banquet with Christ, *Luke* 13.29. For *by the Kingdome of his Father*, is meant, *that Kingdome which the Elect shall enjoy after this life in Heaven*: and *by his drinking of new wine with them*, is not meant any earthly drinke (for there shall be no such in heaven) but *some celestiall liquor*, that is, no other thing, then that joy, delight, mirth and eternall consolation, which after the period of this miserable life, the faithfull shall injoy in the celestiall Kingdome of their heavenly Father, with their Lord Christ. And thus which way soever we interpret these words, they make nothing for the *Vbiquity* of the *Body* of *Christ*. 357

This *verse* serveth us as another Argument to confute the Popish *Transsubstantiation*, There remained wine still after the consecration and distribution amongst the Apostles: for Christ saith here, *That he will drinke no more of this fruit of the vine. &c.* Therefore there remaineth *wine* still in the *Sacrament*: and consequently no *body* or *blood* of Christ: For *Wine* and *Blood* cannot be both there *corporally*, and *substantially*, as the Papistes teach. *Argum.*

VERS. 30 *And When they had sung an Hymne, they went out into the mount of Olives.* *Vers.* 30

For the understanding of this *verse* observe that the Booke of the *Psalmes* was divided according to the time when they were sung. For

Some were sung every morning, as *Psal.* 22. at the morning Sacrifice. And

One was sung upon the Sabbath day, as *Psal.* 92. And

At the Passeover they sung from *Psalm.* 112. to *verse* 19. of *Psalm.* 118. And this was that Hymne, which CHRIST and his Apostles here sang.

VERS. 31. *Then saith* JESUS *unto them; All ye shall be offended because of mee this night: for it is written; I will smite the Shepherd, and the sheepe of the flocke shall be scattered abroad.* *Vers.* 31

How may we know, whether we are of Christs flocke, and the sheepe of his pasture, or not? *Quest.*

First, *Stapleton* (in *John.* 10.) giveth us divers true markes of Christs sheepe, which we distinguish thus, *Answ.* 1

I. Some of them are in the heart, and inward man; as for example, 1. *In corde*

First, sheepe must be simple, 2 *Cor.* 11. 3. that is, we must be

I. Obedient, without disputing, *Psal.* 80. 1. yea labouring to bring every rebellious thought unto the obedience of God, 2 *Cor.* 10. 5. And

II. Patient in all afflictions, tribulations, injuries, and the like, *Matth.* 10. 16. *Luke* 21. 19. *Philip.* 1. 28. And.

III. Innocent, and harmelesse, *Matth.* 5. 9. and 1 *Peter.* 2, 1.

Secondly, sheepe must be fearefull; that is, we must be

I. Fearefull of our enemies; sheepe will not stand to looke, or gaze upon the wolfe, but flee by and by; so we should shunne every appearance of evill, and the occasions of sinne, as we would eschew *Sathan* himselfe. And

II. Fearefull of our feet, and pathes, and affections, labouring to subdue them.

II. Some of the signes of the sheepe, are in the mouth, and toung; that is, we must be 2. *In ore.*

First, *Vnivoci*, of one toung, and speech, both in prosperity and adversity, giving thankes unto God in all estates and conditions; as *Iob* did, 1. 2. For sheepe have but one voyce alwayes. And

Secondly,

358 Secondly, *Sapidi*, men of seasoned tongues; as sheepe loves to eate in salt pastures, so should we have all our words seasoned with the salt of grace, and our speeches savouring of religion and sanctification, *Marke* 9. 50. *Colos.* 4, 6.

3. *In vita.* III. One marke of a sheepe is to be seene in the life thereof, that is, they are sociable, and will goe together: and so should wee love our brethren, because they are sheepe of one and the same folde, belonging unto one and the same Shepheard, *Iohn*, 13. 35.

Answ. 2 Secondly, the principall notes and signes of CHRISTS sheepe are these two; namely,

I. To renounce the world, and whatsoever is evill, whether of opinion, or Practise; and this is that which CHRIST meanes, when hee saith, That faithfull sheepe will not heare the voyce of Strangers, *Iohn*, 10. 4, 5. And

II. To heare and obey the voyce of CHRIST expressed, and laide downe in the Word, *Iohn*, 10. 4, 5.

Vers. 33 VERS. 33. *Peter answered and said unto him; Though all men should bee offended because of thee, yet will I never be offended.*

Quest. Whether is this Protestation of *Peters* to be condemned or commended?

Answ. It is to be condemned and blamed, because it argued a great Presumption in him, as appeares thus:

First, the thing whereof hee presumed (*viz.* to dye with CHRIST) was no small matter.

Secondly, hee was never tryed in this kind before, and consequently knew not his owne strength; and therefore, it argued a great deale of Presumption in him so rashly to promise the performance of so great a worke, the bitternesse whereof he never so much as tasted.

Thirdly, although *Peter* had formerly beene tryed in this kinde, and had acquitted himselfe manfully, yet hee could not here be excused of a singular inconsideration and presumption; because by this his protestation hee opposeth the words of CHRIST, which he had confirmed from the testimony of the Prophet, *verse* 31.

Fourthly, *Peters* presumption appeares also herein, that he preferre himselfe before all the other Apostles; yea, all the world: *Though all men should forsake thee, yet I will never forsake thee.*

Vers. 37, 38, 39. VERS. 37, 38, 39. *And hee tooke with him Peter and the two Sonnes of Zebedee, and began to be sorrowfull and very heavy. Then saith hee unto them; My soule is exceeding sorrowfull unto death: tarry yee here and watch with me. And hee went a little further, and fell on his face, and prayed, saying; O my Father, if it be possible let this Cup passe from mee: nevertheless not as I will, but as thou wilt.*

Sect. 1. §. 1. *And he beganne to be sorrowfull, and very heavy.*]

Quest. 1 What sorrow, heavinesse, and feare, was Christ subject unto?

First, there is a double sorrow, and heavinesse, namely

Answ. 1 I, *Inordinate*, which hinders reason; and this the Philosopher saith happens not to a wise, or constant man, much lesse therefore to Christ. The righteous saith *Salomon* sorroweth for nothing; that is, with that immoderate, and in ordinate sorrow which causeth death, 2 *Cor.* 7. 10.

II. *Ordinate*, good, vertuous, and naturall, which followes reason and excludes vanity.

Secondly, there is a double feare: namely

Answ. 2 I. *Inordinate*; this the righteous ordinarily is not subject unto, he being as bold as a lyon, fearing nothing, as the wise man saith.

II. There is a naturall feare, which is free from all blame.

Answ. 3 Thirdly, Christ was onely subject to a naturall feare and sorrow, or, subject unto them as they are naturall affections and passions; or rather (according to *Hierome*) *Propassiones appetitus sensitivi.*

Quest. 2 Why did CHRIST assume these passions, or suffer himselfe to be subject unto them?

Answ. 1 First, to shew the truth of his humane nature.

Answ. 2 Secondly, for our consolation, that we might not be too much dejected, when we perceive in us some feare of death, seeing that Christ feared it. *Carthus. in. pag.* 213. *b.*

Sect. 2 §. 2. *If it be possible, let this cup passe from me.*]

It is observed by some of our Divines, that some phrases of Scripture have a contrary signification, as for example, the Prophet *Ieremiah* saith (*Chapt.* 23. 9,) *I am like a drunken man whom the wine hath gone over*; that is, *whom the wine hath overcome*; but here, *let this cup passe over me*; that is, *Let it not touch me*; in a contrary signification.

Quest. 1 How could Christ desire that this cup might not touch him?

Answ. If we consider Christs desire [*Let this Cup passe*] materially onely, according to Christs infirmity as he was man, then he wisheth that this Cup might not touch him; but when he considers this cup formally with all ꝑ circumstances, that he must drinke this Cup for to expiate the sinnes of men, and satisfie the wrath of God, then he cannot let this Cup passe.

In this prayer of Christs we may observe foure things, I will name the three first, and prosecute onely the last;

Obser. 1 First, CHRIST here prayeth for a thing, in respect of Gods decree not possible, that the Cup might passe from him: and therefor afterward he saith, *verse.* 42. *If this Cup cannot passe away. &c.*

Obser. 2 Secondly, Christ here prayeth for that which was not granted, *viz.* that the Cup of death and sorrow prepared for him might passe.

Obser. 3 Thirdly, Christ here prayeth in his humane and naturall desire somewhat diversely from Gods will, yet with submission of his will unto the will of God. Now what else could cause Christ in this manner to pray against his Cup and crosse, but the exceeding feare and feeling of Gods heavie wrath, and

and irefull indignation, wherewith he was so amazed at the first, and astonished, that in his humane weakenesse he was carryed [his Divinity now hiding and repressing it selfe] to desire the passing of that cup, which he was to drinke off; for the Redemption of mankind. If the Reader desire to see how this is opposed by *Feverdentius*, and his exceptions fully answered, I referre him to Dr. *W. Synops. fol.* 1096.

Obser. 4 Fourthly, from this example of Christ we may learne, that in praying it is lawfull to desire those things which may seeme to be divers from the will of God. Thus *Moses* often prayed for *Israel*; and Christ here for a removall of this Cup.

Quest. 2 How doth it appeare that we may warrantably pray for those things, which seeme divers from Gods revealed will?

Answ. The truth hereof will appeare as cleare as the Sunne to him who shall seriously consider and duly marke these particulars: to wit,

First, we know not what Gods secret will is; and therefore we may pray against his revealed. This we prove from *David* thus, God by his Prophet *Nathan* had positively said, The child shall dye, 2 *Sam.* 12. And yet *David* prayed for the childs life, and is condemned by none for thus praying, because he knew not what the Lords secret will was.

Secondly, if it were not lawfull to pray for those things which seeme divers from the revealed will of God, then it were not lawfull to pray against afflictions, or for the removall of evils; [for these are the operations of God, and testimonies of his revealed will] but this is lawfull, as is plaine from *Iames.* 5. 13. and *Psal.* 50. 15

Thirdly, Gods resolution is often hypotheticall, or conditionall; as is evident from *Ezech.* 3. 17, 21. and *Amos.* 4. 12. And therefore we may lawfully pray for those things which seeme divers from the revealed will of God.

Fourthly, God oftentimes seemes to will those things, which indeed he willeth not, onely to prove us, as is evident from *Matthew.* 15. 23, 24, 26. *Luke* 24. 28. *Exod.* 32. 10. *Numb.* 14. 10. And therefore we may lawfully pray for those things which seeme to be different from GODS will.

Fifthly, the Lord sometimes seriously changeth his comminations, for our prayers, as appeares from *Gen.* 19. 21. *Esa.* 38. 2, 5. *Ionah.* 3. 10.

Quest. 3 Is there any mutation or change in God, is not this plainly contradicted by Scripture? 1 *Sam.* 15. 29. *Iam.* 1. 17.

Answ. It is most true, that in the true internall will of God there is no mutation and change but we speake not of this, but of the externall revelations, promises, and threatnings of God, which are conditionall, and consequently subject to mutation, according to the accomplishment, or non-accomplishment of the conditions. *Deus non mutat voluntatem, Sed vult mutationem. Greg.*

Sect. 3. §. 3. *Not as I will, but as thou wilt.*]

CHRIST our blessed Saviour in subjecting his will to the will of God, may occasion this *Quere.*

Quest. 1 To whom is the Will of man subject?

The Will of man is subject to three superiours, namely 359

First, it is subject to reason. And *Answ.*

Secondly, it is subject to the Magistrate. And

Thirdly, and above all it is subject unto God. And therefore wicked wilfull men are justly punished by all these three; And

I. They are punished by the sting of conscience, because they transgressed against reason. And

II. They are punished by the Magistrate, because they disobeyed him. And

III. They shall be punished by God, who will give them over to the tortments of hell: And therefore, we had need [with our blessed Saviour] submit and subject our wils to the will of God. CHRIST in thus praying [*Not as I will Father, as thou wilt*] would teach us;

That it is much better for us to give our selves unto the Lord to be directed by him, then to draw him to our desires; that is, if the Lord from heaven should say unto us, when we are in any want, necessity, or distresse, choose whether I shall doe unto you, as seemes best unto my selfe, or as you your selves would, and I will doe it; we should [with our Saviour in the text] say, *Father not as we would, but as thou wilt, and as seemes best in thy owne eyes*, Reade for this purpose, *Matth.* 6. 10. *Luke* 1. 38. and 1 *Peter* 4. 19. *Obser.*

Why must we rather submit our selves to the will of our God, then draw him to our desires, Or, why must we rather desire that the Lords will may be fulfilled in us, then our owne wils and desires satisfied? *Quest.* 2

First, because God is infinite in wisedome, but we are fooles; neither knowing *Answ.* 1

I. What will come hereafter, or what a night, or the time to come may bring forth; whereas the Lord calleth those things which are not, as though they were, knowing as perfectly what will be hereafter, as what is now. Neither

II Doe we know, what is profitable for us for the present; we often praying for those things which are hurtfull for us, *Matthew.* 7. 9. *Iames* 4. 3. But the Lord knowes what is good, and what is evill for us: And therefore great reason there is, that we should submit our desires and wils to the will and good pleasure of our GOD, And

Secondly, because we are weake in our judgements, and of small discretion; therefore it is best for us to give our selves unto the Lord to be directed by him. As infants and idiotes would exchange a treasure for a toye; so we naturally preferre the worst things most, and most earnestly desire that which is lesse worth desiring, and coveting more for that which seemes good in shew, then that which is good indeed; like our great Grandfather, who solde the earthly parradise for an apple. *Answ.* 2

Thirdly, because naturally we savour too much of earthly things; therefore we ought to submit our wils to the will of God, who is wholly divine and heavenly. And *Answ.* 3

Fourthly, because we are [for the most part] transported by our passions, and led away with our affections; as for example. *Answ.* 4

I. We

360

I. We are often seduced by Revenge, ready to call for fire from heaven, when we are injured.

II. We are sometimes led away with carnall love, as *Abraham* was to *Ismael*, and *Samuel* to *Saul*, 1 *Samuel* 16. 1. Thus *Ieremiah* was prohibited to mourne for the people, *Ierem.* 7. 16. and yet notwithstandin g this prohibition he weepes, *Chap.* 9, 1.

III. We are sometimes transported too farre with zeale towards our brethren and friends; as we see in *Ioshua*, *Numb.* 11. 27. and in *Iohns* Disciples, *Mark.* 9. 38. *Iohn.* 3. 26. But the Lord

First, is infinite in wisedome, and knowes all things. And

Secondly, is infinite in power, and can doe all things. And

Thirdly, is infinite in love, and cares for his children. And

Fourthly, is infinite in purity, contemning earthly things. And

Fifthly, is infinite in prudence and judgement, and cannot be mislead, or seduced by affection. And therefore great reason there is, that we should submit our wils to the will of God, rather then draw God to our desires.

Quest. 3 What is here required of us:

Answ. 1 First, we must beg nothing peremptorily, but alwayes pray with this submissive limitation, *Father not as I will, but as thou wilt*, 2 *Chron.* 20. 12. *Romans.* 1. 10. *Hebr.* 13. 21.

Answ. 2 Secondly, we must desire nothing immoderately but moderate our most holy affections; as for example.

I. We must be moderate in our desire of death, and corporall dissolution; not like *Elias*, 1 *Kjng.* 19. 4. Although with St. *Paul* we must desire to be dissolved (*Philip*, 1. 23.) yet this desire must be accompanied with a patient waiting, untill the Lord opens the prison dores.

II. We must be moderate in our mourning and lamentation for sinne; that is, although it be a horrible thing for any to be without a true sight and sense of their sinnes, yet we must take heed, that neither the sight nor sense of them, drive us to despaire: we must feele our sinnes to be a burden unto us, yet we must not sinke under it, but patiently brooke it, as a corrosive and smarting salve, *Iob.* 7. 20, 21, and 13, 15.

III. We must be moderate in our desire to be freed from some temptation that lyes upon us; that is, we must warre against it undauntedly, and indefatigably, as *Iacob* wrastled all night with the Angell, but yet we must be patient untill the Lord please to remove it.

IV. We must be moderate in our zeale to Gods glory, not letting it boyle over, or runne beyond his bounds, *Psalm.* 74. 10.

Answ. 3 Thirdly, in all things we must commit our selves to the good will, and pleasure of our good God.

Quest. 4 How manifold is the will of God?

Answ. Two-fold, namely *Revealed*, and *Concealed*; or, secret, and disclosed.

First, sometimes the will of God is *Revealed*, that is, he shewes us what his will is; and here patience is required of us, 2 *Sam.* 12. 20. *Iob.* 1. 21. *Iohn.* 18. 11. Wherefore two sorts of people are blame-worthy, to wit,

I. Those who submit to the will of God with a distinction; thus many will say, I am content, but I had rather that the Lord had done thus or thus. But this we must take heed of, and learne absolutely to submit our selves to the Lords will, not thinking our selves wiser then the Lord.

II. Those who submit to the will of God, with murmuring, which we call patience perforce; they seeme to be contented, because they cannot helpe it, but if they could they would not be so patient. But we must learne in all things to give thankes, 1 *Thessal.* 5. 18.

Secondly, sometimes the will of God is *Concealed* and unknowne: now here we must deny our owne wisedome, and will, and choyce, committing our wayes unto the Lord, 2 *Sam.* 15. 26. and 1 *Pet.* 5. 7.

Quest. 5 How must we commend our wayes unto God?

Answ. 1 First, some for answer hereunto distinguish betweene Temporall things [which are to be neglected] and spirituall things, which are to be desired, and earnestly to be endeavoured for.

Answ. 2 Secondly, but the true distinction is in the manner of our care and endeavour. Here observe,

I. Some seeke for temporall and spirituall things negligently, and supinely; but this is to tempt Gods providence; and therefore we must neither be careless and sluggish in our honest callings & vocations, nor in the exercises of Religion and meanes of grace.

II. Some seeke for temporall and spirituall things industriously; and these the Lord crownes.

Here observe againe what God forbids, and what he commands:

First, GOD prohibits these three things; namely,

I. The use of wicked meanes; we must not by indirect and evill courses labour to enrich our selves, 2 *Chron.* 15. 7. And

II. Care; we must not be solicitously carefull for the things of this life, *Matth.* 6. And

III. Hope in the meanes in themselves; for although we must use the meanes which God hath apponited [because otherwise we tempt his providence] yet we must not trust in the meanes, or to the meanes; for that is to distrust his providence.

Secondly, the Lord forbids not, but rather commands, these three things; *viz*,

I. The use of the meanes. And

II. A desire of the end, and prayer unto him, to blesse the meanes for the obtaining of the wished end. And

III. Labour, and industry, 2 *King.* 13. 19. that is, we must use the meanes for the obtaining both of temporall and spirituall things; and wee must desire, that God would make them effectuall meanes, that by spirituall exercises our inward man may grow up in grace, and by corporall exercises and imployments, our estate may be bettered; for it is lawfull to pray to God for a blessing upon our labours, and to prosper the worke of our hands; and lastly, we must be industrious both in our temporall vocations, and in our spirituall actions and performances. Thus I conceive, that in these particulars spirituall and temporall things differ not,

not, but onely in degree; For

First, as we muſt uſe the meanes for the obtaining of ſpirituall graces: ſo alſo for the procuring of temporall bleſſings. And

Secondly, as we muſt deſire a bleſſing from God upon the uſe of ſpirituall meanes, for the obtaining of ſpirituall grace; ſo alſo upon temporall meanes the procuring of temporall bleſſings. And

Thirdly, as we muſt be induſtrious in the uſe of ſpirituall exerciſes, for the obtaining of thoſe graces which belong unto the hidden man of the heart; ſo alſo in our honeſt vocations for the procuring of thoſe temporall things which concerne our being or well being, in regard of our outward lives, or temporall eſtates. Onely wee muſt more earneſtly deſire, and more induſtriouſly endeavour, for Spirituall then Temporall things; as is plaine from *Matth.* 6. 33. *Hebr.* 12. 4.

Verſ. 45 VERS. 45. *Then commeth he to his Diſciples, and ſaith unto them; Sleepe on now, and take your reſt.*

Queſt. What doth our Saviour meane by theſe words, *Sleepe on now, and take your reſt,*

Anſw. Theſe words may be underſtood two manner of wayes; to wit,

First, *Per modum permiſſionis*, by way of permiſſion; as though he gave them leave to ſleepe a little, And

Secondly, *Per modum exprobrationis*, by way of reproofe, as if he would ſay, Is it now time to ſleepe, when my taking and apprehenſion is at hand? And this ſenſe accords beſt with the following words, *The houre is at hand, and the Sonne of man is betrayed into the hands of ſinners, verſe.* 45.

Verſ. 48. VERS. 48. *Now he that betrayed him, gave them a ſigne, ſaying; whomſoever I ſhall kiſſe, that ſame is he, hold him faſt.*

Queſt. Why did *Iudas* give them this ſigne, or, whence was it that he feared they would erre in the Perſon of CHRIST, and apprehend ſome other in his ſtead, ſeeing he was ſo well knowne?

Anſw. 1 First, ſome ſay, becauſe *Iames* the younger was moſt like unto CHRIST in the lineaments of the body; and therefore leſt they ſhould miſtake Chriſt, and take *Iames* for him, *Iudas* (who knew them both perfectly) gave this treacherous kiſſe unto his Maſter;

Anſw. 2 Secondly, when they came to apprehend Chriſt, it was night; now although they had lights, and torches, yet they could not ſo clearely ſee as in the day time; and therefore that they might take the right perſon, *Iudas* gave this ſigne.

Anſw. 3 Thirdly, others ſay, this was done, becauſe *Iudas* thought that CHRIST would hide himſelfe, and get out of the way, when he ſaw that he was betrayed; and therefore he ſaith, *whomſoever I ſhall kiſſe, that ſame is he, hold him faſt*: as if hee would ſay, when you ſee me kiſſe one, know that it is he whom ye ſeeke, and whom you are ſent to apprehend; and therefore as ſoone as the token is given, take him, and hold him faſt, leſt he ſlip out of your hands, as often he hath eſcaped out of the hands of the Iewes. 361

VERS. 49. *And forthwith he came to* JESUS *and ſaid; Haile Rabbi, and kiſſed him.* *Verſ.* 49

§. 1. *Haile Rabbi.*] *Sect.* 1.

It is moſt evident [although it be queſtioned by ſome] that every *Rabbi* in the dayes of our Saviour had Diſciples, and that his owne Diſciples, and other well-wiſhers ſtiled him by the name of *Rabbi*: for *Iohns* Diſciples ſaluted *Iohn* by the name of *Rabbi*, *Iohn.* 3. 26. And CHRIST alſo by the ſame name or title, *Iohn.* 1. 31. And *Iudas* his Maſter, *God ſave thee Rabbi.*

§. 2. *And kiſſed him.*] *Sect.* 2.

Queſt. Why did CHRIST permit himſelfe to be kiſſed and ſaluted by a traytor?

Anſw. 1 First, ſome ſay, he ſuffers it, that hereby he may provoke *Iudas* to repentance, and love. *Carthuſ. ſ.*

Anſw. 2 Secondly, he permits it, for our example, to teach us patience and meekenеſſe, and that we ſhould not turne our faces from our enemies. And

Anſw. 3 Thirdly, to teach us not to ſuſpect untill we have true and evident grounds: *Iudas* was a publike Diſciple, but a private hypocrite, and traytor; and therefore CHRIST will not ſuſpect him, untill he have openly ſhewed himſelfe what he is.

Anſw. 4 Fourthly, CHRIST came into the world cloathed with our nature, for this end to dye for us, and by death to ranſome and redeeme us; and therefore he would neither decline his apprehenſion, nor his death, that we thereby might ſee, how willingly by his death he purchaſed our ſalvation.

VERS. 51, 52, 53. *And behold one of them which were with* JESUS, *ſtretched out his hand, and drew his Sword, and ſtroke a ſervant of the high Prieſts, and ſmote off his eare. Then ſaid* JESUS *unto him; Put up againe thy ſword into his place; for all they that take the ſword ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more then twelve legions of Angels?* *Verſ.* 51, 52, 53.

§. 1. *And behold one of them ſtretched out his hand &c.*] *Sect.* 1.

The Diſciples ſeeing Chriſt their Maſter apprehended, aske him, *if they ſhall ſmite with the ſword?*

But *Peter* not ſtaying for an anſwer, drawes forth his ſword, and ſmites off *Malchus* his eare: Which fact his Maſter doth not approve off, but reproves commanding him *to put up his ſword into his ſheath.*

Queſt. Why would not Chriſt permit his Diſciples to defend him *Vi & armis*, with dint of ſword?

Anſw. 1 First, becauſe all they which uſe the ſword without a calling to uſe it, ſhall periſh by it, *verſe.* 52.

Anſw. 2 Secondly, becauſe he needed not the helpe and protection of men, *verſe.* 53.

Anſw. 3 Thirdly, becauſe it was neceſſary that he ſhould ſuffer, according to the decree of his Father. *ver.* 54.

Fourthly,

362

Fourthly, becauſe the Scriptures could not otherwiſe have beene fulfilled, then by the death, and blood-ſhed of Chriſt.

Sect. 2. §. 2. *Put up thy ſword into his place.*]

If the ſtudious Reader would ſee this point handled, *viz*, That it is not lawfull for a private man to murder an offender; and in what caſes the Schoole-men have allowed it, and in what caſes not; let him reade *Antonin. ſum. part. 2. tit. 7. Cap. 8, §. 2.* If the vulgar reader would be ſatisfied in the point, I referre him to Dr. *Mayer* upon *Matth. 26. 52. pag. 313, 314.*

Sect. 3. §. 3. *Cannot I now pray unto my Father, and he would give me twelve legions of Angels &c.*]

If the Reader would know the derivation of this word *Legion*, and how many ſouldiers it contained; let him reade *Sylloge vocum exotic. pag. 174, 175.* If the Reader ſhall obſerve ſome difference amongſt the Evangeliſts concerning the place where Chriſt was judged, or the time when he was judged; and deſire to ſee how they may be reconciled, I referre him to *Pareus. ſ. Pag. 879, 880.* and Dr. *Mayer. ſ. pag 314, 315.*

Verſ. 60. 61. VERS. 60, 61. *At the laſt came two falſe witneſſes, and ſaid, this fellow ſaid, I am able to deſtroy the temple of God, and to build it in three dayes.*

Queſt. Why doth St. *Matthew* call theſe two falſe witneſſes, ſeeing our Saviour ſpake ſome ſuch thing as they ſaid? *Iohn. 2.*

Anſw. They are called falſe witneſſes, becauſe they changed both CHRISTS words and meaning: for *Iohn. 2. 19.* he ſaith, *Deſtroy ye this body, and within three dayes I will raiſe it up againe*; but they ſay, *This fellow ſaid, I am able to deſtroy this temple made with hands &c.* See *Muſcul. ſ. pag. 574. b.*

Verſ. 63. VERS. 63. *But* IESUS *held his peace.*

Queſt. Why did our bleſſed Saviour hold his peace, and not anſwer for himſelfe?

Anſw. 1 Firſt, becauſe it was to no purpoſe to anſwer, he fore-ſeeing and knowing that whatſoever hee ſhould anſwer they would calumniate, and pervert and carpe at, yea condemne him notwithſtanding

Anſw. 2. Secondly, becauſe the accuſations which were brought againſt him were frivolous, and idle, and not worthy an anſwer.

Anſw. 3 Thirdly, becauſe the high-Prieſt who ſate in judgement was unworthy [by reaſon of his hypocriſie] of any anſwer or reply from Chriſt. Reade *Muſcul. Pag. 576. a. b.*

Anſw. 4 Fourthly, becauſe hereby he would teach us meekeneſſe and patience in injuries, *Carthuſ. ſ.*

Verſ. 68. VERS. 68. *Propheſie unto us thou* CHRIST, *who is he that ſmote thee.*

It is not unworthy obſervation, how maliciouſly the Iewes ſet themſelves againſt the offices of CHRIST, who was anointed King, Prieſt, and Prophet: For

Firſt, they mocke the Kingly office of Chriſt, *Matthew. 27. 19.* when they put a crowne of thornes upon his head for a Crowne; and a reed into his hand for a Scepter.

Secondly, they mocke the Prieſtly office, when they ſaid, *He ſaved others, let him now ſave himſelfe, Matth. 27. 40.*

Thirdly, they mocke his Propheticall office in theſe words, Propheſie unto us thou Chriſt, *&c.*

Verſ. 75. VERS. 75. *And Peter remembred the words of* IESUS, *which ſaid unto him, Before the cocke crow, thou ſhalt deny me thrice. And he went out and wept bitterly.*

Sect. 1. §. 1. *And Peter remembred the words of* IESUS.]

Queſt. How many things are required unto true repentance, or, of the truely penitent?

Anſw. Three things, as we may gather from this *verſe*; namely

Firſt, they muſt remember the Lord, whom they have offended: for as the forgetfulneſſe of God opens the dore of the heart unto ſinne, ſo the remembrance of him opens the dore unto repentance. And therefore this our Evangeliſt expreſſing *Peters* repentance mentioneth his remembring of CHRISTS words.

Secondly, they muſt mourne and greeve, and repent, that they have offended ſo good and gracious a God: like *Peter* who weepes, and that bitterly.

Thirdly, they muſt forſake the ſociety of the wicked, who were the occaſion of their ſinne: and like *Peter*, goe forth.

Sect. 2. §. 2. *And wept bitterly.*]

St. *Ambroſe*, upon theſe words, is cleere againſt Popiſh ſatisfaction thus, *Lachrymas Petri lego, ſatisfactionem non lego.* I reade of *Peters* Penitent teares, but not of his ſatisfaction.

CHAP. XXVII.

Verſ. 3. 4. VERS. 3, 4. *Then Iudas which had betrayed him, when he ſaw that he was condemned, repented himſelfe, and brought againe the thirty peeces of ſilver to the chiefe Prieſts and Elders, ſaying; I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, what is that to us, ſee thou to it.*

Sect. 1. §. 1. *Then Iudas &c.*]

Before I treat particularly of the words in the Text, I will ſpeake a word or two in generall, and that,

Firſt, of *Iudas*, who was

I. An Apoſtle, and endued with a miracu-

lous

culous Faith. And

II. A Devill from the beginning, and an egregious sinner. And

III. A covetous person, and hence for money became a Trayter. And

IV. A contemner of instruction, for he was often admonished.

Secondly, of the History; where two questions come to be considered of; to wit,

I. Why this History was not suppressed?

II. For what end it is described by the *Evangelist*? Namely to shew the anger of God.

First, against murderers. And

Secondly, against traytors. Of all these briefly.

First, this traytor *Iudas* was an Apostle, one of the twelve, and not onely a Disciple; greater (in regard of his place and office) then *Nathaniel*, *Nichodemus*, or *Ioseph* of *Arimathea*; and yet he was but a trayter; whence we may learne two things; *viz.*

I. That a man may be eminent in place, and gifts, and yet fall away: yea rare and singular in grace, and yet fall into sinne; as we see in *Lucifer*, *Adam*, *Sampson*, *Salomon*, *David*, *Hezekiah*, *Asa*, and *Peter*. And therefore the best must be carefull to subdue their affections; and to watch over their actions, 1 *Corinth.* 9. 27.

II. That honour makes men forgetfull of themselves; *Hiezekiahs* heart was exalted, and *Nabuchadnezzar*, *Haman*, and *Saul* waxed proud when they were promoted unto honour. Againe *Iudas* wrought miracles and cast out Devils; for Christ gave power unto his Apostles to cast them out, *Matth.* 10. 1. and *Iudas* is particularly named as well as the rest, *verse* 4. And therefore he had that power.

Secondly, *Iudas* the trayter was evill from the beginning, yea a Devill incarnate, and a Sonne of perdition; and yet Christ permits him, and suffers him to injoy his Apostleship. To teach us, That Christ suffers wicked men, even unto the harvest, *Matth.* 13. 29.

Thirdly, *Iudas* was covetous and carried the bagge, hiding and cloaking his avarice, under a pretended love unto the poore. Whence we learn, That covetousnesse is a great sinne, yea the root of evils; and covetous men are the brethren of *Iudas*, and the children of the Devill. Here observe foure things; to wit,

I. As *Iudas* desired that all might come into his bagge, and murmured because the precious Oyntment was not sold (*Marke* 14. 3. and *Iohn* 12. 3.) So covetous men cannot endure that any thing should fall besides them, but labour to engrosse all into their owne hands and power.

II. As *Iudas* thought all too much which was bestowed upon Christ (as appeares by the oyntment powred upon his head) so covetous men thinke every thing too much which is given to the Church, or Churchmen, or any good uses.

III. As *Iudas* covered his covetousnesse with a pretence of love to the poore: so many covetous projecters and *Monopolists* have, and still in many places do, pretend a gaine to the Common-wealth, when indeed viper-like (by their Monopolies and projects) they eate out the bowels of the Common-wealth, onely to inrich themselves.

IV. As *Iudas* betrayed his owne Master, when it came to this, we will give thee to doe it thirty pieces of silver: so the covetous man will sell Christ, and his owne soule for money, as the *Gergesens* did.

How doe covetous men sell Christ? *Quest.* 2

First, when they despise Religion, and stop the mouth of conscience, and extinguish the good motions of the Spirit, they then sell Christ. *Answ.* 1

Secondly, when they sell their brethren by destroying, oppressing, supplanting, and deceiving of them, then they sell Christ. *Answ.* 2

Thirdly, when they sell charity, the bond of peace and breake forth into suites, dissensions, debate, ranker, hatred, and the like, they then sell Christ. *Answ.* 3

Fourthly, when they sell heaven, not hungring after it, or labouring for it at all, then they sell Christ, the Lord of heaven. And therfore we should beware of covetousnesse.

Fourthly, this traytor *Iudas* was a contemner of counsell and instruction; for he was often admonished; as appears by these speches, *One of you shall betray me*, and *he to whom I give the sop, the same shall betray me*; and *thou hast said it*; and *woe be unto him by whom the Sonne of man is betrayed.* Whence two things may be noted; to wit,

I. That God cals an and admonishes before he judgeth and punisheth, *Matth.* 22. 3, 4, 7.

II. That many will not be *fore-armed*, though they have been *forewarned*, not be *advised*, though they have beene *admonished*: as we may see in *Pharaoh*, *Cain*, the *Iewes*, *Balthazar*, *Daniel* 5. 30. *Hierusalem*, *Matth.* 23. 37.

Fifthly, we have now to consider of the history, wherein two questions are considerable, *viz.*

Why is not this whole History of *Iudas* betraying of his Master wholly suppressed, seeing it was so horrid, desperate, and damnable a fact, at least, why was not his name concealed, as *Herostratus* his name was by edict, when he had fired that famous Temple of *Diana*: and as his name is, who first invented Gunpowder? Why doth St. *Matth.* mention it, seeing the holy Ghost speaking of such monstrous wicked men, saith, *Their names shall be razed out of Israel*? *Quest.* 3

First, fame is good, if it be a good fame, otherwise not; for an evill fame is but infamy, and an evill name is a lasting disgrace, as we see by the names of *Cain*, *Ahab*, *Achitophel*, *Iezabel*, *Doeg*, *Iulian* the *Apostate*, and divers others. Hence we say in a Proverbe, *He gave him a Iudas kisse*, and those who are perfidious we call them *Iudasses*, or *Iewes*. And thus the Lord would have this history written, for the greater infamy and disgrace of this graceless traytor. *Answ.* 1

Secondly, the Lord would not have this History concealed, because Christs innocency, and unworthy death is much cleared hereby; he being acquitted by the mouth of the traytor himselfe, in this *verse*. *Answ.* 2

Sixthly, why, or for what end is this History so clearely described? *Quest.* 4

I. To shew us the fruits and effects of Covetousnesse, that so we might beware of avarice it selfe. The onely cause that we read of) which moved *Answ.* 1

364 *Iudas* to betray his Master was covetousnes: & therefore we should avoid it with all our power, through liberality some have entertained Angels into their houses, yea CHRIST himselfe; but through covetousnesse some have expulsed CHRIST out of their coasts (as the *Gergesines*) and some have sold Christ unto death, as *Iudas* here did. Wherefore let the horriblenesse of the fruit make us abhorre the tree.

Answ. 2 II. This History was written to shew us Gods anger against Murderers, such as *Iudas* was, he being a maine a better in the death of CHRIST. Hence we may learne,

Observ. That murder (as a great evill) is to be avoided and shunned.

Quest. 5 Why must we so carefully beware; lest we fall into this sinne of murder?

Answ. 1 First, because it is contrary to God; for he gives life, and therefore he will not have the life of creatures to be taken away, but murderers take away life; whence Sathan is called a murderer and Lyar, *Iohn* 8. 44.

Answ. 2 Secondly, because life is the best temporall gift which God gives unto man, and therefore the Devill saith, *Skin for skin, and all that a man hath he will give for his life.* Now a murderer robs him whom he murders of this most precious temporall blessing.

Answ. 3 Thirdly, we had need carefully to avoid this sinne, because God will not have it pardoned, or suffer it to be forgiven. Read *Exod* 21, 22. and *Deuter.* 19. 13. *Numb.* 35. 31. Hence *Iacob* inveighes against, yea curses his Sonnes cruelty and murder, although it was done for to revenge that great indignity which was offered unto their Sister *Dinah*, *Genes.* 49. 7.

Answ. 3 III. This History was written to shew us Gods anger against Traitors; for we read but of two that hanged themselves, and they were both traitors, *Achitophel* and *Iudas*. And therefore *Salomon* saith, I hate a Traitor.

Having handled some generals concerning this history, it remaines now that we should treat particularly of these two *verses*.

Quest. 6 How many things are observable in these two *verses*?

Answ. These two namely,

First, *Iudas* his repentance, wherein we have three particulars observable, to wit,

I. The occasion thereof, *viz.* when he saw that Christ was condemned. §. 2.

II. The action; which is twofold, to wit,

First, he repented him of what he had done, §. 3.

Secondly, he made restitution of the money backe againe. §. 4.

III. His confession, which is twofold; namely,

First he confesseth his owne sinne. §. 5.

Secondly, he confesseth Christs innocency. §. 6.

Secondly, the Priests answer unto him; wherein two things are observable; *viz.*

I. Their excuse of themselves; *What is that to us?* §. 7.

II. Their laying the blame upon him. *See thou to it.* §. 8.

Sect. 2. §. 2. *When he saw that Christ was condemned.*]

What is meant here by *Seeing*? *Quest.* 1

First, some by *Videre* to see, understand *Intelligo* *Answ.* 1
to perceive or *understand*; as if the meaning of our *Evangelist* were, when he understood that Christ was condemned to death, &c. according to those phrases, *Loquere ut videam*, speake so that I may understand, and know what thou saiest: and Christ saw their hearts, that is, knew the thoughts of their hearts; as if *Iudas* before now knew not that Christ should dye, or that his death was intended or aimed at, by the Pharisees. But this cannot be thus; For

1. Christ had plainly foretold his death; *The Sonne of man must be betrayed into the hands of sinfull men, and crucified*, and had told *Iudas* that it should be by him,

II. The Scripture saith plainly; *the Scribes and Pharisees sought to slay Christ*; and *Iudas* hereupon askes, *what will ye give me and I will betray him unto you* (*Matth.* 26. 15.) And therefore he could not be ignorant that his life was aimed at.

III. If he were not guilty of the death of Christ, then why was his punishment so great?

Secondly, to *See*, is to *consider*, or intently looke *Answ.* 2
into the thing done; as if before, he had not sufficiently foreseene, the nature of the fact, the infamy that would follow the doer thereof, the end of the fact, and the wrath of God against him that did it, these things he had not observed, nor taken into his consideration before, but now he saw them most clearely, when the fact was done. Whence two things may be observed; to wit,

First, that for the most part, men sinne inconsiderately, never considering what they do, till the deed be done; and then like fooles say, *Non putaram, I did not thinke it.*

Secondly, that the conscience is quicker sighted when the sinne is committed then it was before: for although before sinne, we see not the nature, fruit, or end of it; yet after sinne we do, *Rom.* 6. 21.

§. 3. *Hee repented.*] *Sect.* 3.

What arguments, or signes, or shewes of repen- *Quest.* 1
tance, may a Reprobate have?

The Reprobate may have a certaine repentance *Answ.*
in him of sinne; whereby,

First, he doth acknowledge his sinne. And

Secondly, is prickt with a feeling of Gods wrath for sinne. And

Thirdly, is grieved for the punishment of sinne. And

Fourthly, doth confesse and acknowledge his sinne. And

Fifthly, acknowledgeth God to be just in the punishing of sinne. And

Sixthly, desireth to be saved. And

Seventhly, promiseth repentance in his misery and affliction in these words, *I will sinne no more.* And all these it may be were in *Iudas*.

Is not repentance good, hath not the Lord ex- *Quest.* 2
horted all unto repentance, and promised pardon to every penitent person, *Ezech.* 18. *Matth.* 3. *Acts* 3. 19. Why then is *Iudas* his repentance named and himselfe not pardoned?

First, as there is a good and true repentance, so *Answ.* 1
there is a bad and false, and therefore although some repentance be good, yet all is not.

Secondly

Answ. 2 Secondly, repentance is divided into two parts; namely, humiliation and conversion, ; mortification, and vivification.

Answ. 3 Thirdly, the repentance here spoken of signifies onely humiliation.

Answ. 4 Fourthly, we divide humiliation; either

I. According to the motion thereof. Or

II. According to the moving cause thereof. Or

III. According to the effect thereof.

First, humiliation is divided according to the motion thereof; thus,

I. There is a solitary or sole humiliation, when sinners are onely dejected and cast downe by reason of their sinnes.

II. There is a humiliation conjoyned with comfort, and a certaine erection of the Spirits to some joy.

Quest. 3 Hath this humiliation alwayes place in the righteous, or have the godly alwayes some joy and comfort commixed with their humiliation?

Answ. No, for often they are destitute of all hope and comfort for a long time, as *Psalm.* 32. 6.

Quest. 4 Doe the godly then despaire when they are destitute of this hope and comfort?

Answ. There is a double desperation; namely,

First, temporall, and this is incident to the righteous; as appeares by *Iob.* 3. and *David*, *Psal.* 32. and 80.

Secondly, finall; and this the faithfull never fall into.

Que. 5 What is required of the righteous in their humiliation, or when their consciences accuse them?

Answ. They must inquire and see what manner of conscience it is; for there is a double conscience, *viz.*

First, of sinne; and this is good, yea we should labour to be sensible of our sinnes, and wish that our consciences would check us for sinne. And

Secondly, of the anger of God for sinne; now the mouth of this conscience they must labour to stop, and not give way to this desperate feare, that God loves them not, but hates them, and is wrathfully displeased at them: For in their greatest humiliation they should say with *Iob*, *Though the Lord kill me yet will I put my trust in him.*

Object. If the conscience should urge the Law, and anger of God against the transgressors thereof; they

Answ. must thereunto oppose, the mercies of God, the merits of Christ, the promises of the Gospell, and that new covenant which hath beene contracted and confirmed betweene God and them.

Object. If this conscience should yet urge, that these things belong not unto them, they being carnall, and mundane; they must then give a double answer, *viz.*

Answ. 1 I. If they have any signes of the truth of their repentance, and regeneration, they must expresse them. They must see if they have

First, the testimony of the Spirit within, witnessing unto their Spirits, that they are the Children of God. And

Secondly, if they be changed from what they were before, hating their former beloved sinnes, and loving holinesse and vertue formerly not beloved. And

Thirdly, if they love God, and be beloved of him, and assisted and guided by the holy Spirit in the paths of piety. For these signes will deceive none; and, therefore blessed are all they who can by these comfort themselves in the houre of temptation.

Answ. 2 II. If they cannot find these things in themselves, they must then run unto the Sacrament with these promises. Those things which I have not as yet done, I will now doe without any more delay; yea I will now (while it is said to day) convert and turne unto the Lord, and then they may be safe, because the Lord hath said, *That at what time soever a sinner doth repent he shall find mercy*, *Ezech.* 18. and a Father hath said, *That true repentance comes never too late.*

Secondly, humiliation is divided according to the cause moving it: For

I. There is a humiliation which ariseth onely from the horrour of Gods judgement, and vengeance. And

II. There is a humiliation, which ariseth from the love of vertue, and the hatred of sinne as sinne, and from the hope of reward. But of this we have treated heretofore.

Thirdly, humiliation is divided according to the effects thereof. For

I. There is a humiliation which is without any good fruit or effect. And

II. There is a humiliation which worketh true repentance, and converted unto God. Whence note, *l. Ezech.* 18. 21. *Zach.* 1. 3. and *Acts* 3. 19.

First, that the righteous onely have this true humiliation, which is called conversion. (*l*) And

Secondly, that the wicked may have the false humiliation; as we see in *Judas*.

Sect. 4 *§.* 4. *And he brought againe the thirty pieces of silver to the chiefe Priests and Elders.*]

In this Section two things are considerable; to wit,

I. The thing brought backe; *viz. the thirty pieces of silver.* And

II. The action of bringing backe; *Reduxit, he brought againe.*

First, the thing brought backe was *the silver peeces.*

Quest. 1 What was meant by a *silver peece?*

Answ. 1 First, it hath no certaine signification, but the *Hebrewes* take it for *a shekel*, as we may see, *Zach.* 11. 12.

Answ. 2 Secondly, the Jewes had a double *shekel*; namely,

I. The *shekel* of the Sanctuary, which was worth foure *drachma's*. And

II. The vulgar or common shekel, which was worth two *drachma's*.

Answ. 3 Thirdly, it is hard to determine or say certainly, how much their drachmas or penies was in our money; for some say that a peny was worth sixe Drachmas, and some say that a Drachma was almost two pence.

Answ. 4 Fourthly, in our money some say that the *Romane* peny was worth 4^{d}. or 6^{d}. as the marginall note saith, or but 3 pence as the marginall notes upon *Matth.* 18. 28.

Answ. 5 Fifthly, it may suffice us to know, that it was but a vile and base price for the life of a man, *Zach.* 11. 13.

366

Secondly, we have here his action of bringing backe, where we see that he doth not bring a part of the money backe, as did *Sapphira*, or *Cain*, who offered of the worst of his fruits, but he brings backe all, even every peny that he received: and yet this satisfaction profits him not at all. To teach us:

Obser. That satisfaction and restitution is not sufficient in it selfe to take away the sinne committed, or to satisfie Gods justice.

Quest. 2 Is not Satisfaction good?

Answ. There is a double satisfaction; to wit,

First, a satisfaction due unto our neighbour, and is called restitution, and it is of the fact, not of the sinne; and this is altogether, or by all meanes to be done, as principally necessary, with these exceptions, restrictions, and cautions, namely,

I. Not as a satisfaction for the sinne, for this we owe unto God. Nor

II. Through horror (as *Judas* here did) but out of a desire to be reconciled unto our brother, and to satisfie him for the injury we have done, and to appease and pacifie our owne consciences. Nor

III. Through some immediate necessity; for it may come to passe that he who hath done wrong unto his neighbour is not able to satisfie for the injury done: and in this case, God can save the sinner without restitution, if so be the offender doe as much as in him lyes. Now these conditions observed every greedy oppressor, and griping usurer, and deceitful person is bound to make restitution.

Secondly, there is a satisfaction due unto our God; wherein two things are considerable; *viz.*

I. Wherein this satisfaction consists: namely,

First, not in oblations and pilgrimages. But

Secondly, partly to the poore in Almes-deeds; as *Daniel* counselled *Nebuchadnezzar*. And partly, to God, in repentance, and sincere sorrow, *Acts* 3. 19. And

II. These things are not to be done, as a satisfaction of Gods justice for our sinne. But

First, as an argument of our obedience. And

Secondly, as a testimony of our thankefulnesse.

Sect. 5 §. 5. *I have sinned.*]

We have heard of *Judas* his Contrition, and Satisfaction, and now followes his Confession: which is twofold, *viz.*

I. Of his owne sinne in this Section. And

II. Of CHRISTS innocencie in the next.

First, we see here that the Traitors tongue witnesseth against it selfe, and that his Conscience cannot dissemble; to teach us,

Observ. That an evill Conscience is worse then a thousand witnesses. Read *Genes.* 3. 10. and 42. 21. and 2 *Sam.* 24. 6. 10. *Proverb.* 28. 1. *Esa* 57. 20. and we shall find that an evill conscience is a continuall feare and torment. Infinite (in a manner) are the humane examples, whereby this might be confirmed, but I will name but one or two.

Bessus having slaine his Father, and being afterwards banqueting with sundry Nobles, arose from the table, and beat downe a Swallowes nest which was in the chimny, saying, they lyed to say that he he slew his Father; For his guilty conscience made him thinke, that the Swallowes when they chatte[illegible], proclaimed his parricide to the World, *Plut de sera vindict.* Againe

Theodoricus the King, having slaine *Boetius*, and *Symmachus*, and being afterwards at dinner, began to change countenance, his guilty conscience so blinding his eyes, that he thought, the head of a fish which stood before him, to have beene the head of his Cosen *Symmachus*, who bit his lip at him, and threatned him; the horrour whereof did so amaze him, that he presently dyed. *Sigonius de occid. imper.* Againe

Nero that Monster of nature having once slaine his Mother, had never any more peace within, but was astonished with horrours, feares, visions, and clamours, which his guilty conscience set before him, and suggested unto him. *Imo latens in prædio, familiares suspectos habuit, vocem humanam horruit, ad catuli latratum, galli cantum, rami ex vento motum terrebatur; loqui non ausus, ne audiretur. Xiphil in Nerone*, He suspected his neerest and deerest friends and favourites, he trembled at the barking of a Puppy, and the crowing of a Cocke, yea the wagging of a leafe; and neither durst speake unto others, nor could endure others to speake unto him (when he was retired into a private house) lest the noise should be heard by some, who lay in wait for his life.

Quest. How many wayes doth the Conscience accuse sinners?

Answ. Two mannner of wayes; namely,

First, sometimes unto repentance; and that is, when the conscience of sinne causeth and worketh true sorrow (never to be sorrowed of) in the heart of the sinner, 2 *Corinth.* 7. 10. as it did in *Peter*, *Matth.* 26. 75.

Secondly, sometimes the Conscience accuseth unto vengeance, and eternall condemnation; as it did in *Cain*, *Achitophel*, and *Judas*.

Sect. 6 §. 6. *I have betrayed the innocent blood.*]

Wee may observe here how Christ was alwayes absolute without any blame, or fault for the Pharisees durst not kill him, the Priests have no accusation to bring against him, onely *Caiphas* saith, *That it is necessary that one should dye for the people*, *Pilates* wife sends word *that he is a righteous man*; and *Pilate* himselfe saith, *I find no fault in him*, yea *Judas* here pronounceth him *innocent*, and what say the high Priests and Pharisees unto him they doe not answer, no, but he is a wicked man, but *what is that to us?* whence we may note,

Observ. That God will alwayes manifest the innocency of his Saints, and Servants. Read the History of *Ioseph* and *Mephibosheth*, 2 *Sam.* 16. 3. 8. and 19. 29. and 1 *King.* 2. 44. and of the three Children, *Dan.* 3. and of *Paul*, *Acts* 26. 32, 28.

§. 7. *What is that unto us.*]

Sect. 7 The Priests and Pharisees hire *Judas* to betray his Master, they consult with him how to take him, they procure false witnesse to come in against him, and yet when the fact and fault is mentioned and spoken of, then they excuse themselves. To teach us,

Observ. That wicked men are alwayes prone to excuse themselves; as we see in *Adam*, *Evah*, *Saul*, and *Prov.* 30. 20.

§. 8.

Sect. 8. §. 8. *See thou to it.*]

Quest. What doe the Pharisees meane by this phrase?

Answ. 1 First, some understand hereby a proud rejection; as if they would say unto him, *Mend your selfe as you can.*

Answ. 2 Secondly, some understand hereby a certaine accusation, or an implicite advice unto *Iudas* to accuse himselfe; as if they would say, *If thou thinkest that thou hast sinned, then goe and accuse thy selfe, that so thou maist be cut of for thy wickednesse.* Whence we may learne a double practise, *viz.*

I. The practise of the Pharisees, who reject *Iudas* when he comes unto them, though they had put him upon the worke, to teach us, That they who perswade, urge, and hire men unto sinne, will after thee deed done, leave them, yea be more ready to accuse then excuse them, more prone to condemne, then to acquit them. And

II. The practise of Sathan is to be considered and observed in these Pharisees: For as they

First, instigate *Iudas* unto this fearefull and damnable offence. And then

Secondly, when the offence is committed, labour to drive him to desperation. So the Devill doth

I. Tempt men unto most horrible, and hainous transgressions. And then

II. Labours to shew them the ouglinesse of their sinnes, that so he may bring them (with *Iudas*) to finall desperation.

Vers. 5, 6, 7. VERS. 5,6,7. *And he cast downe the pieces of silver in the Temple, and departed, and went, and hanged himselfe. And the chiefe Priests tooke the silver peeces and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with them the Potters field, to bury strangers in.*

Quest. 1 What may we learne from this desperate death of *Iudas*?

Answ. In this History of the death and destruction of *Iudas* is propounded unto us,

First, a glasse wherein we may clearly see an example of Gods anger; for as *his mercy* and *clemencie* appeared in *Peter*, who was received into favour upon his true & unfained repentance, in the former Chap. for the comfort of all penitent persons; so in *Iudas his wrath, anger*, and *Iustice* appeares, for the terrour and confusion of all impenitent sinners. And

Secondly, a glasse wherein we may clearely see an example of Gods justice; for as he is no respecter of persons, but receives all into favour and mercy who truly repent, and lay hold upon CHRIST; so he spares none who reject Christ, or are impenitent, be they what they will; as we see in *Iudas*, who although he was an Apostle, and numbred amongst the twelve, yet was not spared, but most severely punished for his impenitency and hardnesse of heart. And

Thirdly, a glasse wherein we may clearely see the power of Christ; for although *Iudas* thought it a matter of no great danger, to betray this innocent Lambe; yet Christ in his swift vengeance lets him see, that justice sleepes not, neither any can free him from his hand, but in his just anger, and infinite power he gives him over to become a bloody butcher unto himselfe. And

Fourthly, a glasse wherein we may see the deceit and fraud of Sathan; who before sinne be committed makes it a matter of nothing, but afterwards lets us see the ougly face thereof unto desperation. And

Fifthly, a glasse wherein we may see an example, of fruitlesse, and unprofitable repentance; but of this we spake before in the former *verse*, §. 3. *question* 1. And

Sixthly, a glasse wherein we may see an evil, conscience, who never ceaseth crying against the sinner untill it have brought him to perdition and destruction. And

Seventhly, a glasse wherein we may read both the nature and fruit of covetousnesse; for as it leads men unto most notorious offences, so it ends and brings men unto most fearefull judgements.

Quest. 2 How many are the causes of Desperation, and what are they, that knowing them we may learne to avoid this fearefull offence which *Iudas* here fell into?

Answ. The causes of Desperation are many; namely,

First, a shame to confesse sinne, or to have sinne to be knowne; many are so confounded, when they thinke of the shame which wil redound unto them, when some sinne, they have committed is published; that to prevent it, they desperately cut the thread of their owne lives.

Secondly, the next cause of Desperation is the multitude of sinnes; many reviewing the Catalogue of their offences, find them to be in number numberlesse; the sight whereof doth so amaze and affright them, that they despaire of mercy with *Iudas* in the text.

Thirdly, another cause of Desperation is the greatnesse & enormousnesse of the offence; many see some sinne which they have committed to be so hainous, and horrible, that with this traytor they despaire of mercy, and hasten vengeance by their desperate enterprizes.

Fourthly, the next cause of Desperation is the continuance in sinne; many calling to mind how long they have wallowed in the puddle of iniquity, despaire of mercy, and desperatly lay violent hands upon themselves.

Fifthly, another cause of Desperation is a certain pusillanimity of mind; for many considering the many and great workes which God requires of them unto salvation, do utterly despaire of heaven and like faint-hearted Cowards give over the work, and warre unattempted, excusing themselves with the old proverbe, *Vni atq; geminis præstat involvi malis*, they may as well sit still, as rise and catch a fall; they may as well never undertake the taske, as take it in hand, and be enforced to give it over againe unfinished.

Sixthly, the next cause of Desperation is a false imagination, or judgment of our selves, and works; many are so sensible of their weaknesse and inability to serve the Lord, and so sensible of their lukewarmenesse in his service and worke, and of the power and strength of temptation; that they are ready to despaire, because if they belonged unto

368 God, then undoubtedly they thinke that it could not, nor should not be thus with them. This cause hath place sometimes in the faithfull, in whom it is onely temporall, not at all finall.

Seventhly, another cause of Desperation is the weight of some temporall affliction; many being under some heavie burden of corporall calamity, thinke to free themselves from it, by putting a Period to their lives, skipping thus (as the Proverbe is) out of the pan into the fire, and passing from corporall paines to eternall punishment.

Eighthly, the last cause of Desperation is Infidelity, many distrust of the truth of the promises, of the power and love of God, and of the valew of CHRISTS death; as though neither God nor CHRIST could nor would save them although they should repent, crying our desperately with *Cain*, *My sinnes are greater then God can forgive.*

Quest. 3 What are the remedies against Desperation, or these causes thereof?

Answ. The Remedy against this great evill is a sure trust and confidence in the mercy, love, power, and truth of God, who hath promised that his mercy shall be above all his workes, and above all our sinnes, if we will but repent. And therefore let us learne and labour truly to repent and turne from our sinnes, and we may find hope and comfort, and be assured of mercy and favour. More particularly,

First, if the shame of the world terrifie us, then let us remember, that if men condemne us for sinne they will commend us for repentance; yea this shame is temporall, but the infamy of desperate persons is perpetuall, and eternall; and although men blame them for sinning, yet God will pardon them, and blot all their sinnes out of his remembrance; wherefore they need not set by the shame of men, if they have the praise of God.

Secondly, if the multitude, and magnitude of our sinnes, come into our remembrance, let us repent us of them, and be truly sorrowfull for them, but not despaire; because the mercy of God is infinite, and the merits of Christ are of an infinit valew and worth, and his blood (which was shed for penitent sinners) is sufficient to purge us from all our sinnes.

Thirdly, if we be almost at the Gate of Desperation by reason of the consideration of our continuance in sinne, then let us remember, that the time of our former ignorance God will not regard, but willingly passe by, if now from henceforth we labour to redeeme the time, devoting our selves wholly up to the service of our God.

Fourthly, if we begin to despaire, and doubt, that we shall never be able to doe that which God requires of us unto salvation; then remember; *Cogitauerit Deus*, God will be present with us if we doe our endeavour; yea he will accept of the will for the deed, if he see that with our minds we serve the Law of God, yea he will give us both the will and the deed, and inable us in some measure to doe those things which he requires of us, if in sincerity of heart we desire, and endeavour to serve him.

Fifthly, if we be dejected, and plunged into the pit of sorrow, through the sense of the weakenesse of grace, and the strength of corruption in us; we must then remember that the Lord hath promised to strengthen the weake, and to cause the barren to bring forth, and to feed and nourish babes, untill they come to strength, and to the measure of perfect men. And he is faithfull in his promises, and tender in his affections unto all his children, & wil neither quench a smoaking flaxe, nor breake a bruised reed, nor reject nor cast off any of his babes, because they are sicke and weake.

Sixthly, if the sense of any heauy affliction, lying upon us, be ready to sinke us in the Whirle-poole of desperation, let us then remember, that

I. The deare children of God have endured longer and heavier afflictions then we have, or doe; as we may see in *Ioseph*, *Iob*, and *David*.

II. That afflictions doe attend all those who would be saved, yea that they who would come unto heaven must suffer affliction; it being given unto them to suffer, *Philip.* 1. 29.

III. That God will lay no more upon us then he will inable us to undergoe. By these and the like meditations we must strengthen and arme our selves against doubting and desperation.

VERS. 9, 10. *Then was fulfilled that which was spoken by Ieremy the Prophet, saying; And they tooke the thirty peeces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the Potters field, as the Lord appointed me.* *Vers.* 9. 10.

Then was fulfilled that which was spoken by Ieremy the Prophet] *Sect.*

From what Prophet, or place doth the *Evangelist* cite these words? *Quest.* 1

First, for answer unto this & the next qu. I would intreat the learned Reader to view these Authors; *Augustin de cons. Evang.* 3. 7. *et Hier. s. et de opt. gen. Interpretandi*, *Origen. s. Euseb. & Rufinus, lib.* 10. *Chrysost. s.* 2 *Timoth.* 3. 8. *Comest. histor. Evang. cap.* 161. *page* 240. *Erasm. s. Beza, s. Mayer s. Scharp. symph. proph. et Apost. page* 337. 338. *loc.* 114. *Iun. paral.* 48. *Chem. harm. part* 2. *Gerard. Fol.* 88, 89. *Weemse* of the judiciall law of *Moses, lib.* 1. *cap.* 30. *page* 112, 113. *Answ.* 1

Secondly, some say that the words recited here by the Evangelist, are taken both from *Ieremy* and *Zachary*. This is disliked & rejected by *Iunius* and *Scharpius*, but approved as the most true opinion by *Gerard*, *Mayer* and *Weemse*, and will appeare by and by to be such. *Answ.* 2

Thirdly, some say, that these words are taken out of some Apocryphal Booke of *Ieremy*; and of this opinion were both *Hierome* and *Origen*; but it is both refused and refuted, by *Iunius*, *Scharpe*, *Gerard*, and *Mayer*. *Answ.* 3

Fourthly, some say, that the *Evangelist* borrowed these words from some unwritten Traditions. Or *Answ.* 4

Fifthly, that he learned them from some divine revelation, *Chrysost.* gives these two reasons, thinking them both satisfactory, but *Ger.* disliks both. *Answ.* 5

Sixthly, some say, that St. *Matthew* took them onely from the Prophet *Ieremy*, or from the *Septuagints* interpretation of *Ieremy* 32. 9. And *Answ.* 6

Scharpe

Sharpe inclines to this, giving theſe reaſons for this opinion, to wit,

I. Becauſe the ſeven ſickels, and ten pieces of ſilver mentioned by the Prophet, are the ſame with the thirty pieces of ſilver here mentioned. And

II. Becauſe in both the places mention is made of the buying of a field. And

III. Becauſe the Prophet (as well as the Evangeliſt) had ſaid, that this field ſhould ſerve to bury ſtrangers in, that is, thoſe who were now ſtrangers, but ſhould afterwards returne from captivity: This opinion is alſo named by *Gerard*, and by him neither allowed nor diſliked, but barely recited: but it will appeare falſe by and by, and is utterly rejected by *Iunius*.

Anſw. 7 Seventhly, ſome ſay that this our Evangeliſt tooke theſe words onely from *Zachary*. 11, 12, 13. And of this opinion is *Beza* in ſhew, but *Iunius* directly, and divers others.

Queſt. Seeing that theſe words recited by St. *Matthew* are not named by *Ieremy*, but by *Zachary*, whence come it that the Evangeliſt names *Ieremy* [*Then was fulfilled that which was ſpoken by the Prophet Ieremy*] and not *Zachary*?

Anſw. 1 Firſt, hereunto ſome anſwer that it is ἁμάρτημα μνημονικὸν meere forgetfulneſſe in the Evangeliſt (the holy Ghoſt permitting it) who through the fault of his memory tooke *Ieremy* for *Zachary*: of this opinion is St. *Auguſtine*, but is juſtly refuted both by *Iunius*, *Sharpe*, *Gerard*, and *Mayer*.

Anſw. 2 Secondly, ſome ſay, that it was γραφικὸν ἁμάρτημα, an errour or miſtake in the Scribe, or writer of the Evangeliſt, Now the Scribe tranſcribing this Goſpell might be miſtaken two manner of wayes; namely, either

I. Becauſe in their abbreviations, or, contraction of voices (much uſed by the *Greekes* in their writing) the letters ζ and ι might be changed into ιε, which is an errour eaſily fallen into. Or

II. By adding the name of *Ieremy*. For

Firſt, the *Syrian Paraphraſe* (which is well nigh if not altogether moſt ancient) hath onely the Text [*They tooke the thirty pieces of ſilver &c.*] but no name at all. And

Secondly, (ſome *Gloſ. ordinar. ſ.*) ſay, that many Greeke Copies have not the name of *Ieremy*, but onely, the word *Prophet*: *Then was that fulfilled which was ſpoken by the Prophet, ſaying, &c.* This anſwer is given by *Hierome*, *Euſebius*, *Eraſmus*, and leaned unto by *Beza*; but denied by *Iunius*, *Sharpe*, *Gerard*, and *Mayer*.

Anſw. 3 Thirdly, ſome anſwer, that all the words recited by St. *Matthew* in this place, were written by the Prophet *Ieremy*, and when this Goſpell was writ were extant in the Hebrew Text; but now by the malice of the Jewes are obliterated. This conceit went for currant both with *Euſebius* and *Iuſtin*, as *Gerard* ſaith, but is juſtly refelled by him.

Anſw. 4 Fourthly, *Auguſtine* anſwers, that St. *Matthew* cites theſe words as written by *Ieremy* when indeed they were written by *Zachary*, becauſe all the Prophets had as it were but one mouth; and therefore whatſoever was written by ſome one of them, might be ſaid to be written by any one of them: as if all their Propheſies had come out of one mans mouth, and that any thing ſpoken by any one of them, is common to all, and that all things ſpoken by them all, are proper to any one. But this anſwer is not without cauſe miſliked by Dr. *Mayer*. 569

Anſw. 5 Fifthly, ſome ſay that *Zachary* being inſtructed by *Ieremy* wrote it; and therefore *Ieremy* is here mentioned; both *Iunius* and *Sharpe* incline to this anſwer, at leaſt, ſay nothing againſt it, but Dr. *Mayer* rejects it, becauſe *Zachary* living 100 yeares after *Ieremy* could not be inſtructed by him.

Anſw. 6 Sixthly, others ſay, this was ſpoken συγχωρητικῶς κατὰ τὸ δόξαν τοῖς, according to the opinion of the people, amongſt whom there was great expectation of *Ieremiah* to come againe; as wee may perceive by that anſwer of the Diſciples, whē Chriſt demanded, *Whom doe men ſay that I am? Some ſay Ieremy, or one of the Prophets.* But this is refuted both by *Sharpe* and *Mayer*.

Anſw. 7 Seventhly, ſome ſay that *Zachary* had two names; *viz.*, *Zachary* and *Ieremy*, as many more among the Hebrewes had; as for Example. *Achimelech* and *Abiathar*; *Iochanan* and *Iouchaz*; *Pennel* and *Chareph*; *Ioach* and *Ethan*; and many more. This anſwer of all the reſt is beſt liked by *Iunius*, *Eraſmus* and *Sharpe*, but is diſliked by *Gerhard* and *Mayer*. Indeed if it were certaine that *Zachary* had two names, this anſwer would ſufficiently cleare the doubt, but ſeeing the name whereby he was moſt knowne, (yea altogether knowne, for any thing written in the Scripture to the contrary) was *Zachary*, me thinkes St. *Matthew* ſhould not, leaving that name, call him by another, whereby he was not formerly called or knowne. I have beene briefe in all theſe anſwers, becauſe I adhere to none of them all; if any deſire better information concerning them, let him conſult with the Authours and places mentioned before. *queſt. 1. anſw. 1.*

Anſw. 8 Eighthly; *Gerhard*, *Weemſe*, and *Mayer*, anſwer that heere two Propheſies are joyned together by our Evangeliſt; and becauſe I rather ſubſcribe to this, then any of the other anſwers; I will therefore a little more enlarge it, then I have done any of the other. Here then obſerve with me theſe three things; namely

I. The mention of the *thirty ſilver peeces* here, is taken from *Zachar.* 11, 12, 13. and *the buying of the field* from *Ieremiah.* 32. 7. *&c.* for in the *Septuagints* tranſlation of *Zachary*, there is nothing almoſt but the 30. pieces of ſilver given, of the words here uſed, and that was the tranſlation then in uſe amongſt all men, For after this the words are theſe, *The Lord ſaid unto me, put them to the founder, and recount; if ought be tryed, as I am tryed of them, and I tooke the thirty peeces, and put them into the houſe of the Lord to the founder.* But here it is, *I gave them for a field of the Potter, as the Lord commanded me.* But now if we take in that of *Ieremiah*, there is a field appointed to be bought, and the evidence is commanded to be put into an earthen Pot, and hidden for many dayes. And ſo the firſt words here uſed ſeeme to be taken out of *Zachary*, but the laſt out of *Ieremy*; who may be ſaid to have bought a *Potters field* becauſe by

170 he bought a field, and caused the evidence to be laid up in a Potters pot.

II. The new Testament citeth two places out of the old oftentimes, to make up one testimonie; Or, it is the manner of the new Testament to make up one testimony of two cited out of the old Testament, although written in divers places in the old Testament: As for example, St. *Peter*, *Acts.* 1. 20. maketh up but one testimony of divers places collected out of the *Psalmes*, 69. 17. and 109. 1, So 1 *Peter*, 2. 7. is made up of divers testimonies out of the *Psalme.* 118. 22, and *Esa.* 8. 14. So CHRIST, *Matthew*, 21. 5. maketh up one testimony out of *Esay* 62. 11. and *Zachar.* 12, 11. So *Matthew.* 21, 14. is made up of *Esa.* 56. 7. and *Ierem.* 7. 11.

III. The new Testament in citing of two Prophets, expresseth him who hath the chiefe part of the testimonie; or, it is the manner of the new Testament, when testimonies are cited out of two, they leave out the one, and expresse onely the other, and they cite the whole testimony as written by one. As for example in *Matthew.* 21. 5. there is a testimony cited out of two Prophets, yet they are cited but as one testimony. It is cited out of these two Prophets, *viz*, *Esa.* 62. 11. and *Zachar.* 9. 9. and yet the Evangelist saith, *That it might be fulfilled which was spoken by the Prophet*; the first words are *Esayes*, the latter *Zacharies*, and yet they are cited, as if they were the words of *Zacharie*. So *Marke.* 1, 2. *As it is written in the Prophet*; this testimony is written both in *Esay* and *Malachy*, *Behold I send my Messenger before thy face, &c.* yet *Matthew.* 3, 3. *Esay* is onely cited, and not *Malachy*.

Quest. 3 If it be thus, that this testimony of St. *Matthew* is made up of the saying of *Ieremy* and *Zachary*, then why doth St. *Matthew* rather cite *Ieremy* then *Zachary*?

Answ. 1 First, because *Ieremiah* was the most famous of the two, he is named, and the other omitted, and left to be searcht out by the diligent Reader.

Answ. 2 Secondly the Evangelists scope is to give a reason, not so much why CHRIST was bought by the Scribes and Pharisees, as of the field which was bought for such a price; now *Zachary* speaketh nothing of the field that was bought; and therefore it had not bene pertinent for the Evangelist to have brought in the testimonie of *Zachary* here.

Object. The testimony of this our Evangelist agrees neither to the place of *Ieremy*, or *Zachary*, but is different from them both. And therefore cannot be taken from them.

Answ. St. *Matthew* doth usually take liberty (so that he keepe him to the sense) to use other words, for the greater evidence to the thing intended. In the thirty pieces of silver given for *Zachary*, a poore price for one of that worth, was mystically set forth, how meanly the head of all Prophets, Christ IESUS should be valued: In that he was appointed to bring them to the house of the Lord, was set forth *Iudas* his bringing backe againe of his thirty peeces to the chiefe Priests: and in that *Ieremiah* is commanded to buy a field, *&c*: is set forth the Potters field bought with this money to bury in.

VERS. 12. 13. *And when he was accused of the chiefe Priests and Elders, he answered nothing. Then saith Pilate unto him, Hearest thou not, how many things they witnesse against thee?* *Vers.* 12 13.

Quest. What was Christ accused of unto the Governours by the Scribes and Pharisees, and chiefe Priests?

Answ. The heads of the Accusations which were laid against our Saviour by them were these; *viz*,

First, that he taught and preached without any lawfull calling thereunto, *Matth.* 21. And

Secondly, that he made himselfe the *Messias*, *Luke* 23. *Iohn.* 17. 10. And

Thirdly, that he affirmed, that he was the Sonne of God, yea equall to God the Father, *Iohn.* 5. 8. *Matth.* 26. And

Fourthly, that he disturbed, and went about to abrogate that religion which was instituted by *Moses*, according to the word of the Lord; and laboured to seduce the people, *Luke* 23. And

Fifthly, that he taxed their ceremonious observations (besides the law) and their superstitions, in the meane time receiving of sinners, and eating with them, and condemning the righteousnesse of workes, or salvation by or for workes, *Matthew* 5. *Luke* 15. Add

Sixthly, that he brake the Sabbath day, healing sicke and weake men therein, *Matth.* 22 *Luke* 6. 131 And

Seventhly, that he tooke upon him to forgive sins unto those who were penitent, *Matth.* 9. And

Eighthly, that he said, he could destroy the Temple, and rebuild it in three dayes, *Iohn.* 2. *Matth.* 26.

VERS. 19. *When Pilate was set downe on the judgement seate, his wife sent unto him, saying; Have thou nothing to doe with that just man: for I have suffered many things this day in a dreame, because of him.* *Vers.* 19.

§. 1. *I have suffered many things in a dreame.* *Sect.* 1.

Quest. 1 Here it may be demanded, Is there any truth or certainty in dreames?

Answ. 1 First, some of the Philosophers *viz*, *Protagoras*, with other Stoicks, answer hereunto, that all dreames are true; but this opinion is proved false by Dr. *Willet* vpon *Daniel*, *Chap.* 1. *quest.* 44. *pag.* 31.

Answ. 2. Secondly, some Philosophers held the contrary opinion, that no credit was to be given to any dreames at all, as *Xenophanes*, *Calisphonius*, and the Epicures; for seeing all dreames were of the same nature, and some were vaine, and frivolous, all must be held to be so. Againe, say they, if there were any certainty in dreames, they must proceed from some certaine causes: either God, or nature: but it is not like, *Deum obire lectos dormientium*, that God should compasse mens beds, when they are a sleepe and cast dreames into their minds; and nature is the cause of order, but in dreames there is confusion and disorder. But the falsenesse of this Answer appeares by those which follow.

Answ. 3 Thirdly, all dreames are not of one nature, therefore it followeth not, if some be vaine, that all

all are. But of this by and by, in the ſecond and third Queſtion.

Anſw. 4 Fourthly, Gods providence watcheth over men both waking & ſleeping, he paſſeth not from place to place, but being in heaven beholdeth all things, and doth whatſoever it pleaſeth him in heaven and in earth.

Anſw. 5 Fifthly, nature worketh certainly and orderly, when it worketh by certaine and ſetled cauſes: variable and turbulent cauſes muſt bring forth the like effects: but true and divine dreames are moſt certaine, conſtant, and orderly, as proceeding from him who is the authour of order.

Anſw. 6 Sixthly, as there are ſome vaine and Phantaſticall dreames procured by mens diſtempered humours, in their bodies, or their diſordered and unſetled imaginations in their mind; ſo there are Profound, divine, and holy dreames, (of which by and by) which have their evident ſignification, and ſure effect.

Queſt. 2 Againe we may move this Queſtion, Whether any divine dreames have beene ſent by God at any time unto heathens or no? or, whether Gentiles may have divine dreames?

Anſw. 1 Firſt, ſome divide dreames thus; namely

I. Into naturall dreames, which ariſe from our naturall conſtitution. And

II. Into diabolicall dreames, which are ſuggeſted by the devill, and are deluſive, and attractive unto evill. And

III. Into divine dreames, when the Lord by dreames doth admoniſh us either of ſomething which is to be done, or to be be left undone: and thus he hath admoniſhed both Iewes, Gentiles, and Chriſtians; as we may ſee by theſe examples: God warnes *Abimelech* by a dreame not to touch *Sara*, and *Pharaoh* of the famine, and *Nebuchadnezar* of his fall, or humiliation and the wiſe men not to returne to *Herod*. He admoniſhed *Ioſeph* in a dreame to flee into *Egypt*, and *Eſaiah* of the *Babyloniſh* Captivity, and *Ieremiah* of the deſtruction of the City. He admoniſhed St. *Paul* in a dreame to goe to *Macedonia*, *Acts.* 16. 9. and of the ſhipwracke and ſafety of him and his company, *Acts*, 27, 23, 24.

Anſw. 2 Secondly, God manifeſts and declares his will by viſions and dreames oftentimes to the heathens; and that for a double cauſe; to wit,

I. To teach them, that his providence doth extend it ſelfe, and belong unto, both high and low, both thoſe who are within the Church, and thoſe who are without. And

II. For his Churches ſake, unto whom he doth good oftentimes by the Miniſtery of thoſe who are without the Church. And thus it is evident, both that there is truth and certainty in many dreames which heathens have, and alſo that ſometimes they have dreames ſent from God for the admoniſhing either of themſelves or others, either for the doing, or leaving undone ſomething.

Queſt. What may wee judge of this dreame of *Pilates* wife?

Anſw. 1 Firſt, ſome anſwer, that this dreame of *Pilates* wife, was diabolicall, or from the devill, as though he had laboured thereby to hinder the death of CHRIST, and conſequently our ſalvation. 371

Secondly, ſome anſwer that her dreame was naturall, and neither from the Spirit of God, nor from *Sathan*, but was occaſioned meerely by the things which ſhe had heard before of CHRIST. *Anſw.* 2

Thirdly, ſome anſwer that it was a divine dreame, *viz.* ſuggeſted by the Spirit of God. Indeed I verily beleeve that it was from the Lord immediately, and that, both to admoniſh her and her husband *Pilate*, and alſo to ſerve for a further manifeſtation of CHRISTS innocencie; *Anſw.* 3

VERS. 21, 22, 23. *The governour anſwered and ſaid unto them; whether of the twaine will ye that I releaſe unto you? they ſaid, Barrabbas. Pilate ſaid unto them, what ſhall I doe then with* JESUS, *which is called* CHRIST? *they all ſaid unto him, let him be crucified. And the governour ſaid, Why what evill hath he done? But they cried out the more, let him be crucified.* *Verſ.* 21, 22, 23.

§. 1. *And they ſaid, Barabbas.*] *Sect.* 1.

A little before *Immanuel Tremelius* died, ſome that ſtood by deſired to heare his *Noviſſima*, or laſt words, whereupon he cried out, *Vivat Chriſtus & pereat Barabbas, Let* CHRIST *live, and let Barabbas die*; which was a joyfull ſpeech, it ſhewing that although he was a Jewe, yet now he diſclaimed *Iudaiſme*, and was unlike to theſe Iewes who cried, *Let Barabbas live, and Chriſt die.*

§. 2. *Quid faciam, What ſhall I doe with* JESUS *who is called* CHRIST?] *Sect.* 2.

The ſcope of *Pilates* queſtion was, that he might free CHRIST; whence it may be demanded,

What did *Pilate* to deliver Chriſt? *Queſt.* 1

Firſt, he tooke the occaſion of the Feaſt, when of neceſſity he muſt releaſe one; he examined Chriſt at this time, hoping that they would (hearing his innocence. O) have deſired him to have beene let looſe unto them. *Anſw.* 1

Secondly, he conjoynes Chriſt with wicked turbulent *Barabbas*, hoping, that they would undoubtedly rather deſire that Chriſt ſhould be releaſed then he, *Anſw.* 2

Thirdly, he confeſſeth that Chriſt is innocent, and pleadeth hard for him. And *Anſw.* 3

Fourthly, when he cannot prevaile with them, he waſheth his hands. *Anſw.* 4

Why did *Pilate* all theſe things for Chriſt, or in his behalfe. *Queſt.* 2

Firſt, that he might be famous for a righteous governour, or, leſt he ſhould be accounted an unjuſt Iudge: and thus after him did *Feſtus*, *Acts.* 25. 16. and *Felix. Acts.* 23. 35. *Anſw.* 1

Secondly, the motion of his owne conſcience within did partly dreame him to theſe things, 2. 14, 15. *Anſw.* 2

Thirdly, his wife being admoniſhed in a dreame, and ſending to fore-warne him, was partly a cauſe, why he did theſe things for Chriſt; certainly hee did not altogether contemne the admonition of God. Now theſe three things were good in *Pilate*, but they were but ſuch generals, as may be in any reprobate. *Anſw.* 3

Fourthly,

372 Fourthly, there was yet another cause, why *Pilate* laboured to release Christ, and that was, because God would have the innocency of Christ to
Answ. 4 be confirmed and confessed even by the Judge who condemned him, that so it might manifestly appeare unto all, that Christ suffered not death for his owne fault, but for ours.

We see here that there was some good things, and good thoughts in *Pilate* at the first, but at last he is corrupted, and condemnes CHRIST, deale justly indelivering him to be crucified to his enemies.

Observ. Whence we may observe, That a good inclination is not sufficient in a Magistrate, without a constant resolution; or a Magistrate must desire to judgement, and nothing must cause them to doe the hands o fotherwise.

Quest. 3 Why must Magistrates be so resolute in their purpose of passing righteous judgement?

Answ. Because otherwise they shall have many hinderances and many impediments. As for example,

First, if they be weake and flexible, then they shall be overcome by importunate prayers and suites.

Secondly, if they be coveteous, then they shall easily be mislead with bribes, or hatred, or love, &c.

Thirdly, if they be ignorant either *Iuris* or *facti*, of the offence, or punishment alotted for such or such an offence, then they will most easily be deceived in judgement. And therefore it behoves Magistrates thus to corroborate, and strengthen themselves; namely

I. With conscience and knowledge, both of the lawes of God, and of the lawes of the land. And

II. With circumspection, doing nothing rashly, but all things with mature deliberation. And

III. With an immunity, and freedome from coveteousnesse, hatred, malice, rancour, respect of persons, paritality and the like, *Exod.* 18. 21. And

IV. With magnanimity and constancy.

Sect. 3 §. 35 *Let him be crucified.*]

Quest. 1 Who were guilty of the death of Christ, either as actors, or, abettors?

Answ. 1 First, *Pontius Pilate* who condemned him; I name him first, because I speake not of him at this time.

Answ. 2 Secondly, the chiefe Priests, and Elders of the Iewes; in whom two things are observable; *viz.*

I. *Causa*; the cause why they endeavoured and procured the death of Christ? and that was ambition: they loved the praise of men more then the praise of God, and the glory of the world, more then the glory of God, *Iohn.* 12. 42. and 5. 44. They saw that Christ derogated much from them, and spake much against them; and therefore they envy Christ, and frequently calumniate him.

II. *Modus*, the manner of procuring Christs death, and that was corrupt, for they suborne the people, and false witnesses, Read. *Matth.* 26. 59. and 28. 12. Wherefore we must take heed of subornation.

Why may we not use this suborning of others, when it may stand us in stead? *Quest.* 2

I. because subornation is the practice of wicked men (1 *King.* 21. 10.) and therefore if we would be esteemed righteous, we must not use this practice. *Answ.* 1

II. because truth seekes no corners, but delights to goe naked; and therefore this practice of suborning others argues a hatred of truth, and a love of falsehood. *Answ.* 2

III. because the suborning either of witnesses, or, friends, or Judges, argues, either an evill cause, or, an evill mind. *Answ.* 3

Thirdly, the people were guilty of, and accessary unto the death of Christ: now in them two things are observable; namely *Answ.* 4

1. The cause of their sinne, which is two-fold; to wit,

First, in constancy; for not long before this, they would have made Christ a King, *Iohn.* 6. 15. and strawed their garments in his way, *Matth.* 21. 8. crying *Hosanna, verse*, 9: but now they cry, *crucifie him, crucifie him.* And

Secondly, a desire of pleasing their Elders and Governours, who perswaded them unto this. Christ certainly was not odious unto the common people, but yet whilest they basely seeke to please their high-Priests and Elders, they neglect both equity, their owne salvation.

II. The blackneſse, and horribleneſse of their offence; which shewes it selfe in these things; *viz.*

First, they had two testimonies, from which they might, and ought to have considered something; namely

I. Divine testimonies; as for example, a Prophetical speech, *search the Scriptures, for they testifie of me, Iohn.* 5. 39 yea a living voyce from the Father and God of heaven, *Matth.* 3, 17. yea the frequent presence and assistance of the blessed Spirit of God: and divers visions and apparitions of Angels, and the confession of the devill himselfe, *Marke.* 1. 24. yea many times CHRIST let them see (if they would haue observed it) that the secrets of their hearts were not kept secret from him. Now these things they should seriously haue considered, before they had cried *Crucifige him.*

II. Humane testimonies were not wanting unto them, if they had observed them; and those were Christs workes: *the workes* (saith he) *which I doe testifie of me, Iohn.* 5. 31. He cast out of devils, he cured the sicke he quickned the dead, he enlightneth the blind, he opened the eares of the deafe, he (with his word) made his enemies to fall to the ground, be with his word appeased the raging of the Sea. Reade, *Matth.* 8. and 9. and 11. 5, 6. and *Iohn.* 4. 26. *Luke.* 5. 17. and *Iohn.* 7, 2. Now these they ought to have considered. And

Secondly they preferred *Barabbas* before Christ, a murderer before the Lord of life, a seditious turbulent person before the Prince of peace. *When men* (say they *Iohn.* 2.) *are drunke then the worst wine pleaseth the palat*; so when men are drunke with sinne, and besotted upon, it then they will receive *Theudas* and *Iudas Galilæus* for the true *Messiah*, then they will thinke *Simon Magus* to

be

be the great power of God, and then with the *Gergesens* they will preferre their Hogs before CHRIST. And

Thirdly, they adjudge Christ unto death, desiring that he may be crucified, although they were not able to accuse him of any evill, or to witnesse any evill against him.

Sect. 4 §. 4. *What evill hath he done?*]

Quest. 1 *Pilate* here propounds the question, Whether Christ have done any evill or not? And

Answ. 1 First, he answers hereunto himselfe, that for his part he finds no evill in him. And

Answ. 2 Secondly, Christ in answer hereunto appeales unto their owne conscience; which of you can accuse me of sinne, *Iohn.* 8. And

Answ. 3 Thirdly, the common people once answered, *He hath done all things well*, and nothing amisse: And therefore there was great reason why *Pilate* should aske this question, and thus seeke to free CHRIST from their hands, and power.

Quest. 2 What good did Christ?

Answ. 1 First, in generall he did all things well, and many good things unto many.

Answ. 2. Secondly, more particularly, when Christ lived on the earth he did many temporall good things, *viz.*

I. He healed and cured all diseases amongst the people. And

II. He cast Devils out of those who were possessed. And

III. He went up and downe doing good, the Lord being with him, *Acts.* 10. 38. And

IV. He stilled the raging waves of the Sea. And

V. He fed those who were hungry. And

IV. He raised up the dead unto life. Now if there had be one no greater workes done by Christ then these, yet who would have lost such a treasure and rich *Magazin* of all temporall blessings, if they could have kept it?

Answ. 3 Thirdly, but besides these there were spirituall benefits, and inestimable graces bestowed by Christ upon all those who came unto him in sincerity of heart, and are still held forth, and freely offred by him, unto all who with hungring affections long for him. The spirituall graces and benefits which the Jewes might, and we may have by Christ are many, and great, and of unvalued worth: as for example.

I. Christ reformed Religion, and taught the whole counsell of God, And

II. He reconciled us unto God, that in him we might have peace. And

III. He caused *Sathan* to fall as lightning from heaven, and destroyed all his workes. And

IV. He sends his holy Spirit unto us whereby we are regenerated and sanctified. And

V. He hath taken away the vaile, and laid open unto us a way unto the holy of holyes. And

VI. In him all the promises of God are yea and Amen. And

VII. Of his fulnesse we all receive grace for grace, *Iohn.* 1. 16. And

VIII. By his Resurrection and Ascension, he hath sealed unto us our Resurrection and ascension (with him) unto life eternall. And therefore no wonder if *Pilate* saith, *What evill hath he done?* seeing he was no other but a rich treasurie of all grace and vertue.

Sect. 5 §. 5. *But they cried out the more, crucifie him, &c.*]

Quest. It may here be demanded, what manner of answer this was, which the people gave unto *Pilates* question, in the former words?

Answ. 1 First, it was an absurd reasonlesse answer: for *Pilate* enquires after CHRISTS fault, and they answer they would have him punished: He saith, *What evill hath he done*, and they say *Crucifie him*: they object nothing against him and yet cease not crying to have him punished. And

Answ. 2 Secondly, it was a troublesome, rude, unmannerly, and importunate answer, to desire a mans death, whom they could not justly taxe or accuse of any evill, yea to desire it with an unanimous consent, and to baule for it with one mouth and mind, and to answer (at least implicitely) he hath done no evill, but what of that? Let him notwithstanding be crucified.

VERS. 24, 25, 26. *When Pilate saw, that he could prevaile nothing, but that rather a tumult was made, he tooke water, and washed his hands before the multitude, saying; I am innocent of the blood of this just person: see ye to it. Then answered all the people and said; His blood be on us, and on our children. Then released he Barabbas unto them, and when he had scourged* JESUS, *he delivered him to be crucified.*

Vers. 24, 25, 26

Sect. 1 §. 1. *He washed his hands.*]

Quest. How many sorts of washing of hands were there amongst the Jewes?

Answ. There were three sorts in use amongst them; *viz.* First, Pharisaicall and superstitious; now this was reproved. And

Secondly, Ordinary for outward decencie; and this was allowed. And

Thirdly, in token of innocencie, and this was commanded the Elders of the neighbour Cities in case of murder, *Deuter.* 21. 6. And this is that washing, which *Pilate* here practiseth, and unto this the Prophet *David* alludes, *Psal.* 26. 6. *I will wash my hands in innocencie, and so I will compasse thy altar.*

Sect. 2 §. 2. *His blood be upon us, and upon our children.*]

Quest. What may we learne from this answer of the multitude?

Answ. First, we may learne hence the custome of the Jewes in capitall offences, *viz.*; The Iudges and witnesses (when sentence of death was pronounced against the malefactor) did put their hands upon the condemned persons head, saying, *Sanguis tuus super caput tuum*; *Thy blood be upon thine owne head.* Now unto this the people have reference in these words, *His blood be upon us, and upon our children.* As if they would say, Be not thou so scrupulous to judge an offender, for if thou thinkest thou dost an unjust thing, let the vengeance of his innocencie fall upon us and our posterity.

Secondly,

374

Secondly, we may learne by that which followed, that this their answer was of a deepe dye, and a loud crye. For in that great and terrible siege of *Ierusalem* there died by the famine and pestilence an innumerable number; by fire and sword. 1000000. 2000 were found, who either killed themselves, for one killed another, 7900 were taken Captives; whereof 7000 were sent into *Egypt*, and some were slaine, and some reserved for triumph, and all those who were 16. yeares of age or under, together with many other of the common sort; *Cæsar* sold for thirty a peny; that as they (or their Fathers) sold CHRIST for thirty pence, so thirty of them (by the just judgement of God) were sold for a peny (o) If the Reader would see this illustrated to the life, and what heavie judgements followed the Iewes, after this loud crying cry of theirs, and how they were cursed in their soules, and bodies, and persons, and land, and estates; Let him then read Mr. *Weemse.* his 4. degenerate Sonnes. *Page.* 328, 329, 330. *&c.*

Answ. 2

(o) *Patriarches pilgrimage pag.* 48. *fine.*

Answ. 3

Thirdly, we may learne hence, that sometimes God answers and plagues wicked men even according to their owne wicked desires, and curses upon themselves. For the better understanding hereof observe, that in the Market place in *Ierusalem*, close by *Pilates* house, stood a high seate or Tribunall, made of faire stone curiously wrought, on which *Pilate* taking water, washed his hands before the people, saying, *I am innocent of this mans blood*; unto which the people cried, *His blood be upon us and upon our children*: which afterwards fell upon them (by Gods appointment) according to their owne wish. For in the same place, and close by the same seate, were two bloody massacres executed upon them, the one by *Herod.* [because they would not give him money out of their Treasury (which they called *Corban*) for the making of a watercourse] and the other by *Florus* Generall of the common souldiers, and this was more cruell and barbarous by much then the former.

Vers. 28 29, 30.

VERS. 28, 29, 30. *And they stripped him, and put on him a scarlet robe: And when they had platted a Crowne of thornes, they put it on his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And they spit upon him, and tooke the reed, and smote him on the head. &c.*

Quest.

What may we learne from the passion, and suffering of CHRIST upon the crosse?

Answ.

The Lessons which we may learne hence are many; namely.

First, we may learne the intollerable anguish and paine that he suffered for us; *Moses* was not able to hold up his hands from morning untill night, but was glad to have a stone put under him, and his hands held up: how great then was our deare Saviours paine, who hung upon the crosse by the hands, all the weight of his body hanging upon his armes?

Secondly, Christ died an accursed death, *Deut.* 21. 23. to teach us, that he onely takes away the curse from us, by his death making all those happy and blessed who beleeve on him.

Thirdly, Christ in his death was lifted up on high, *viz.* on the crosse, that so all eyes might be upon him; according to his owne speech, *when I am lifted up from the earth, I will draw all unto me, Iohn.* 12. 32. He was raised up, that all might looke upon him, as their onely preserver from the wrath of God, and reconciler unto God, and Doner of spirituall grace and heavenly glory.

Fourthly, Christ in his death hung betwixt heaven and earth, in the midst, to shew that he is the onely Mediatour betweene God and man.

Fifthly, CHRIST hung in the aire, to shew that by his death he overcame *Sathan*, the Prince of the aire.

Sixthly, when CHRIST hung vpon the crosse, all his body was dyed with the blood which issued from his hands and feet and side; to teach us, that our sinnes (for which he suffered) was of a scarlet and bloody die, *Esa.* 1. 18.

Seventhly, Christ in his death held downe his head, as it were offering himselfe to be kissed by us, thereby teaching, that he gave himselfe to death out of his unspeakable love towards us.

Eighthly, by the Crowne of thorne which was set upon Christs head, is shewed, that by his death he hath purchased a perpetuall Kingdome for us, and will make us all Kings with his Father, the King of Kings, *Revel.* 1. 11.

Ninthly, his armes were stretched abroad in his death, as if thereby he would destribute unto us the benefits of his passion; or, to shew that now his armes were alwaies open to receive all that will come unto him.

Tenthly, Christ in his death received 5. wounds in his hands, feet, and side, which may be fitly compared, either

I. To the 5. stones which *David* choose when he was to fight against *Goliah*; for as he with these overthrew the Gyant, so CHRIST by those overcame the Devill. Or

II. To the 5. shekels which were given (in the old Testament) for the redemption of the first borne, *Numb.* 3, 47. because we were redeemed by these wounds of his.

Eleventhly, St. *Paul. Colos.* 2 14. doth teach us to contemplate those nailes wherewith Christ was fastened to the crosse, because by them the hand writing which was against us is taken away, and nailed unto the crosse. That is, as a creditour gives in the bond, and teares it in pieces, when the debt is payed, so by the nailes of Christs crosse, and by his suffering, the hand writing which was against us, is done away, and our sinnes pardoned, and our debts payed, and full satisfaction made, and we freed from the judgement of God. If the studious Reader would see these particulars enlarged, and divers more besides these, let him read *Chemnit. harm. part.* 2. *addit Gerard. pag.* 158, 159.

We observe before, *Chap.* 26, 28. that the Iewes mocked CHRISTS offices; namely

First, his Prophetical office, in that place, *Prophesie who smote thee.* And

Secondly, his Priestly office, in this *Chap. vers.* 42. *He saved others he cannot save himselfe.* And

Thirdly, his Kingly office in this *verse, Haile King of the Iewes.* Now we may observe further,

That

That as they mocked his office, so they also despised his offices; For

First, they despise his Kingly office, *We have no King but Cæsar. Iohn* 19.15. And

Secondly, they despise his Prophetical office; *Deuter.* 18.15. And

Thirdly, they despise his Priestly office, cleaving yet to the Ceremonies of the Law; for so long as they stand to the Ceremoniall Law, they cannot be made partakers of Christ crucified; as is evident thus: That Sacrifice which was burnt without the gate, the people cannot be partakers of (according to the Levitieall Law) but Christ suffered without the gate; therefore the Jewes who cleave to the Ceremoniall Law cannot be partakers of it, *Hebrew* 13.12, 13.

Vers. 34, 35. VERS. 34, 35. *They gave him vineger to drinke, mingled with gall; and when he had tasted thereof, he would not drinke. And they crucified him, and parted his garments casting lots: that it might be fulfilled which was spoken by the Prophets; They parted my garments among them, and upon my Vesture did they cast lots.*

Sect. 1. §. 1. *They gave him gall in his drinke.*]

This was literally fulfilled in Christ (in this place) but figuratively in *David*; that is, they vexed him, as if they had put gall in his drinke, *Psalm.* 69.22.

Sect. 2. §. 2. *They cast lots upon his garment.*]

This was literally fulfilled in CHRIST (in this place) but typically in *David*, that is, they parted his honour, and dignity, as if they were casting lots upon them, *Psalm.* 22.18.

Vers. 38. VERS. 38. *Then were there two Theeves crucified with him; one on the right hand, and the other on the left.*

Quest. What were the names of these two Thieves who were crucified with CHRIST?

Answ. Although the Scripture nominates them not, yet some writers give them these names, *Dismas* and *Gesmas*; *Dismas* the happy and *Gesmas* the miserable Thiefe, according to the Poet.

Gesmas damnatur, Dismas ad astra levatur:
that is,
When Gesmas *di'de to Dives he was sent,*
When Dismas *di'de to Abraham up he went.*

Vers. 44. VERS. 44. *The thieves also which were crucified with him, cast the same in his teeth.*

Quest. 1 How can this *verse* stand with *Luke* 23,39. for here it is said, *The theeves mocked him*, and St. *Luke* saith, *onely one of the theeves mocked him?*

Answ. 1 First, some say that the Scripture speaking generally of any thing, by a figure called *Synechdoche*, doth attribute that to the whole, which is proper to some part onely; and so here ascribeth that to both the theeves, which agreeth but to one. Or

Answ. 2 Secondly, it may be answered thus, That St. *Mat.* was an *Hebrew*, and the *Hebrewes* ordinarily, and usually put the plurall number for the singular, as *Judg.* 12.17. *He was buried in the Cities of David*, that is, in one of the Cities of *David*, so *Psalm.* 1.3. *A tree planted by the Rivers of waters*, that is, one of the Rivers, so *Jonas* 1.5. *He went downe into the sides of the Ship*, that is, to one of the sides thereof: and here, *The theeves railed upon him*, that is, one of the Theeves railed upon him. Or

Answ. 3 Thirdly, it may be answered thus, that at the first both the evill doers did mocke Christ, and of that time speakes St. *Matthew*, but afterwards one of them was miraculously converted, and the other alone mocked him; and of this time speakes St. *Luke*.

Quest. 2 How doth it appeare that this thiefes repentance was true, unfeigned, and lively?

Answ. 1 First, it is evident, that it was true, and unfeigned thus: *viz.*

I. By his reproving his fellowes continued blasphemy.

II. By his acknowledging that Gods hand was just against them both, because of former evill.

III. By defending the cause of JESUS, and boldly avouching that he was *Innocent*, when none of his Disciples durst speake.

Answ. 2 Secondly, it is cleare, That his repentance was lively, and sprong of Faith, thus, *viz.*

I. By his believing that JESUS was the King of Heaven.

II. By the gift of holy prayer, bursting then from his believing heart, in these words, *Lord remember me when thou commest into thy Kingdome.*

III. By Christs promise unto him, *This day shalt thou be with me in Paradise.*

Vers. 45. VERS. 45. *Now from the sixth houre there was darkenesse over all the Land unto the ninth houre.*

Sect. 1. §. 1. *And there was darkenesse, that is, the Sunne was Eclipsed.*]

Quest. 1 What is the Eclipse of the Sunne, or the cause of it.

Answ. The cause of it is, the interposition of the *Moone* betweene the Sunne and the Earth.

Quest. 2 Why did this Eclipse continue so long, or why was the Sun hid from the sixth houre to the ninth; that is from 12. of the clock to three, which happens not in naturall Eclipses?

Answ. 1 First, the Sunne was so long hid, as ashamed of the grosse and enormious impiety of the *Iewes* in crucifying the Lord of glory, and defiling their hands with innocent blood.

Answ. 2 Secondly, the Sunne was long darkened, because the Sunne of righteousnesse was Eclipsed.

Answ. 3 Thirdly, to shew the long darkenesse and blindnesse which was to come on the *Iewes*, for this foule offence.

Quest. 3 Whether was this darkenesse at the death of Christ, an ordinary Eclipse or not?

Answ. No but extraordinary, and miraculous, And therefore the Philosophers are said to have said of it, *Aut Deus naturæ patitur, aut astra et elementa montiuntur, aut machina mundi peribit.*

Quest. 4 What miraculous and extraordinary things were in this Eclipse?

Answ. 1 First, the naturall Eclipse of the Sunne never happens (as the Astrologers say) but in the time of the con-

376 conjunction of the *Sunne and Moone*; which was not at the time of this Eclipse, the *Moone* being in the full.

Answ. 2 Secondly, about the sixth houre, and so forward to the ninth houre, the Moone was together with the Sunne, in the midst of Heaven; but in the Evening shee appeared in her owne place, namely, in the East, opposite to the Sunne.

Answ. 3 Thirdly, the Moone miraculously returning from the *East* towards the *West*, did not passe by the Sunne, and set in the *West* before it; but comming to the place, and terme of the Sunne, went along with it, for the space of three houres, and then returned unto the East againe.

Answ. 4 Fourthly, the naturall Eclipse of the Sun quickly passeth away, but this Eclipse continued for the space of three houres.

Answ. 5 Fifthly, the naturall Eclipse of the *Sunne* begin-neth alwayes at the *West*, that is, that part of the *Sunne* which lookes towards the *West* is alwayes (in naturall Eclipses) first darkened, because the *Sunne* is more swift in his motion, then the *Moone* is in hers, and so overtaketh her; but here, although the *Moone* were in opposition to the *Sunne*, and distant from it, the breadth of heaven, yet it overtooke (by a miraculous swiftnesse) the *Sunne*, and so darkened first that part thereof, which lookes towards the *East*.

Answ. 6 Sixthly, in the naturall Eclipse of the *Sunne* that part thereof is first discovered and seene, which was first covered and obscured; but in this Eclipse, that part of the *Sunne* which lookes towards the *East*, was first covered, and last discovered. If the studious Reader would see these things illustrated, and more then these expressed and handled concerning this unnaturall and miraculous Eclipse. Let him read *Aquin. 3. p. 9. 44. Art. 2. ad 2. et Dionys. in præfata Epist. et Chrysost. et Hier.* and *Chemnit harm. fine addit. Gerard fol. 189. b. calce.*

Sect. 2. §. 2. *Over all the Land.*]

Quest. 4 Whether was there darknesse at this time over all the Earth or not?

Answ. 1 First, the words in the Text are, *Tenebræ factæ sunt supra universam regionem: And there was darkenesse over all the Region*, or *Land*; which by our best *Hebrucians* is interpreted generally, of the Land of the *Iewes*; and their reason is this because if this darkenesse had occupied the whole Earth, then without doubt the *Historians* of other Nations would have recorded and mentioned it. (*Sylloge vocum exotic. Page* 182.)

Answ. 2 Secondly, others say, that this Eclipse was not onely in the Land of the *Iewes* but in *Egypt*, and in *Athens*, as testifieth *Dionysius*, and divers other *Historians* (with *Carthusian* upon this place) doe testifie that it was in other Lands.

Answ. 3 Thirdly, that it was over all the world I cannot imagine, for those who thinke so, extend it too far: neither dare I subscribe to those who restraine it onely to the Region of the *Iewes*, because on the other side, I conceive them to limit it too much: And therefore I thinke, that it was over all that Horizon, and all those Regions which were (in a manner) of the same Altitude, and Latitude, and unto which the Sunne gives light, and is seene at once.

VERS. 46, 47. *And about the ninth houre, Iesus cryed with a loud voice, saying, Eli, Eli, lama sabacthani, that is to say, My God, my God, why hast thou forsaken mee. Some of them that stood there, when they heard that, said, This man calleth for Elias.* *Vers.* 46, 47.

Sect. 1. §. 1. *My God, my God.*]

Quest. How can CHRIST have a God, when himselfe is the true God, blessed for ever? Hath God a God above him, whom he stands in need of for protection and defence?

Answ. 1 First, Christ according to his humane nature, and as he is man, hath the same God, and Father, that we have; *Behold I goe unto my God, and your God, unto my Father, and your Father*, CHRIST as man had God for his Father, upon whose power he did depend, and into whose hands he committed his Spirit, and according to his humane nature, he cals his Father, *his God.*

Answ. 2 Secondly, Christ according to his divine nature, is very God, yea true God himselfe, of the same substance, and power, with the Father.

Sect. 2. §. 2. *Why hast thou forsaken me.*]

Quest. 1 What was the cause that moved Christ thus to complaine?

Answ. 1 First, negatively, the cause was not any impatiency, or discontent of mind, neither any despaire, or dissembling, as some would have it. But

Answ. 2 Secondly, affirmatively, the cause was an apprehension and feeling of the whole wrath of God, which seazed upon him both in body and soule.

Answ. 3 Thirdly, Christ complained, because of Gods delay, and differring of helpe and succour. *Vrsin.*

Quest. 2 Whether did Christ truly complaine upon the Crosse, that he was forsaken of God?

Answ. 1 First, we answer hereunto, That our blessed Saviour bearing our sinnes in himselfe upon the Crosse, did verily feele Gods wrath in his soule, and truly complained in respect thereof, that he was forsaken of God: And this we confirme from himselfe thus, Our Saviour cryeth out and complaineth upon the Crosse; *My God, my God, why hast thou forsaken me?* which words were uttered in truth, and not in colour or shew: as *Athanasius* saith [ἐγένετο ἐν ἀληθείᾳ οὐκ ἐν δοκήσει τὰ πάντα ἐγίνετο] *All things were done naturally and in truth, not in opinion or shew:* And therefore Christ did feele himselfe in his soule forsaken of God, that is, left comfortlesse of Gods Spirit. If the Reader would see this opinion opposed and confirmed, let him read Dr. *Willets Synops. page* 1142. *fine, et* 1433. *et Cham. tom.* 2. *page* 177. *Athanas. ad Apollinar.*

Answ. 2 Secondly, *Fevardentius* absolutely denies, that Christ did truly complaine upon the Crosse, that he was forsaken of God, and he gives this reason for his deniall; If Christ (saith he) were truly forsaken of God, it would follow that the hypostaticall union was dissolved, and that Christ was personally separated from God, for otherwise he could not have beene forsaken. (*b*)

Fevardent. Page 39. *confut.* 1. I. We answer hereunto, If Christ had been *totally* and *eternally* forsaken, the personall union must have been *dissolved*: but upon this *temporall*

derelictio[n]

rejectiõ, there followeth not a *personall dissolution*.

II. As the body of Christ being without life, was still hypostatically united to the God head, so was the soule of CHRIST, though for a time without feeling of his favour: the dereliction of the one doth no more dissolve the *hypostaticall* union, then the death of the other: If life went from the body, and yet the Deity was not separated in the personall *consociation*, but onely suspended in *operation*: so the feeling of Gods favour which is the life of the Soule, might be *intermitted* in CHRIST, and yet the divine Union not *dissolved*.

III. *Augustine* doth well shew how this may be, when he saith [*Passio Christi dulcis fuit divinitatis somnus, Lib. de essent divin.*] That the passion of Christ was the sweet sleepe of his Divinity. Like as then in sleepe the soule is not departed, though the operation thereof be deferred: so in Christs sleepe upon the Crosse, the God-head was not *separated*, though the working power thereof were for a time *sequestred*.

Quest. 3 How can CHRIST be forsaken of God, himselfe being God, for the Father, Sonne, and holy Ghost are all three but one and the same God? Yea, how can he be forsaken of God, seeing he is the Sonne of God, and if the Lord leave not his Children which hope and trust in him, how can he forsake Christ his onely begotten Sonne who depended upon him, and his power?

Answ. 1 First, by *God* here we must understand *God the Father*, the first person of the blessed Trinity, according to the vulgar and common rule, when God is compared with the Sonne, or holy Ghost, then the *Father* is meant by this title *God*. Not that the Father is more God then the Son, for in dignity all the three Persons are equall, but they are distinguished in order onely, and thus the Father is the first person, the Sonne the second, and the holy Ghost the third.

Answ. 2 Secondly, our Saviours complaint that he was forsaken, must be understood in regard of his humane nature, and not of his Godhead; although the Godhead and Man-hood were never severed from the first time of his incarnation; but the God-head of Christ, and so the Godhead of the Father did not shew forth his power in his manhood, but did as it were lye asleepe for a time, that the manhood might suffer.

Answ. 3 Thirdly, CHRIST was not indeed forsaken of God in regard of his humane nature, but onely as it were forsaken; that is, although there were some few minutes and moments in which he received no sensible consolations from the Deity, yet that he was not forsaken, is clear from this place where he flees unto the Lord, as unto his God, as also from his Resurrection the third day after. (*c*)

(*c*.) *Vide Muscul. f. Page* 603 *a. qu.* 2.

Answ. 4 Fourthly, Divines say, that there are sixe kinds of dereliction or forsaking, whereof Christ may be thought to have complained: namely,

I. By disunion of Person. And

II. By losse of grace. And

III. By diminution, and weakning of grace. And

IV. By want of assurance of future deliverance, and present support. And

V. By denyall of protection. And

VI. By withdrawing of solace, and destituting the forsaken of all comfort.

Fifthly, it is impious once to thinke, that Christ was forsaken any of the foure first wayes: for the unity of his person was never dissolved, his graces were never either taken away or diminished; neither was it possible that he should want assurance of future deliverance and present support, that was eternall God, and Lord of life. But the two last wayes he may rightly be said to have beene forsaken; in that his Father denied to protect and keepe him out of the hands of his cruell, bloody & mercilesse Enemies, no way restraining them, but suffering them to doe the uttermost of that their wicked hearts could imagine, and left him to endure the extremity of their fury, and malice; and that nothing might be wanting, to make his sorrowes beyond measure sorrowfull, withdrew from him that solace he was wont to find in God; and removed farre from him all things for a little time that might any way lessen and asswage the extremity of his paine.

377

Answ. 5

Quest. 4 Why is the prayer of CHRIST upon the Crosse set downe in *Hebrew* by this our *Evangelist*? *Eli, Eli, Lamasabacthani*?

Answ. 1 First, the *Evangelist* doth this, that we may perceive the bitter mocke that the *Iewes* used against Christ, saying, *He calleth upon Elias*, for in no other language the mocke will so appeare. (*d*) But of this more by and by.

(*d*) *Weemse*

Answ. 2 Secondly, this was done to shew Gods anger against the *Iewes*; for it is a curse to the Church, for Preachers to speake to the people the mysteries of their salvation in an unknowne tongue, 1 *Cor.* 14. 21. And therefore CHRIST now speakes in *Hebrew* which was once the Mother tongue of the *Hebrewes*, but now is not, neither was in Christs time understood by any but those who were Schollers, as I thinke.

Object. 1 The Papists say, that *Calvin* thought these words of sorrowfull passion, to be words of despaire, and that CHRIST despaired when he them.

Answ. But *Calvin* is farre from any such execrable and hellish blasphemy. For having by occasion of these words amplified the sorrowes and distresses of CHRIST in the time of his passion, he saith (*Comment. in* 27. *Matth.*) That there were some who charged him that he said, these words were words of desperation, and that Christ despaired when he uttered them: but he curseth such hellish blasphemy, pronouncing, That howsoever his flesh apprehended destroying evils, and inferiour reasons shewed no issue out of the same, yet there was ever a most sure resolved perswasion resting in his heart, that he should undoubtedly prevaile against them, and overcome them. Dr. *Field* of the Church, *Lib.* 5, *Cap.* 18.

Object. 2 The *Iewes* urge this place to prove that Christ is not God, because upon the Crosse he cryed, *That he was forsaken of God.*

Answ. 1 First, St. *Hierome* answers hereunto, that Christ did not onely pronounce these words upon the crosse but also divers others, yea not these of set purpose (as though he had beene forsaken of God indeed) but onely occasionally. The Father saith

378 (and the Jewes will hardly prove the contrary) that our blessed Saviour when he hung upon the Crosse sang the 22. *Psalme*, from *verse* 1, to *verse* 29. And therefore by these words, *My God, my God, why hast thou forsaken me*; our Saviour would not shew, that he was forsaken by God, but onely that he repeated and uttered these words together with the other *verses* of that 22 *Psalm*.

Answ. 2 Secondly, *Pet. Galatinus* (*Lib.* 8. *Cap.* 18. *page* 343.) answers, that Christ spake these words, that thereby he might draw the Jewes to a serious consideration and animadversion of his death and passion, which he underwent not for his owne, but for our sinnes.

Answ. 3 Thirdly, what is the true meaning of these words, and how Christ was forsaken, is shewed before *Question* 3.

Sect. 3. §. 3. *They that stood there said, He calleth for Elias:*]

Object. The Papists object this place to prove, that the Scripture is not to be read by the Laity, or common people; arguing thus, When CHRIST upon the Crosse cryed, *Eli, Eli, lamasabachthani*, the people did not understand what he said, and therefore some say, *He calleth for Elias. Ergo*, the common sort must not read the Scripture in a known tongue, *Bellar. de verbo Dei lib.* 2. *cap.* 15.

Answ. 1 First, St. *Hierome* (upon this place) saith, that these who say, *he calleth Elias*, were the Souldiers who were Romans and strangers; and therefore no wonder if they did not understand the words of Christ. If this exposition be true (as is acknowledged by divers eminent Popish writers, which we shall name by and by) then the meaning of the Argument is this; Those without the Church (that is, Heathens) did not understand these words of Christ: Therefore those within the Church (that is, Christians) may not read the word of Christ in a language which they understand. This is so absurd a Consequence, that I will forbeare the refutation thereof.

Answ. 2 Secondly, some answer that they who said, *He calleth for Elias*, were the rude and ignorant people who stood by, and understood not *Hebrew*, but thought he had called *Elias*, whose name (as it seemed to them) he pronounced in *Hebrew*. Now if this be the true sense of this place, then the meaning of the Cardinals argument is this. There were some so ignorant among the Jewes and so ill read in the Scriptures, that they could not understand Christ, when he uttered this sentence of the 22. *Psalme* in *hebrew*, *Eli, Eli, lamasabacthani*: And therefore none must read the Scriptures in a toung which they understand, but they of the Clergie although they be as able to read them in the Originall tongues, and to understand them as they of the Clergie are. This consequence being as absurd as the first, I passe it by.

Answ. 3 Thirdly, *Beza* answers (upon this *verse*) that these who say, *He calleth for Elias*, and *wee will see whether Elias will come*, were *Iewes* and spake not this through ignorance of the *Hebrew* tongue, but out of prophane wantonnesse, taking occasion hereby (according to their old wont) to mocke and deride CHRIST; as if they would say, When he cannot free himselfe he calleth upon *Elias* to helpe him, and deliver him. Now there is a probability of truth in this, for undoubtedly there were *Iewes* standing by as well as *Gentiles*, and in probability, some learned *Iewes* (who understood the *Hebrew* tongue, and the sense of the *Hebrew* text) as well as ignorant and unlearned. Now if this exposition be true, then the meaning of the Jesuits Argument is this: some understood these words of our Saviours, but profanely mocked, and wickedly perverted them; therefore none hereafter (but the Clergy) must read the word of God in a tongue which they understand. This Consequence all learned Papists will blush at; and therefore I enlarge it not. Yea this answer doth overthrow the Antecedent of the Argument, which affirmes that they who spake these words, *Hee calleth for Elias*, understood not indeed what Christ spake. And thus whether the place speake of *Gentiles* or *Iewes*, and that whether learned or unlearned, yet it will not make for their prohibition of reading the Scripture in the vulgar tongue.

Fourthly, these words which were spoken by our Saviour upon the Crosse [*Eli, Eli, Lamasabacthani*] were not understood by those who stood about him. Therefore no Lay person must read the Scripture in a tongue which is understood by him: followes not. For *Answ.* 4

I. These words were spoken to God his Father, who understood well enough what he said, and not unto the people. And

II. When CHRIST spake unto the people, and teached them, he then spake unto them in a tongue which they understood; which is so evident from the Gospell that no Papist dare justifie or maintaine the contrary. Yea upon the Crosse, when he spake unto the Thiefe he spake unto him in a language which he understood. And

III. These who stood about CHRIST, and spake these words were mockers, persecuters, and enemies; and therefore it followes not, these understood not what was said, therefore none must read the Scriptures. And

IV. These through affected or wilfull ignorance (or at least for want of teaching) understood not what CHRIST here said, therefore none by reading of the Scriptures in a knowne tongue must learne what CHRIST saith unto them, followes not. And

V. It was not all that were about the Crosse, or about CHRIST on the Crosse, that said these words, *Hee calleth for Elias*, and therefore it followes not, that none of the Laity, must read the Word in a knowne tongue, *verse* 47. it is said, *Some of them said, &c.* not all of them said &c. Now a *particularibus ad universalia non valet consequentia*. Some could not say *Shiboleth*, therefore none must say *Shiboleth*, is an Argument which deserves a lash.

VI. It may be that these who mockingly said; *Hee calleth upon Elias*, were *Scribes* and *Pharisees* (and it is hard if I should affirme this for the Papists to confute it) and then the Argument goes directly against the Clergy as he frames it, *viz.* The *Scribes* and *Pharisees* understood not or perverted CHRISTS words; and therefore no Priests or Church-men may read the Scripture, nor understand it.

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Object. 2 The Papists object this place further to prove Invocation of Saints; arguing thus, This invocating of Saints was held, and practised by the *Iewes*, as appeares by this their speech, *He calleth upon*, or *he prayeth unto Elias*; and therefore it is no novelty or such an erroneous opinion, as deserves to be exploded out of the Schoole of Christians. See Bp. *Mort. app. Lib.* 3. *Cap.* 7. §. 2. *page* 374.

Answ. 1 First, to prove the invocation of Saints, from Christs invocating of his Father is too too grosse.

Answ. 2 Secondly, to invocate the Saints was the opinion of the *Iewes*; and therefore may be held by the Christians is a very bad conclusion. For themselues will not say, that all the opinions maintained and held by them, either ought, or may lawfully be maintained by us.

Answ. 3 Thirdly, for a Papist to prove Invocation of Saints from the practise of the *Iewes*, before Christs ascension is a very unadvised enterprise: for either

I. Before Christs ascension the soules of the Saints were in heaven; and then *Limbus patrum* fals to the ground. Or else

II. They were not in heaven, but in *Limbo patrum*; and then the *Iewes* erred in this opinion: for (according to the doctrine, and tenet of the Church of *Rome*) the Saints were not to be prayed unto, untill they were in heaven; because how can they mediate and intercede for us unto God, who

First, are excluded out of the Lords glorious presence?

Secondly, who know not our wants, nor heare our prayers? Now the Papists say, that the Saints in Heaven may be prayed unto because they stand before God, or in his presence, and because they see all our wants in the face of God, as in a glasse; but not so when they were in *Limbo patrum*. And therefore I conclude, If the Saints were in Heaven before Christs ascension, then the Papists erre, in their opinion of *Limbus Patrum*, if the Saints before that time were not in Heaven, then the *Iewes* erred, in their opinion of the invocating of Saints, and if the *Iewes* erred herein, then this will prove but a lame Argument, the *Iewes* erroneously prayed unto the Saints, when they could neither heare nor helpe, nor pray for them, and therefore Christians may maintaine it now; yea if this Argument be good, the *Iewes* prayed unto the Saints in the time of the Old Testament; and therefore Christians may in the time of the New; then so is also this, The *Iewes* believed that the Saints were then in Heaven, in the glorious presence of God; and therefore Christians should beleeve so also, which is contrary to the belief of the Papists. And thus by this Argument they have entangled themselves in a Maze, and *labyrinth*, come out as they can.

Answ. 4 Fourthly, besides these Answers, one more is given to the place, very full, and unanswerable; They who said, that CHRIST called upon *Elias*, were either

I. Gentiles who were *Romane* Souldiers; and of this opinion was St. *Hierome* (saith *Salmeron*) as being the common opinion; yea also their own *Maldonate*, and *Iansenius*. Now if this be true, then the foresaid Argument is but heathenish, viz. The Heathens thought that Christ prayed for helpe unto the Saints; therefore Christians may be of the same belief] For the Heathens (wee know) did invocate many Gods. Or

II. These were *Iewes*; now admit we that they were; then they must either have beene,

First, of the vulgar sort and ranke, and then we may thinke, they erred, by reason (which *Maldonate* noteth) of their *ignorance of Scriptures*; and so the Argument is unreasonable, which hath no better patronage then *Ignorance*. Or

Secondly, they were of the literate, and learned *Iewes*; and if so, then they were spoken either

I. In earnest, now suppose this (though there is no proofe of it, and that it is denied by the Popish Doctors) yet doth it not necessarily concerne the Invocation of Saints departed, but of the living; because some Jewes held an opinion (as *Arias Montanus* obserueth) that *Elias yet living did sometimes appeare unto men*: And so the argument is insufficient, concluding an Invocation of the dead from the invocation of a person living. Or

II. These words were spoken by the learned *Iewes* in scorne and contempt of Christ (as by the confessions of our Adversaries, some Fathers have affirmed) then is their argument being taken from mockery, apparently frivolous. And thus is their probable Argument for Invocation of Saints, become by foure necessary suppositions, either Heathenish, or childish, or impertinent, or ridiculous, (Bp. *Mort. App. Lib.* 3. *Cap.* 7. §. 3. *Page* 375.)

VERS. 48. *And straightway one of them ran,* *Vers.* 48
and tooke a sponge, and filled it with vinegar, and put it on a Reed, and gave him to drink.

Quest. Why did they give this sharpe, and bitter unto Christ?

Answ. For the answer hereof we must observe, that in the time of execution, they gave the malefactor *Granum thuris in calice vini*, A graine of frankincense in a cup of wine (*Maimon in Sanhederim. Cap.* 13.) And this they did give to cause a giddinesse in the condemned persons head, that thereby he might be lesse sensible of the paine. St. *Marke* calleth this Cup, *Wine mingled with myrrhe*, *Mark.* 15. 23. This and thus the *Iewes* were wont to doe, but the Souldiers here in mockery mingled Vinegar and Gall with it, *verse* 34. of this *Chapter*: And afterwards gave him a second cup in derision, when they tooke a Sponge, and filled it with Vineger, and put it on a Reed, in this *verse*, St. *Marke* in the first Cup mentioneth the custome of the *Iewes*, which in it selfe had some shew of compassion; for the ground of this custome was taken from that, *Proverb.* 31. 6. *Give strong drinke unto him that is ready to perish.* St. *Matthew* here mentioneth onely their wicked mixture, contrary to the received custome, so that one *Evangelist* must expound the other. This first Cup was so usually given before execution, that the word *Calix*, *A cup*, is sometimes in Scripture put for death it selfe. *Father if it may be, let this Cup passe from me*, *verse* 39. *Chapter* 26.

380

Vers. 51, 52, 53. VERS. 51, 52, 53. *And behold the vaile of the Temple was rent in twaine, from the top to the bottome, and the Earth did quake, and the Rocks rent, and the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his Resurrection, and went into the holy City, and appeared unto many.*

Sect. 1. §. 1. *And the Rockes rent.*]

Quest. What may we observe from this renting of the Rocks, or what did it signifie?

Answ. 1 First, the renting of the Rocks is a signe of the anger of God, *Nahum.* 1. 6.

Answ. 2 Secondly, it is an Argument of the innocency and Majesty of Christ; as though the hard Rocks could not indure this wicked and most unjust Murder of their Creator.

Answ. 3 Thirdly, Christ is the Rock of our salvation, 1 *Corinth.* 10. 4. And therefore because the soule of CHRIST was loosed from his body by death (according to that prediction, that he should be cut of from the land of the living, *Esa* 53. 8.) the Rocks

Answ. 4 were rent.

Fourthly, the *Pharisees* blaming Christ (*Luke* 18. 40.) because he suffered the Children and his Disciples to salute him, with those acclamations, and applauses, which were due unto the *Messias* onely, our Saviour saith, *If these should hold their peace, the stones would speake:* Which was truly accomplished at this time, for when the Disciples durst not speake, the stones did, by renting in two, preaching Christ to be the true promised Messias.

Answ. 5 Fifthly, this renting of the Rocks doth accuse the obstinacy and hardnesse of the *Iewes*, who were more obdurate and flinty then the very Rocks, for those rent, at this horrible murder of the Lord of glory, but they neither relented at it, nor repented them of it. Read *Zach.* 7. 12. and *Ierem.* 5. 3. and *Ese.* 2. 10.

Answ. 6 Sixthly, this renting of the Rocks doth shew how God in his anger, doth not powre out his whole indignation, but remembers mercy. He who rent the Rocks in pieces, could as easily have destroyed the whole people of the *Iewes*, and reduced them unto nothing; but he rather desired to shew the mightinesse of his power in the inanimate creatures, & the unspeakablenesse of his mercy in yet offering salvation to so unworthy & wicked a generation. In this place we read how the earth was shaken and moved, yea how it cleft and gaped, but we read of none who were swallowed up therewith, the Rocks are rent, but men are not torne in pieces, though harder and more obdurate then the Rocks: the graves open that the dead may arise, not that the living may be swallowed up for so great and horrible wickednesse as they had committed.

Answ. 7 Seventhly, from this renting of the Rocks, let us learne to rent our flinty hearts by true and unfaigned repentance, *Ioel* 2. 12. lest in the day of judgement for our impenitency and hardnesse of heart, we be forced to cry and call to the Mountaines to fall upon us, and to the Hils to cover us from him which sits upon the Throne, *Revel.* 6. 16.

Sect. 2. §. 2. *And many which slept arose, and came out of the graves, and went into the City, and appeared unto many.*]

Object. Many Papists, yea Popish writers hold, that soules after they are departed, may returne on earth again and appeare unto men, & this opinion they would ground upon this place, arguing thus; At the Resurrection of Christ many rose againe; and therefore the soules of dead men may returne againe.

Answ. 1 First, we deny not but God is able to raise the dead unto life, and to send a Spirit backe unto the earth againe for a time, but whether he wils this to be at all, or as often as the Papists would have it (for walking Spirits, and Ghosts are most frequent with them) we know not; and leave unto them to prove; for they must neither argue from his power to his will [He being able to doe more then he is willing to doe] nor from an extraordinary worke to an ordinary, he doing divers rare and admirable things sometimes upon some speciall occasion, which he will not ordinarily doe.

Answ. 2 Secondly, to the place objected we answer, that their soules did not onely appeare, but their bodies also were restored unto life. And therefore the Argument followes not.

Answ. 3 Thirdly, those who were raised did not forewarne the living of any judgement to come, or command them to doe this or that for the deads sake, *viz.* either to pray for them, or to goe on pilgrimage to some Saint, &c. which is the ordinary and usuall charge of the Popish Spirits. And therefore they have from this place but a bad foundation to build their apparition of Spirits upon.

Answ. 4 Fourthly, these in the text were raised up for these ends; namely,

I. To confirme Christs Resurrection from death unto life.

II. To confirme our Resurrection by Christ, God the Father shewing hereby unto us, that Christ by his death had overcome, and destroyed death to the faithfull, and that at the last day their soules and bodies shall be knit together and live with God and Christ for ever.

Vers. 54. VERS. 54. *Now when the Centurion and those who were with him, watching Iesus, saw the Earthquake, and those things which were done, they feared greatly, saying, Truly this man was the Son of God.*

We shewed before how *Fevardentius* affirmes, that Christ did not truly complaine that he was forsaken of his Father, *verse* 46. and we answered one of his Arguments in that place. He now summons up the Centurion and watch against us, arguing further thus from hence, for the confirming of his assertion. The Centurion, notwithstanding Christ so complained and cryed out, yet confesseth thus of him, *This truly was the Sonne of God, and a righteous man*: and therefore he was farre off from imagining that Christ was forsaken of God, *Fevardent, Page* 474.

Object.

Answ. 1 First, the Centurion being a *Romane* understood not the language, wherein Christ complained, crying out, *That he was forsaken.*

Answ. 2 Secondly, the *Evangelist* here plainly sheweth, that not the hearing of those words, but the seeing of the Earthquake, and other things which were done, drew that confession from the Centurion, That Christ was the Sonne of God.

Thirdly,

Answ. 3 Thirdly, we deny not, but that notwithstanding CHRIST truly complained he was forsaken, yet he was the Son of God still: for the hypostaticall union was not thereby dissolved (as we shewed before, *verse* 47.) but as the soule of Christ being parted from his body, was separated onely from it τοπικῶς non ὑποστατικῶς, locally not hypostatically, *Damasc. lib.* 3. *de fid. Cap.* 27. And as the soule ceased working in the body, and yet was not divorced in the personall being from the body: so the *filiall* union was not dissolved, though the effectuall feeling were for a while discontinued.

Vers. 59 60. VERS. 59, 60. *And when* JOSEPH *had taken the body, he wrapped it in a cleane linnen cloth, and laid it in his owne new tombe, which he had hewed out in the rocke, and he rolled a great stone to the dore of the Sepulchre, and departed.*

For the understanding of these two *verses*, we must observe, That as often as the Jewes buried any, they were wont to role a great stone to the mouth of the Cave: and now the cave or vault it selfe they termed from the act of buriall, *Keber*, which signifieth a place of buriall; or from its forme, *Magnara*, a denne, or Cave. The severall cels or receptacles in which the body was laid, they called *Cucim*, graves, or tombes, and the stone they named *Golel*, a rolling stone. These Caves or vaults the wealthier sorts would paint, garnish, and beautifie at the mouth or entrance of them: whence commeth that phrase, *Sepulchra dealbata*, painted tombes.

VERS. 63. *Sir we remember, that that seducer or deceiver said, while he was yet alive, After, three dayes I will rise againe.* *Vers.* 63

Quest. These wicked Scribes and Pharisees call Christ a Seducer, and Deceiver, now how doth it appeare that he was no such person?

Answ. 1 First, it is evident thus, If we looke upon Morall things, he was the Master of all morall vertues.

Answ. 2 Secondly, if wee looke upon divine things, he was given to one God, and after the manner of the Iewes worshipped one God. And although hee did not worship this God with the sacrifices of sheepe and oxen; yet he did with the sacrifices of a pure mind, which sacrifice the Lord much rather accepts of. And

Answ. 3 Thirdly, it is cleare from his Miracles, for they shew his divinity. And

Answ. 4 Fourthly, it is manifest, because he seduced us not by his doctrine; for he both did, & spake all things well, teaching us nothing contrary to the law of God, *Euseb. lib.* 3. *de demonstr. evang. Cap.* 4, 5.

CHAP. XXVIII.

Verse. 1. VERS. 1. *In the end of the Sabbath, as it began to dawne, towards the first day of the weeke, came* MARY *Magdalene, and the other* MARY *to see the Sepulchre.*

Sect. 1 §. 1. *In the end of the Sabbath, as it began to dawne.*]

The words in the originall here are, ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων; That is, *And in the evening of the Sabbaths, which begins to shine upon one of the Sabbaths.* Or as *Syrus* reads it. *And in the evening in the Sabbath, the light of which evening is the first light in the weeke.* From hence some doubts and demands may arise: *viz.*

Quest. 1 What is meant here by *Vespera* the *Evening*?

Answ. 1 First, sometimes, and that oftentimes, this word *Evening* doth denote and signifie the whole time of the night: but it doth not so signifie in this place.

Answ. 2 Secondly, the *Evening* doth properly signifie the beginning of the night: but not so neither in this *verse*.

Answ. 3 Thirdly, sometimes the *Evening* signifies that part of the night which preceeds the morning, and thus it signifies in this place.

Quest. 2 What is meant by the *Sabbath*, because in this *verse* mention is made of a double Sabbath? *In the Evening of the Sabbath which shines before one of the Sabbaths.*

Answ. 1 First, sometimes this word Sabbath is taken for the seventh day, on which God rested from his worke, and which he sanctified, *Exod.* 20. And thus it is taken in the former part of the *verse*, ὀψὲ δὲ σαββάτων, *in the end of the Sabbath.*

Answ. 2 Secondly, both in the *Syrian* and *Hebrew* toung this word *Sabbath* doth often signifie the Weeke, and the dayes of the weeke are denominated thus in their order, the first day of the Sabbath, and the second day of the Sabbath, &c. And thus the whole weeke takes her denomination from the Sabbath, *Ob eximiam dignitatem*, for the dignity and excellency thereof. In this sense Sabbath is taken in the next words of this *verse*, εἰς μίαν σαββάτων, *upon one of the Sabbaths*, that is, upon one of the weeke-dayes. And in this sense the Pharisee saith, *Luke* 18. *That he fasteth twice in the Sabbath*, that is, *twice in the weeke.*

Quest. 3 How doth St. *Matthew* say, that these women came unto the Sepulchre *in the Evening of the Sabbath*, seeing some of the other Evangelists say, *That they came betimes in the morning, or assoone as it was light in the first day of the weeke?*

Answ. 1 First, some answer hereunto probably, that St. *Matthew* respects here their intention and desire, not their action and deed: and therefore saith, they came *in the Evening of the Sabbath*, not because they tooke their journey at the beginning of the night, nor before midnight; but because then they began to prepare themselves for their journey, and passed away the whole night without sleepe, waiting for the break of day, *Carthus. f. pag.* 230. *b.*

Answ. 2 Secondly, others answer, that there is a threefold morning; *viz.*

1. When

382

I. When there is more darkeneſſe then light; and this morning belongeth to the night going before.

II. When there is a like darkeneſſe and light; and this ſtandeth as a midſt betwixt both the day and the night. III. When there is more light then darkeneſſe; and this morning belongeth to the day following. This may be confirmed out of Scripture thus; St. *Matthew* in this *verſe* ſaith, ὀψὲ δὲ σαββάτων, &c, *Serum Sabbathi, &c. The Iewes Sabbath being ended, it began to dawne to the firſt day of the weeke*; Now the firſt part of theſe words hath relation to the firſt morning, in which there is more darkeneſſe then light; and the latter part hath relation to the third morning, in which there is more light then darkeneſſe. The firſt morning St. *Marke* calleth it, διαγενομένου τοῦ σαββάτου, *The Iewes Sabbath being ended*: St. *Luke* calleth it, ὄρθρου βαθέος τῇ μιᾷ τῶν σαββάτων, *upon the firſt day of the Weeke when there was great darkeneſſe as yet*. St. *Marke* calleth the third morning λίαν πρωὶ τῆς μιᾶς σαββάτων, *early in the morning, the firſt day of the weeke*, when there was more light then darkeneſſe, and St. *John* explaineth this, πρωὶ σκοτίας ἔτι ὄσης, *While as yet there was ſome darkeneſſe*. When the women roſe to goe to the Sepulchre, it was the firſt morning being very darke: When they were going to it, it was betwixt light and darkeneſſe; and this was the ſecond morning; but when they were at the Sepulchre, Chriſt was riſen, and that was the third morning. *Weemſe. exercit. divine upon prec. 4. lib. 1. pag. 202.*

Our Divines ſay, that in the Interpretation of Scriptures an Expoſitor muſt carefully conſider both the time, when the thing to be interpreted was ſpoken and whereof it ſpeakes, and alſo the perſons whereunto it hath relation. And the neceſſity of this rule may be ſeene by this *verſe* and hiſtory; as for example,

Firſt, obſerve here, that the Iewes had a two-fold day; to wit,

I. A naturall day, containing day and night, and conſiſting of 24. houres. And

II. An artificiall day, beginning at Sun-riſing, and ending at Sun-ſet: Of this St. *Iohn* ſpakes. 11. 9. *Are there not twelve houres in the day*? Now their Naturall day was two-fold; to wit,

Firſt, Civill, a working day which was deſtined for civill buſineſſes and workes: and this began at Sunne-riſing, and continued till the next Sun-riſing. And

Secondly, Sacred, a holy-day, or a Feſtivall, deſtined for holy exerciſes: and this is twofold; *viz.*

I. An ordinary Feſtivall, or Holy-day, and this began at Evening or Sun-ſet, and continued until the next Sun ſet. And

II. An extraordinary Holy-day; & that is either

Firſt, the Paſſeover, which by the inſtitution of the Lord began at the Evening, or, firſt part of the night, and continued untill that time of the ſecond morning when Chriſt aroſe againe from the dead.

Secondly, the Sabbath, and ſeventh day, which beginneth after midnight, when it is dawning towards the day, that is, when the day is aſcending upwards. Therefore our Evangeliſt ſaith here, *When it began to dawne towards the firſt day of the weeke*, in the originall it is ἐπιφωσκειν, which ſignifieth to wax towards the light, although it be not light; and neither ſignifieth.

I. *Habhdul, Candela ſeparationis*, the candle of ſeparation, with which the Iewes uſed to make a diſtinction betwixt the Sabbath, and the day following. Nor

II. The light of the ſtarres, as ſome would have it. Nor

III. The riſing of the morning ſtarre. But

IV. That time onely, when the Sabbath beginneth to be kept, and dawneth towards it.

Secondly, in the tranſlating of Scripture, wee muſt take heed, what ſort of people the phraſe hath relation unto: as for example, *Marke* 16. 2. it is ſaid, πρωὶ τῆ σαββάτου, in the end of the Sabbath; where we muſt obſerve, that this ſpeech hath relation to the forme of the Greekes, and not of the Hebrewes: For the Iewiſh Sabbath began in ὀψὲ in the evening, and the Greekes, in πρωὶ in the morning. Wherefore St. *Marke* hath relation to the Greekes, and not to the Iewes, and therefore πρωὶ ſhould bee tranſlated *Serum Sabbathi*, the laſt part of the Sabbath, according to the Iewes, when the Sabbath was ended; but according to the Greekes, in the beginning of the Sabbath; for their day began in πρωὶ in the morning, *Acts* 28. 23. ἀπὸ πρωὶ ἕως ἑσπέρας, *a mane ad veſperam*, from the morning to the evening. *Weemſe Chriſtian. ſynag. pag. 71.*

§. 2. *There came Mary Magdalene, and the other Mary.*] Sect. 2.

How doth St. *Matthew* ſay, there were more women beſides *Mary Magdalene*, at Chriſts firſt apparition, both in this *verſe*, and the 9. ſeeing St. *Marke* ſaith, *Chap. 16. 9. There was onely Mary Magdalene*? Queſt.

Firſt, ſome ſay, that *Mary Magdalene* was the firſt who came to the Sepulchre, and ſaw CHRIST like the Gardener, and by and by acknowledged him to be the Lord, as it is *Iohn*. 20. 30, &c. And afterwards returning from the Sepulchre with the Angels meſſage, together with the other women, ſhe ſaw him againe, as St. *Mathew* ſeemes to mean. Anſw. 1

Secondly, ſome ſay, that St. *Matthew* uſeth here a *Synechdoche*, which is uſuall with the Evangeliſts; extending ꝧ to divers wch is proper only unto one. Anſw. 2

3 dly, others anſwer, that St. *Mark* reſtraines that unto one *Mary*, which was common to her companions, naming her onely as ꝧ chiefe of all, or, unto whō Chriſt more purpoſely appeared. *Parens. ſ.* Anſw. 3

VERS. 2. *And behold there was a great earthquake, for the Angell of the Lord deſcended from heaven, and came and rolled backe the ſtone from the doore.* Verſe 2.

If the ſtudious Reader would ſee what application may be made of this Earthquake, let him read *Chēharm. part. 2. Gerard. pag. 248. b.* And if he would ſee how hence *Bellar.* would prove, that the body of Chriſt doth not occupy any place, but that he may be at once intirely (in regard of his humanity) in many places: I ſeeme him to *Chamier. tom. 2. de corp. Chriſti. lib. 6. Cap. 7. pag. 211. a. §. 22, 23.*

VERS. 6. *He is not here; for he is riſen, as he ſaid, Come ſee the place where the Lord lay.* Verſe 6.

He

He is not here, for he is riſen.]

Queſt. 1 It is queſtioned and controverted betweene us and the Church of *Rome*, whether it imply a contradiction for on body to be whole and entire at the ſame time in many places?

Anſw. 1 Firſt, hereunto the Papiſts ſay, that the body of CHRIST may be, and is in many places at once, locally and viſibly, and that his fleſh is at the ſame time in heaven, and in earth in the *Euchariſt*. *Bel. de Sacram. Euchar. lib.* 3. *Cap.* 4.

Anſw. 2 Secondly, we affirme that it implies a contradiction to ſay, what they doe herein; and we prove it hence thus. The Scripture plainly ſaith, that Chriſt hath a true naturall body, and in all things like unto us. *Hebr.* 3. 17. Therefore neither can his body, being a true humane body, as ours are, be in many places at once; neither can it chuſe but occupie that roome and place where it is. The Angell ſaid, *He is riſen, he is not here*; but it had beene no good argument, to ſay, he is riſen, and gone to another place and therefore he is here, if ſo be the body of CHRIST might be in many places at once. The Scripture then hath defined it, that Chriſts body is in one certaine place. Wherefore to ſay, that Chriſt hath a true natural body, and yet retaineth not the naturall properties of a body, or, that he hath, and hath not a true naturall body, is to ſpeake contradictions. If the Reader would ſee this Anſwer of ours impugned, and the oppoſitions anſwered, Let him read Dr. *Willet. ſynopſ. controv. general.* 10. *de Euchar. que.* 1. *pag.* 611. *&c. Amoſ. Bellarm. enervat. tom.* 3. *pag.* 135.

The Angell by telling the women here that Chriſt was riſen againe from the dead, doth give occaſion unto us to conſider a little of the Reſurrection of Chriſts body. Our Queſtions here abouts ſhall be theſe

Queſt. 2 What and how many are the parts of Chriſts Reſurrection?

Anſw. There are two parts of thereof; namely

Firſt, VIVIFICATION, which was the conjunction of the body and ſoule of Chriſt together againe, by the power of God, *Iohn.* 2. 19. and 10. 18. And is therefore attributed to the Father, *Romans.* 6. 4. and 8. 11. and *Acts.* 2. 24. although as it is *opus ad extra*, it is common to all the three perſons of the bleſſed Trinity. And

Secondly, a going out of the Sepulchre; for Chriſt being reſtored againe unto life, and all obſtacles which might hinder his Reſurrection being removed againe by an Almighty power, he came glorioully out of the grave or tombe wherein he was laid, *Matth.* 18, 2.

Queſt. 3 What are the Cauſes of Chriſts Reſurrection?

Anſw. 1 Firſt, the glory of God and Chriſt, *Iohn.* 17. 1. and *Romans*, 1. 4. And

Anſw. 2 Secondly, the fulfilling of the Propheſies, *Pſal.* 16. 10, *Matth.* 12. 39. and 17. 13. and *Acts.* 4. 24. And

Anſw. 3 Thirdly, to ſhew that he is the Reſurrection, or that we are raiſed from death unto life, by the power of Chriſt, *Iohn.* 11. 25. And

Anſw. 4 Fourthly, becauſe Chriſt hath now fully ſatisfied for ſinne, and where there is no ſinne, there is no death, *Romans.* 6. 10. 23. And

Fifthly, he roſe againe for the diſcharging and executing of his Offices, becauſe part of them were principally to be performed after death, Read. *Pſal.* 110. 4, and 45. 7, and *Eſa.* 97. *Luke* 1. 33. and *Rom.* 8. 34. And *Anſw.* 5

Sixthly, that it might certainly and evidently appeare, that Chriſt overcame, the Devill, ſinne, and death. And *Anſw.* 6

Seventhly, the laſt cauſe of Chriſts Reſurrection was our ſalvation, *Romans.* 4. 25. *Anſw.* 7

Queſt. 4 What were the fruits of Chriſts Reſurrection?

Anſw. 1 Firſt, the fruit of Chriſts Reſurrection which reſpects himſelfe is this, namely, that having ſuffered for us, hee is made partaker of a glorious life for us. And

Anſw. 2 Secondly, the fruits of Chriſts Reſurrection reſpecting us, are theſe; to wit,

I. An effectuall application of his righteouſneſſe and ſatisfaction performed for us, *Acts.* 13. and *Rom.* 4. 25. and 1 *Cor.* 15, 18. And

II. Our regeneration and ſanctification by the holy Spirit, *Rom.* 6, 4, 5. *Coloſ.* 3. 1. and 1 *Pet.* 1. 3. And

III. A demonſtration, and obſignation of our Reſurrection unto life eternall, *Rom.* 8. 11. and 1 *Cor.* 15. 13. and *Revel.* 1. 5. And

IV. Conſolation againſt all affliction, yea death it ſelfe, *Iob.* 19. 25. and 2 *Tim.* 2. 8. And

V. A certainty of the defence, and full glorification of the Church, *Iohn.* 14. 3.

Queſt. 5 Why doth the Lord now adayes rather uſe the Miniſtery of men then of Angels, in confirming and Preaching the truth of CHRISTS Reſurrection?

Anſw. 1 Firſt, becauſe our infirmity and weakeneſſe cannot beare the light or aſpect of Angels; as we may ſee by theſe women who were afraid when they ſaw the Angell, *verſe.* 5.

Anſw. 2 Secondly, the Lord doth this for our greater conſolatio 1, that we hearing them, who are of the ſame nature with us, and ſinners like us, may be raiſed up to comfort.

Anſw. 3 Thirdly, this is done, becauſe the Lord would have an acceſſe to his heavenly doctrine made manifeſt, and laid open unto all men, in the miniſtery of the word, and not peculiar Revelations to be expected or ſought for by Angels, *Romans* 10. 6.

Anſw. 4 Fourthly, the Lord hath appointed that Chriſt ſhould be preached unto us by the Miniſtery of men & not of Angels, becauſe he would have all glory to be reſerved unto himſelfe, as in merit, ſo alſo in the application of the benefits of the Goſpell; for in this his power is wonderfully ſhewne, that againſt the gates of hell he oppoſeth weake men.

Anſw. 5 Fifthly, this was done alſo, that people might reverence, obey, and receive the Miniſters, as the Meſſengers and legates of Chriſt; and on the other ſide, that Miniſters might embrace, and love their people, with a ſincere and fatherly affection.

Anſw. 6 Sixthly, if Chriſt, and the Goſpell ſhould be preached unto us by Angels, it were neceſſary that they ſhould uſe a humane not an Angelicall ſpeech unto us [and hence the Angels appeared here in an humane forme, when they were to publiſh and preach the Reſurrection of Chriſt unto the

384 the women] And therefore the Lord will rather use the Ministerie of men then of Angels.

Vers. 7, 8 VERS. 7, 8. *And goe quickly and tell his Disciples, that he is risen from the dead. And behold hee goeth before you into Galilee, there shall yee see him, behold I have told you. And they departed quickly from the Sepulchre with feare and great joy, and did runne to bring his Disciples word.*

Sect. 1. §. 1. *He goeth before you into Galilee.*]
Quest. 1 Why doth CHRIST goe to Galilee?
Answ. To appeare to his Disciples there.
Quest. 2 Why will hee appeare unto them in Galilee, rather then in or about *Jerusalem*, where they now were?
Answ. 1 First, because they were of the country of Galilee, and came from thence up to *Hierusalem*; and therefore he will have them goe to the place from whence they came. And
Answ. 2 Secondly, because he had resolved to spend some dayes with them, to instruct them in the knowledge of God, and to teach them, and confirme them in the truth, and to encourage them, to endure for his sake all the oppositions, and contradictions they should meet withall. Now it was more meet that they should abide in Galilee, then in *Hierusalem*, because that was the more safe place. And thus CHRIST had respect to the infirmity and weakenesse of his Disciples, untill they were armed with strength and courage from on high.
Answ. 3 Thirdly, this was done, because Christ would not have his Disciples idle; and therefore untill the time come, that he appeares unto them and they be sent to Preach the Gospell, hee will have them imployed in their ordinary calling. Whence *Iohn.* 21. we reade that they were fishing, which was their old vocation.

Vers. 9. VERS. 9. *And as they went to tell his Disciples,* JESUS *met them, saying, All haile, And they came, and held him by the feet, and worshipped him.*

Sect. 1. §. 1. JESUS *met them, saying, All haile.*]
Quest. Why did CHRIST first appeare to women, and not to his Disciples? and first reveale his Resurrection unto them?
Answ. 1 First, some say, this was done, that the Resurrection of Christ might be divulged, and published; *Iam verò mulieres nihil celare possunt*, and women can keepe no secrets, but tell all they know. This ridiculous reason is given by *Discip. de temp. serm. de Pasch.* But
Answ. 2 Secondly, this was rather done, that the Lord might observe still that olde custome of his, whereby he was wont to choose, the contemptible, ignoble, and abject things of the world, to confound the strong and mighty, 1 *Cor.* 1. 27, 28, 29. Now these women both in regard of the infirmity of their sexe, and for their countreyes sake Galilee, were held in contempt, *Iohn* 1. 46. But the Lord extols them, by first manifesting unto them the Resurrection of his Sonne, which is one of the principall Articles of our faith; yea sends them, to reveale it to the Apostles, *Vt sic fierent Apostolorum Apostola*, that so they might be made the Apostles of the Apostles, as the Auncients spake.
Answ. 3 Thirdly, women by nature being weaker, without doubt were smitten with a vehement sorrow of mind, for the reproachfull death of Christ, and those torments and paines which they saw him suffer in the day of the preparation, when they stood not farre off from the crosse: And therefore the joyfull message of Christs Resurrection is first of all shewed and declared unto them, to revive and comfort their sorrowfull heart; And for this cause Christ appeared unto *Peter* a part, *viz.* because as he *sinned* most *hainously* so he *sorrowed* most *heavily*; and therefore for his particular consolation, his Saviour appeares to him alone.
Answ. 4 Fourthly, this was done, that God by this meanes, might meet with, or take away, the calumnies of the Iewes. The Priests and Scribes afterwards say, that Iesus Disciples came, and stole him out of the Sepulchre: now that the impudency, and absurdity of this lye might appeare unto all, by the wonderfull providence of God it came to passe, that the women came unto the Sepulchre before the Apostles. Now it is no way probable or likely, that so few women could either role away so great a stone, as was laid at the caves mouth, or steale away the body which was kept by so many armed souldiers.
Answ. 5 Fifthly, death came into the world by a woman, *viz. Evah*; and therefore Christ would have his Resurrection (by which righteousnesse and life, is repaired and renewed unto us) to be first declared and shewed forth by women. As in the fall of the first man these three things concurred, to wit, The Devill perswading, the women shewing, the man eating, and corrupting of humane nature. So in the Resurrection of Christ also (by which mankind is repaired) there concurred, Christ rising, and redeeming humane nature, The Angell shewing the Resurrection, and the women carrying the good tydings unto others.
Answ. 6 Sixthly, these women with an earnest desire of mind, came very earely, yea as soone as they could see unto the Sepulchre; but the Apostles for feare durst not come in sight; and therefore the Lord recompenseth this their courage, and boldnesse with the first newes of Christs Resurrection, and with the first sight of him, after he is risen. *Chem. harm. parte.* 2. *Gerard. pag.* 255. *b.*

Sect. 2. §. 2. *And they held him by the feet.*]
Quest. Why doth our Saviour permit his feet to be held and touched by these women, seeing St. *Iohn* saith *Chap.* 27. That he would not suffer *Mary Magdalene* to touch him, but forbad her saying, *Touch me not*, and gives this reason, *For I am not yet ascended unto my Father?*
Answ. 1 First, some say, that our Saviour forbad her to touch him, for this mysticall cause, to insinuate unto her, that she ought not to thinke of him, as formerly she had thought, that is, that now she must have no humane conceits of him. Her faith as yet was very imperfect as well as the faith of the rest, as appeares by hers and their buying and preparing

paring of spices, and oyntments for the enbalming of the body of IESUS, as though his body could have putrified and corrupted, & as though it should not have bene raised up to life the third day; (*f*)

(*f*) *Carthus. pag. 231. b.*

Answ. 2 Secondly, others answer, that when *Mary* now held the feet of CHRIST, he forbad her to touch him, that is, not to continue long holding him, or kissing his feet, but quickly to dispatch, and goe about that message which the Angell had given them all in charge (*g*). And this seemes to be the truest answer.

(*g*) *Paræus. f. p. 900. a.*

I. From the next *verse*, where our Saviour againe gives them the charge which was given them by the Angell, See *verse.* 7. and 10. And

II. From the reason given *John.* 20. 17. *Touch me not, for I am not as yet ascended unto my Father:* which words although they be diversely interpreted, have notwithstanding this plaine, and simple meaning, *Why dost thou prolong the time in holding and kissing my feet. Let them now goe, for I am not about presently to ascend unto my Father, but I will before my Ascension tarry with you a certaine time; when both those and the rest, may both see and touch me, Now therefore forebare, and goe tell my Disciples &c.*

Sect. 3 §. 3, *And they worshipped him.*]

Quest. How is adoration attributed or given to the humanity, or flesh of CHRIST, seeing it is a worship proper to the Deity?

Answ. Although the flesh of CHRIST, as flesh and a creature is not to be adored, but it selfe adores the divinity (as *Cyrill* speakes, *de recta fide ad Theod. lib.* 1. *Col.* 693.) yet in regard of the union thereof *Cum λόγῳ* with the substantiall word which is to be adored, the flesh is coadored with one adoration: because neither in faith, nor in vocation, can the flesh be separated from the Deity. Indeed the proper cause of adoration is *λόγος* the Divinity which is in the body, and with the body of Christ, and which *λόγος* is onely *adorabilis*. And therefore as the purple robe, or, Crowne of the King separated from the body, or head of the King, are not to be worshipped; but being on the head or body of the King, the King with his Crowne and robe on are worshipped: So also *λόγος* the divinity of Christ with his flesh. The like Question unto this is handled, by *Epiphanius in Anchorato, pag.* 367. and by *Augustine de verb. Dom. serm.* 58. and *Chemnit. harm. Part.* 2. *Gerard. pag.* 342. *a. medio.*

Vers. 10. VERS. 10. *Goe bid my brethren goe into Galilee, and there they shall see me.*

Quest. How often did Christ appeare unto any after his Resurrection?

Answ. 1 First, St. *Marke* saith that Christ first appeared unto *Mary Magdalene* onely, neare unto the Sepulchre; and this St. *John* also mentions, 20. 16.

Answ. 2 Secondly, afterwards he appeared to *Mary* together with some other women; as our Evangelist here hath it, *verse.* 9.

Answ. 3 Thirdly, he appeared to two Disciples that were going to *Emaus* and talked with them; *Marke* 16. 12, and *Luke* 24. 13.

Fourthly, he appeared to *Peter* alone, *Luke* 24. 34, and 1 *Cor.* 15. 5. 385

Answ. 4 Fifthly, he appeared to the ten Apostles, when they were together in one house, *Thomas* being absent, *Luke* 24, 26. *John.* 20. 19. And all these five Apparitions I conceive have beene upon the day that he arose from death unto life. *Answ. 5*

Answ. 6 Sixthly, he appeared to the Apostles, being shut up in one house, when *Thomas* was with them. And this was 8. dayes after the Resurrection. And these 6. *Apparitions* were in *Iudea*.

Answ. 7 Seventhly, he appeared unto the Disciples in a Mountaine in Galilee, *Matth.* 28. 16. Whence it seemes to me cleare and evident, That the Disciples did not goe presently after they had received the command, into Galilee, but some 8. dayes after. Yea this is the Apparition (I conceive) which St. *Paul* speakes of, 1 *Cor.* 15. 6. where he saith, *That* CHRIST *was seene of above* 500 *brethren at once*; who either followed the Apostles out of *Iudea*, or flocked unto them when they were on the Mountaine, out of Galilee.

Answ. 8 Eightly, hee was seene againe by seven of his Disciples, as they were fishing at the Sea of *Tiberias*, *Iohn* 21. 1. *&c.*

Answ. 9 Ninthly, hee appeared to *Iames* alone, 1 *Corinth.* 15. 7.

Ans. 10 Tenthly, he was seene againe by all the Apostles after they were returned from *Galilee* to *Jerusalem*. And this is mentioned both by *Mathew*, *Marke*, *Luke*, and *Paul*, 1 *Corinth.* 15. Now all these ten Apparitions were in the Earth.

Ans. 11 Eleventhly, there were two Apparitions of Christ from Heaven. *viz.*

I. Hee was seene of St. *Stephen*, the first who suffered for him, after his Ascension, *Act.* 7. 55. And

II. Hee was seene of St. *Paul* as he went to *Damascus*, *Act.* 9. 3. and 22. 6. and 1 *Cor.* 15. 8.

Ans. 12 Twelfthly, there shall bee another Apparition of him from Heaven in the last day, when all the people of the earth shall see him comming in the clouds. See Dr. *Mayer* upon this Verse, *Page* 331, 332.

Vers. 13. VERS. 13. *Say yee, his Disciples came by night, and stole him away while wee slept.*

Quest. How may this be proved to be a lye, becaus it is commonly reported among the Jewes as a truth untill this day, *verse* 15. *That his Disciples stole him away by night?*

Answ. 1 First how can it be imagined that the Disciples of CHRIST, who fled, and were scattered abroad when hee was apprehended, and sought lurking holes in the time of his Suffering, dare now come to his Sepulchre to take away his body which is guarded about with Souldiers for this very purpose? *Chap.* 26. 63, 64. And how can the armed Souldiers bee terrified or affrighted by unarmed Apostles.

Answ. 2 Secondly, the Sepulchre wherein Christ was laid, was hewed out of a Rocke; and therefore the Disciples could not by any underground caves, or secret cranies or passages, steale him away, and not come in the sight of the Souldiers.

Thirdly,

586 Thirdly, if the Disciples would have adventured to have stollen the body of CHRIST, they would *Answ.* 3 not have staid untill it was guarded with a troupe of Souldiers, but would have enterprised it before, *viz.* on the foregoing night, when they might have done it with more safety, and lesse danger.

Answ. 4 Fourthly, the Disciples could not watch one houre with CHRIST in the garden, and shall wee thinke that they would wake a whole night (almost) to steale away a dead man?

Answ. 5 Fifthly, how could the Disciples remove away so great a stone, as was laid at the Caves mouth, and the souldiers neither perceive it, nor awake?

Answ. 6 Sixthly, it was not the Disciples, but the women who came first unto the Sepulchre; yea the Disciples for feare had shut themselves up in bolted and locked houses; and therefore there was no colour to dawbe over this lye, *That his Disciples came and stole him away.*

Answ. 7 Seventhly, if there had beene no need of oppressing, & suppressing the truth, then why doe the high Priests and Scribes take counsell together, and summon a Conventicle? If the thing had beene true, then why doe they instruct the Souldiers in a lye? If the Souldiers speake nothing but truth, then why doe they take money? If the Disciples did steale him away, then why doe not they seeke to recover him from them, and make them by force and violence to bring him backe againe or confesse the fact, which they never went about at all?

Answ. 8 Eightly, if the Souldiers slept, then how could they tell that it was the Disciples who stole him away? If all were asleepe but one, who knew the Disciples, and saw what they intended, then why did not he awake the rest? If they all were awake, then why doe they lye in saying he was stolne, while they slept? If they say they saw and durst not speake, who will beleeve them to be such cowards, to feare naked poore men, when themselves were armed, and set there on purpose to preserve the body from the theft of the Apostles? If others tell them that the Apostles stole him away, then why doe they so boldly relate it of their owne knowledge, and not rather produce the authours of the report, and make them prove it? And thus by infinite absurdities it may be shewed that this speech of the souldiers was a wicked untruth, and a wilfull lye.

Vers. 18 VERS. 18. *And* IESUS *came, and spake unto them, saying, All power is given unto me in heaven and in earth.*

All power is given unto me in heaven and in earth.

Quest. 1 Who gave this power unto CHRIST?

Answ. God the Father, or, the whole blessed Trinity; for where this is ascribed to the Father, there Father is understood essentially, and not personally, *Chap.* 11. 27. Yea who can give all manner of power to the humanity of CHRIST, but the onely true God?

Quest. 2 What manner of power is this which is given to CHRIST?

Answ. 1 First, in generall, it is a plenary power: *All power is given to me &c.*

Secondly, againe in generall, it is not onely a *terrene* but also a Celestiall power. *All power is given unto me in heaven and in earth.* *Answ.* 2

Thirdly, more particularly, a three-fold power is given unto CHRIST; namely *Answ.* 3

I. Of *Dominion*, for he rules over all, and all power and dominion is subordinate unto him. Now this Dominion is two-fold; to wit,

First, Generall, over all in generall, he being *the King of Kings.*

Secondly, Particular, over all his children; and therefore he will protect and defend them.

II. Of *Dispensation*, and thus he is the Lord and Master over all, *Matth.* 11. 27. *John.* 3, 35. He is the Head of his Church, and all the senses externall and internall lye in the head; he is the fountaine of all grace, from whom is derived unto us whatsoever is good.

III. Of *Judgement*, and that both of this world, and also of the last day; for he shall judge all men and all matters. And thus unto him is given *a power of Dominion* whereby he rules over all; *a power of Dispensation*, whereby he distributes, imparts, bestowes, and gives what he will, unto whom he will; and *a power of Judgement*, whereby he punisheth and rewardeth whom he pleaseth here, and whereby he wil acquite and condemne whom he will, at the last day. And therefore most truly is it said by him: *All power is given to me both in heaven and in earth.*

Object. 1 Some object this place for the Vbiquity of Christ, arguing in this manner. *Christ saith, all power is given to me*; now this power was not given to his Deity, for that is equall with God; and therefore it must be given of necessity to his humanity. If then Christs humanity haue all power, it is omnipotent, and so can bee every where.

There are two things which I will distinguish (for the better understanding of this Objection) herein: *viz.* that Christs humanity is every where (to which we give the two first answers) and that it is Omnipotent, to which we give the third.

Answ. 1 First, in generall we must distinguish here between that power which the *Gretians* call Δύναμις *Potentia*, and that which they call ἐξουσία *Potestas*.

Ἐξουσία signifieth that power which we call authority, and which is grounded upon law; and such is the power of Kings over subjects, Parents, over children, Husbands over wives, and Masters over servants.

Δύναμις is properly a faculty, or ability to doe any thing, and consisteth in force, power, and strength, and such is the power, and puissance of most mighty Kings.

Now there is a great difference betweene these two, neither is one a necessary consequent of the other; as for example, we have many Kings and Monarches who have δύναμιν, and are of power to subdue their neighbours; and yet have not ἐξουσίαν any legall power over them; and on the contrary many have ἐξουσίαν legall authority, who haue not δύναμιν power or potency to represse rebellious subjects; that is, they have right, but they want might.

Answ. 2 Secondly, the word here used is not δύναμις but ἐξουσία, To me (saith Christ) is given πᾶσα ἐξουσία.

which

word signifies not an ability to doe all things, but authority to rule all things: so as when CHRIST saith, *All power is given to me*, he meaneth all that Authority, rule, and Dominion, which was given to him after his Resurrection over all things both Celestiall and Terrestriall, as to the King of Heaven and Earth, so that by vertue of this power he might send his Disciples now to the Gentiles, which before went onely to the lost sheepe of the house of *Israell*. And he saith not, all power is given *to my humanity*, but *to mee*; even a power of ruling, judging, condemning, absolving, and in briefe of doing all things, which may worke for the glory of his Father, and the good of his Church. But this power doth not prove his Humanity either to be of an infinite nature, for every where: for although his Divinity be of an omnipotent, and infinite nature, and consequently every where, yet his Humanity being created, is of a finite nature, yea a finite creature; and therefore cannot really be every where. To conclude, as it is impossible for a finite creature to be really every where; so this ubiquity cannot so be given to Christs infinite Humanity, as in its owne essence, properly, and really, it should be every where.

Answ. 3 Thirdly, wee say that this attribute of Omnipotencie is to be given to none but onely to God, no not to the humanity of CHRIST, which because it could not helpe it selfe in that great agony, prayed to his Father, *to let the Cup passe away from him*: and being in the like case upon the Crosse he continued his prayer unto his Father: Now would the humanity have prayed to God, if it had beene Omnipotent?

Object. 2 But Christ saith, *That all power is given to him in heaven and in earth*, which power is given to his humanity not to his Deity; and therefore his humanity is Omnipotent, for where all power is, there is omnipotency.

Answ. 1 First, as we said before, Christ speaketh of that power, which we call Authority, not of that which we call potencie: for hee saith not, πᾶσα δυναμις, *omnis potentia*, but πασα ἐξουσια, *sed omnis potestas*, is given unto me: speaking of that authority which was given to him after his Resurrection.

Answ. 2 Secondly he saith not all power is given *to my humanity*, but *to mee*, that is, to my person: the which power was therefore said to be given to him because whilst he was in the forme of a servant, he emptied himselfe of all glory, and after his Resurrection it was againe restored unto him, and hee declared to be the Sonne of God, being glorified of his Father, with that glory which he had before with him; as *Iohn.* 17. 2.

Answ. 3 Thirdly, but admit that Christ in these words (*All power is given unto me*) speaketh of his humanity; what then? must it needs follow, that his humanity is omnipotent? nothing lesse: but that it hath as much power given to it, as possibly can be given to, or received of any creature; for the humanity of Christ is the most potent of all creatures, but not an omnipotent creature: and for this cause our Saviour saith here, *Omnis*, that is, *in omnia potestas*, *all power*, or, *a power over all*, not *summa potestas*, *a supreame or omnipotent power*.

Fourthly, the humanity of Christ is omnipotent, not in it selfe, but in the *Word*, as the *Word* suffered not in it selfe, but in the *flesh*. *Answ.* 4

The Papists say (as *Virgill* saith of *Cæsar*, *Divisum imperium cum Iove Cæsar habet*) that Christ hath divided his Kingdome and power with the Virgin *Mary*. Now against this we produce hence this short Argument. Our blessed Saviour saith here, *All power is given to me in heaven and earth*; The power then, and Kingdome is not divided with *Mary*, but resteth wholly in Christ. *Argum.*

Some *Romanists* enlarge the jurisdiction of the Pope so farre as is the wide world, objecting this place to prove the Popes authority over the *Heathens*. Christ saith, *Vnto me is given all power in heaven and earth*; therefore saith (*Carens. lib. 2. de potestate. Rom. pontif. Cap. 9.*) the Pope hath authority over Infidels. *Object.* 3

First, all power was given to Christ; therefore the Pope hath authority over the Gentiles; is a grosse and absurd consequence. *Answ.* 1

Secondly, all power was given to Christ; therefore to the Pope also; is a blasphemous and Antichristian consequence. *Answ.* 2

Thirdly, *Bellarmine* answers hereunto (*Bell. lib. 5. de. Rom. pontif. Cap. 5.*) that this Power belonging unto Christ is so great, as that it is not communicable to any mortall man. *Answ.* 3

Fourthly, *Barclaius* (*de potest. Papæ. Cap. 3.*) such saith there is no Scripture which defendeth any universall jurisdiction of the Pope as this is. Yea *Answ.* 4

Fifthly, *Bellarmine* saith (*lib. 5. de Rom. pontif. Cap. 2. initio*) there is Scripture to confute it; for 1 *Cor.* 5. *Chap.* the Apostles saith, *What have wee to doe with them who are without*? meaning Infidels, who (saith he) are not subject unto the judgement of the Pope; nor unto the authority of the Church untill they be baptized. *Answ.* 5

VERS. 19. 20. *Goe ye therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lee, I am with you alway, even unto the end of the world. Amen.* *Vers.* 19. 20.

§. 1. *Goe yee therefore.* *Sect.* 1

In these two *verses*, the chiefe parts of the Apostles function, are thus to be discerned. As

First, their legacy which is immediately given them of God, unto all nations, and not restrained within any limits. And

Secondly, the publication of that doctrine which they received of the Lord. And

Thirdly the administration of those Sacraments, which were instituted by God. And

Fourthly, the protestation of that especiall aid, which although generally it concerne the whole Church, yet particularly it respecteth the Apostles themselves, Dr. *Saravia*, of Ministers. *pag.* 11.

§. 2. *And teach.* *Sect.* 2

Dr. *Carier* in his last letter [which is answered by our Dr. *Hakewell*, and which was written onely to derogate all he could from the Scripture, and to cast the authority thereof upon the Church, that is, as he else-where expresseth himselfe, the Clergie of *Object.*

388 the Church of *Rome*] doth lay downe this proposition; That our Saviour commanded not his Apostles, to write his Religion but to teach it, as in this *verse, Ite praedicate, Goe and teach.*

Answ. 1 First, by this Argument he would inferre that the Apostles sinned in going beyond their commission. For if he bid them to teach onely by word of mouth, and they both teach by word and writing, then they transgresse the Commandement of their Master, and consequently sinne. Now if *Bellarmine*, and *Canus* were alive, they would blush at the impudency of their *Carier* for this unheard of assertion.

Answ. 2 Secondly, Christ saith, *Goe and teach*, therefore they must not write followes not, for a man may teach aswell by his pen as by his tongue, by writing as speaking. Yea doctrine delivered by writing, as it is conveyed more purely and certainly without mixture, arising from humane frailty and corruption; so it spreads farther, and lasts longer, and if it degenerate, is more easily reformed. That is worthy to be marked, which St. *Luke* hath in the Preface of his Gospell to that noble *Theophilus, viz. that although he confesseth, that he had beene instructed in the Doctrine of Religion, yet he thought it meete to write unto him, from point to point, that hee might have the certainty of those things:* So that though he had indifferent good knowledge before, yet writing the story was the meanes to beget certainty: according to that of the Prophet *David, This shall be written for the generation to come.*

Answ. 3 Thirdly, this impudent bold assertion, will appeare to be such, both

I. By the Lords owne practise, who wrote the Decalogue once and againe in Tables of Stone. And

II. By the Lords owne Precept, he in expresse termes commanding his Servants the Prophets to doe the same. Read *Exod.* 17. 14. *Esa.* 8. 1. *Ierem.* 30. 2, *Ezech.* 37. 16. *Habak.* 2. 2. And

III. By the necessity of writing; for before the Law was written, what universall *Apostasies* there were from the true worship of God, the Floud is a sufficient testimony of; and after the Law was lost, though the Priest-hood continued, what generall swarvings there were both of Prince and people, as well in manners as religion, appeares 2 *Chron.* 34. What forbids us then to thinke that our Saviour in commanding his Apostles *to teach all Nations*, should not by vertue of that command, as well give them in charge to publish their Doctrine by writing, as to deliver it by word of mouth? Read besides *Revel.* 1. 11. 19. and *Chap.* 2. and 3. and there we shall see, that Christ commands *Iohn* to write what he saw.

Sect. 3 §. 3. *All Nations.*]

Object. 1 Some Papists object this place for the infallibility of their Church: CHRIST saith, *Goe teach all Nations*: Therefore the Church is free from errour, and the Doctrine thereof is in all things infallible.

Answ. 1 First, these words were spoken to the Apostles onely, and not to that which the Jesuits call *the Catholike Church*. Now we grant that their teaching was infallible, and all men were bound to heare it; for they taught that which afterwards they writ in the Scripture: yet they so taught, and with such commission, that the people are commended which examined their teaching by the Scriptures, *Acts* 17. 11.

Answ. 2 Secondly, we grant, that the Pastors of the Church in all ages have commission to teach likewise, but that proveth not all their teaching to be infallible alwayes, because naturall corruption hanging on them, they may faile in that which is committed to them. Mr. *White Page* 74.

Sect. 4 §. 4. *Baptizing them.*]

Object. 1 The *Anabaptists* (who are therefore called *Catabaptists*) objects this place against the practise of our Church, in Baptizing of Infants, Christ (say they) commands his Apostles, and consequently all Ministers, first to teach men, and afterwards to baptize them; but Infants cannot be taught, and therefore ought not to be baptized. Others of them argue from hence thus. These two are conjoyned by our Saviour, to teach and baptize, and to beleeve and baptize; as if he would say, the Apostles must first teach, and then baptize, and people must first beleeve, and afterwards be baptized. And therefore Infants being capable neither of teaching, nor beleeving, are not to be baptized.

Answ. 1 First, the Proposition is false, That Christs commands his Apostles first to teach, and afterwards to baptize, for these words, *first*, and *afterwards* are not in the Text.

Answ. 2 Secondly, our Saviour in this place prescribes an order to be observed in the conversion of the Gentiles; and doth prepone, or put preaching before Baptisme, because those who beleeved amongst the Gentiles were *Adulti*, men of yeares, and not Infants; who were first instructed and afterwards baptized, as under the Law the *Proselites* who were of age, were first instructed and afterwards circumcised. But the Infants of the *Iewes* were circumcised before they were instructed, as we shall see by and by.

Answ. 3 Thirdly, although Preaching in this place be put first, yet it followeth not hence, that therefore it ought alwayes to proceed and goe before Baptisme: for *Marke* 1. 4. Baptisme is put before preaching. Indeed I know that *Iohn Baptist* first preached, and then baptized.

Answ. 4 Fourthly, if the order of words be to be urged, then it will follow that all Nations are first to be taught, and afterwards to be baptized; that is, that all Nations must first be taught the Gospell, before that any of them be baptized; which is so grosse and absurd, that no *Anabaptist* will affirme it.

Answ. 5 Fifthly, the word here used [μαθητευσατε, *teach*] is generall, signifying every way and meanes whereby we are made the Disciples of Christ, and received into the Covenant of God; now this is, as well by the Sacraments as by the word.

Answ. 6 Sixthly, it is most certainly true, that our blessed Saviour doth conjoyne, his word and baptisme together, because Baptisme is not a common or dumbe and silent washing, but it is the Laver of water in the word, *Ephes.* 5. 26. and a sealing of the promises

promises of the Gospell; and therefore can nor ought to be without the word; as *Augustine* saith, *Tolle verbum ex baptismo, et quid erit aqua nisi aqua?* Take the word *viz.* of Institution from Baptisme, and then the water is but bare water, and the washing therewith, but a vulgar *lotion*.

Answ. 7 Seventhly, Baptisme is a signing or sealing of the Doctrine of the Gospell; now it followes not, that therefore it is to be denied to Infants; for this is a part of the Doctrine of the Gospell, that Infants belong unto the promise of the New Testament (*Acts* 2.39.) and unto the Church of Christ (*Isa.* 49.20,21.) and unto the Kingdome of God, *Matth.* 19.14. And therefore this part of the doctrine of the Gospell is to be sealed by baptisme unto Infants.

Object. 2 But the *Anabaptists* yet instance, and urge, That Baptisme ought not onely to be the laver of water in the word, but also those who are baptized ought first to be instructed.

Answ. This was also required in the institution of Circumcision, from whence this objection may most plainly be explicated and resolved: For God first teacheth *Abraham*, and afterwards he is circumcised, *Genes.* 17.11.23. and doubtlesse *Abraham* himselfe did teach *Ismael*, and his household, before he circumcised them, as appeares by the Lords testimony of him, *Genes.* 18.19. yea both these were commanded in the Old Testament, *viz.* to teach their children, *Deut.* 4.6. 12. and to circumcise them, *Genes.* 17.11.23. and *In adultis*, in those of yeares of understanding, teaching went before circumcision, *Genes.* 17. but Infants, little ones, or babes are commanded to be circumcised on the 8. day, *Genes.* 17.12. and to be taught when they can aske and demand, What is meant by these testimonies, *Deut.* 6.20.21. And thus circumcision in Infants was before instruction, and this followed afterwards when they were capable thereof. From hence we answer to the Objection, that those of yeares of discretion, are first to be taught, and then to be baptized, but the Infants of Christians, first to be baptized, and afterwards to be taught.

Argu. 1 It is discussed betwixt us and the Papists, whether women or Lay-men ought to baptize? And we say, that neither Lay-men of what calling soever nor yet Mid-wives, or any other women, ought to baptize Infants. This we confirme from this place, The commission and charge to baptize, was given onely by our Saviour Christ, to his Apostles and all lawfull Ministers their successours; in this *verse*. Therefore Lay-men, and women, in baptizing goe beyond the commission of CHRIST.

Answ. *Bellarmine* answereth hereunto, That when Christ gave this Commission, there were many present besides the Apostles.

Reply. We deny not, but that many beside might be present, but he spake onely to his eleven Disciples, who are immediately named before, *verse* 17. Unlesse the Cardinall will say, that he made all the rest [*viz.* those 500. whom St. *Paul* speaketh of, 1 *Cor.* 15.] Apostles also, for he sendeth them to whom he directs his speech, into all the world, *Marke* 16.14.

Argu. 2 It is disputed betwixt us, and the Church of *Rome*, concerning the number of the Sacraments; we affirming that there are but onely two, and confirming it from hence. Christ onely commanded these two Sacraments [Baptisme and the Lords Supper] to be used for ever in his Church; instituting and commanding Baptisme in this place, and the Lords Supper, *Chap.* 26. Indeed Christ used many other Ceremonies himselfe, as lifting up of hands, the tempering of clay and spittle; And his Apostles used imposition of hands, and anointing with Oyle: But Christ hath not laid his Commandement upon these Ceremonies, injoyning us perpetually to use them, as he hath charged us with these two, Baptisme, and the Eucharist.

Argu. 3 It being questioned between us and the Church of *Rome*, whether the Sacraments be of equall dignity, and excellency, they pronounce an *Anathema* against him, who denieth, That Baptisme excelleth all the five Sacraments, & the Eucharist Baptisme. We willingly acknowledge that Baptisme excelleth their five forged, and fained Sacraments [*viz.* Confirmation, Penance, Matrimony, Orders, and Extreame Unction.] But that the Lords Supper should be preferred before Baptisme, as the more worthy, and excellent Sacrament, we find not in the word of God. Yea that both of them are of like dignity in themselves, and to be had equally and indifferently in most high account by us, we prove from this *verse* and other grounds; to wit,

Concil Trid sess. 7. Can 3. & Bel. de sacram. Lib. 2. cap. 28.

First, they are both commanded and instituted by the same authority of our Lord JESUS CHRIST as Baptisme here, and the Lords Supper, *Luke* 22. 19. neither is one by the first institution advanced above the other.

Secondly, there is the same matter, and substance of both Sacraments; *viz.* CHRIST JESUS with all his benefits; for as Baptisme is said to save us by the Resurrection of Christ, 1 *Peter* 3.21. so the Cup, and bread in the *Eucharist*, are a Communion of the body and blood of Christ, 1 *Corinth.* 10.16.

Thirdly, there is one and the same end of both these Sacraments, which is the increase and strengthning of our Faith in the promises of God: as *Rom.* 6.5. and 1 *Cor.* 11.26. Therefore they are both of equall dignity and worthinesse.

If the Reader would see how these words are urged first by *Chamier* against that Popish practise of muttering and mumbling over the Child when it is to be baptized; and then secondly how they are inforced by *Bellarmine* for the proofe thereof, let him read *Chamier. tom.* 4. *de Sacram. Lib.* 1. *Cap.* 16. *page* 35. §. 9, 10, 11, & *Cap.* 18. *page* 40. §. 12. *&c. ad.* 19.

Quest. 1 Why were the Sacraments instituted, or for what end, or use were they ordained?

Answ. 1 First, one use or end of them is, to be publique signes, or notes of distinction, to distinguish us from *Iewes*, *Turkes*, and *Infidels*, and by which further we may professe our Faith in Christ, and the true Religion of CHRIST; this is plaine from *Rom.* 4. Where the Apostle calls Circumcision, and that which succeeds unto it, *viz.* Baptisme, the seale of the righteousnesse of Faith: that is, a seale whereby righteousnesse is assigned in us by God, and by which all men may know that

590 we are sealed in and by Christ unto righteousnesse and eternall life. For there is a double use of a seale to wit,

I. To make him unto whom the writing or promise in writing is sealed, to be more and more sure and certaine of the will of him who hath sealed the writing unto him. When the King or some great Potentate shall promise some office, or place, or preferment unto a favorite or friend, he will hope that he shall enjoy it, because he hath a promise of it; but if the promise be written, yea under hand and seale, then he feares not the performance of it. Thus the Lord confirmes and makes sure unto us all the promises of the word, by the seales of the Sacrament; that we might be the more certaine of his love and good-will towards us, and more confidently expect the accomplishment of all his promises, which are written in the word, and signed, and sealed in the Sacraments.

II. Another use of a seale is, that others thereby may perceive and know the benefits and favours which are conferred upon him unto whom the covenant is sealed, by him who hath sealed it. And for this cause the Lord also hath instituted the *Sacraments*, that others by the sight, knowledge, and contemplation thereof may know both the great love that God hath borne us, in giving his dearely beloved Sonne to dye for us, and also the great benefits and mercies that are sealed unto us by the Sacraments, in and through CHRIST.

Answ. 2 Secondly, another end and use of the *Sacraments* is κοινωνία, that thereby we might be united unto, and have communion with Christ our head, and his whole body the Church, 1 *Corinthians* 10. and 12. *Chapters*. Or that we might be incorporated and engrafted into Christ, and grow up in one with him. And that thereby we might be made partakers of the fruit of his passion, *viz.* of Redemption, remission of sinnes, regeneration, and life eternall; for all the things are gained by CHRIST.

Answ. 3 Thirdly, the last end or use of the *Sacraments* is, that they might be monuments, or memorials to admonish us, and put us in mind perpetually of our duties towards God. Baptisme doth teach us, That we are dead, and buried with Christ; and therefore we must live in sinne no longer, but labour daily to mortifie it more and more, and strive to become new creatures. The Lords *Supper* doth teach us, that all we which are made partakers of one bread, ought to be one body with Christ, and must labour to avoid all things which might make a rent in this body, as Schismes, dissentions, hatred, and the like; and walke in faith and love, both towards GOD and man.

Quest. 3 What is Baptisme?

Answ. It is a washing with water, instituted by CHRIST, for the testifying unto us the remission of our sinnes, by the blood of Christ, *Acts* 22. 16. In this definition we have these three things observable, *viz.*

First, the author of Baptisme, namely, Christ. And

Secondly, the externall part of Baptisme, namely, a washing with water. And

Thirdly, the internall signification of Baptisme, namely, a washing of our soules from the guilt and staine of sinne, by the blood of CHRIST; but of this more in the sequent question.

Quest. 3 What is signified by this Sacrament of Baptisme?

Answ. The washing away of our sinnes by Christs blood, 1 *Iohn* 1. 7. More particularly observe, that

First, water signifies the blood of Christ, *Iohn.* 13. 8.

Secondly, the dipping of the party to be baptized, or the washing of it with water, doth signifie mortification, and a dying unto sinne: And the remission of our sinnes, and our restitution, or restoring unto the love of God.

Quest. 4 What doe we gaine by Baptisme, or what are the benefits thereof?

Answ. 1 First, thereby we gaine admission into the body of Christ, 1 *Corinth.* 12. 13. that is, into the Church of the saved, and the society of the faithfull, *Hebr.* 12. 22. &c. and 1 *Iohn* 1. 3. And hence Baptisme

I. Is a note, or badge of a Christian.

II. Gives us Communion with Christ, and his members.

III. Gives us a right unto all the promises of the word.

Answ. 2 *Secondly*, by Baptisme we gaine remission and pardon of all our sinnes, *Acts* 2. 38.

Answ. 3 Thirdly, Regeneration, *Iohn* 3. 5. For

I. By Baptisme we dye unto sinne, *Rom.* 6. 3. *Colos.* 2. 12.

II. In Baptisme we are quickned and sanctified by the holy *Spirit*, 1 *Corinthians* 6. 11. *Titus* 3. 5.

Answ. 4 Fourthly, by Baptisme we gaine eternall life and salvation, *Titus* 3. 5. and 1 *Peter* 3. 21.

Quest. 5 What order is to be observed in the administration of this *Sacrament* of Baptisme?

Answ. 1 First, the person to be baptized must be taught: and that

I. The knowledge of the Gospell, and salvation by Christ.

II. That the admission into the Church, and body of Christ is by the sacrament of Baptisme: that so they may be perswaded to learne and to be baptized: as in this *verse*, and *Acts* 2. 38.

Answ. 2 Secondly, the person being thus taught and instructed in the Faith, and willing to be baptized, must then be admitted unto the Sacrament of Baptisme, and baptized in the name of the Father, and of the Sonne, and of the holy Ghost, *Marke* 16. 16. *Acts* 10. 47. But these two Answers are to be understood of those who are of yeares of discretion, and not of Infants.

Quest. 6 Who ought to bee, or may bee Baptized?

Answ. Those who are baptized, are either,

I. Men of ripe yeares or yeares of discretion; Now these *Adulti* doe either

First, not professe the Faith of Christ; or are without the Church of Christ; and these are not to be baptized. Or

Secondly, doe professe the Religion of Christ, and desire to be baptized; and these (as was said before) are to be admitted. Or

II. Infants; now these are either,

First,

Answ. 3 First, the Children of *Iewes*, *Turkes*, and *Heathens*, who are without the Church: and these are not to be baptized. Or

Secondly, they are the Children of those who are within the Church, and these are to be baptized.

Quest. 8 Whether is the Sacrament of Baptisme necessary or not?

Answ. 1 First, it is necessary, because it is commanded in this *verse*, and *Marke* 16.16. For as we must pray if we would be blessed, because God hath commanded it, *Matth.* 7.7. and as we must eate, if we would live, because according to Gods owne ordinance that is the meanes to preserve life: so we must be baptized, because God hath ordained, that by that doore, we should enter into the Arke, the Church.

Answ. 2 Secondly, but Baptisme is not absolutely necessary unto salvation, as appeares thus,

I. God did precisely command, that Circumcision (to which Baptisme answers now) should be on the eighth day, before which time without doubt many dyed, and yet it were absurd peremtorily to set downe, that they were damned.

II. If Circumcision had beene absolutely necessarily unto salvation, then *Moses* and *Aaron* would not have omitted it, for 40 yeares in the Desart.

III. This Doctrine of the absolute necessity of Baptisme, was unknowne to the ancient Fathers; and primitive Church; who therefore did oftentimes forbeare baptisme (although we approve not of this their fact) till a little before death. Hence *Constantine* the great was not baptized untill a little before his death: and *Valentinian*, by reason of his delay, was not at all baptized, whom notwithstanding *Ambrose* pronounceth to be in heaven. And *Bernard* in his 77. & 77. *Epistle* affirmeth, that not every privation or want of Baptisme, but only the contempt, and palpable neglect of it is damnable.

IV. The Papists themselves confesse, that the Baptisme of the Spirit (*Baptismus flaminis*) and Martyrdome (*Baptismus sanguinis*) are sufficient without the Baptisme of water, (that is) where or when it cannot be had unto salvation.

V. CHRIST himselfe saved the Thiefe upon the Crosse without Baptisme (*Luke* 23.43.) And therefore it is not so absolutely necessary that without it none can be saved.

Quest. 9 What doe we promise in Baptisme?

Answ. 1 First, we promise to renounce sinne, *Rom.* 6.6. and 1 *Cor.* 6.19. and *Acts* 3.26. and 1 *Peter* 4.6.

Answ. 2 Secondly, to serve the Lord in newnesse of life, all the dayes we live on the Earth. *Rom.* 6.4. and 7.6. and 2 *Corinth.* 5.17. *Galath.* 6.15. *Ephes.* 4.22. 23. and 4.1. and 1 *Peter* 2.9. and 1 *John* 2.6.

Sect. 5 §. 5. *In the name of the Father, &c.*

In this forme, wherein the Apostles must baptize those who are instructed, our Saviour [by nominating of the Father, Sonne, and holy Ghost] doth plainly insinuate, and teach unto his Apostles the profound mistery of the Trinity, and Unity. For these three names, Father, Sonne, and holy Ghost, doe expresse the Trinity of divine persons; and this phrase, *In nomine, non in nominibus*, *in the name*, in the singular number, and not *in the names* in the plurall, doth evidently shew, the Unity in Trinity, or that these three ever blessed persons, have but one essence, and nature. *Pet. Galat. Lib.* 2. *Cap.* 12. *page* 63. *medio.* 391

Sect. 6 §. 6. *And of the Sonne.*]

Argum. From these words we may draw this plaine Argument against the *Arrians*, who deny the Deity of CHRIST. He, in whose name we are baptized is truly and essentially God.

But we are baptized as well *in the name of the Sonne, as of the Father*, and *holy Spirit*, in this *verse*. Therefore the Sonne is aswell God in nature and essence, as the Father and holy Spirit are; and consequently, he is ὁμοούσιος, of the same nature and substance with the Father.

Sect. 7 §. 7. *And of the holy Ghost.*]

Deuterius an *Arrian* Bishop being at *Bizantium* as he was about to baptize one *Barbas* after his blasphemous manner, saying, I baptize thee in the name of the Father, through the Sonne, and in the holy Ghost [which forme of words is contrary to the prescript rule of Christ, who in this place commanded his Apostles to baptize all Nations, In the name of the Father, the Sonne, and the holy Ghost] the water suddenly vanished, so that he could not then be baptized: Wherefore *Barbas* all amazed fled to a Church of purer Religion, and there was entertained into the Church by baptisme. *Socrates* in his Ecclesiasticall Hiſtory [*Lib.* 7. *Cap.* 17.] reporteth the like History of a Jew, who had beene oftentimes baptized, and came to *Paulus* a *Novatian* Bishop, to receive the Sacrament againe, but the water vanished, and his villany being detected, he was banished the Church.

Because I have spoken divers things, in divers places before, of the *Father*, and the *Sonne*; here therefore thus briefly passe them over: speaking something more largely of the *holy Spirit*, because hitherto I have treated of that divine person more sparingly.

Quest. 1 How many things are requisite to be knowne concerning the holy Ghost?

Answ. Two; namely,

First, *Nomen*, his name: He is called 1. Spirit. Then 2. Holy.

Secondly, his nature, wherein two things are observable, *viz.*

I. *Veritas*, the truth thereof; wherein two things are included; to wit,

First, that he is God with God.

Secondly, that he is a distinct person, from the Father, and the Sonne.

II. *Proprietas*, the properties thereof; namely, that

First, he proceeds from the Father, and the Sonne.

Secondly, that he is equall to the Father, and the Sonne.

Thirdly, what his operations and workes are.

Quest. 2 What is meant by this word *Spirit*?

392

Answ. 1

First this word *Spirit* is taken either

First, literally; and that two manner of wayes; to wit, either

I. For an invisible, corporeall essence; as for example.

First, sometimes for the aire, and wind.

Secondly, sometimes for the blast or breath of the Lungs. Or

II. Spirit is taken for an invisible incorporeall essence; which is two-fold namely, either

First, created; as *Sathan*, spectres, the reasonable soule of man, and the good Angels.

Secondly, uncreated; and thus God the Father, God the Sonne, and God the holy Ghost, are called *Spirits*.

Secondly, figuratively; and thus it is taken, either

I. Spiritually, and thus

First, the power, and Deity of Christ is sometimes called *Spirit*. And

Secondly, sometimes the operations, motions, and gifts of the holy spirit, are called *Spirit*, &c.

Thirdly, sometimes the regenerate part of man, and the spirituall life of the regenerate, and internall motions, and *revelations*, are called *Spirit*.

Answ. 2 Secondly, here this word *Spirit* is taken literally, for an essence, incorporeall, incomprehensible, and uncreated; and this essence is called a *Spirit*, for these causes; to wit,

I. Because he is incorporeall: *A spight* (saith Christ) *hath not flesh, and bones:* And thus Angels, and humane soules are incorporeall also; but they differ from this holy Spirit thus; they are not infinite and incomprehensible essences, as he is. And

II. Because he inspires, and breathes into us the breath of spirituall life: and thus the Father, and the Sonne also, doth give spiritu all life of grace, But it is by the *Spirit*. And

III. Because *Spiratur*, he proceeds from the Father and from the Sonne.

Quest. 3 How is this *Spirit*, which is an incorporeall, incomprehensible, and uncreated essence, called *Sanctus, holy?*

Answ. The blessed Spirit of God is not onely called *Sanctus, holy*, essentially because he is holy, but in his nature and essence also Causally, because he makes holy; being the immediate temper of this impression of holinesse in the Creatures.

From this name of *holy Spirit*, we may conclude, that this blessed person is true God.

Object. 1 Some against this affirme, That the *holy Spirit* signifieth no other thing, then that spirit of regeneration which is infused in man by God; and so is, as it were a creature. This they would confirme from these two reasons; namely

Reason. 1 First, because this *Spirit* is said to pray for us, *Rom.* 8.26. *Now it is the spirit in us, which prayeth for us*, and consequently this *holy Spirit* is not God. To this I answer

Answ. 1 I. The *Spirit* is said to pray, because he makes us to pray; and so the worke it selfe seemes to come wholly, and altogether from the blessed *Spirit* And.

Answ. 2 II. The *Spirit* also is said to cry *Abba Father*, *Gal.* 4. 6. not that he cryes, but that we cry by him, *Rom.* 8.15.

Reason. 2 Secondly, they say, the holy *Spirit* knowes not the Sonne; because *no man knowes the Sonne, but the Father*, *Matth.* 11.27. To this we answer

Answ. 1 I. That our Saviour there excludes not the persons of the blessed Trinity, but the creatures. And

Answ. 2 II. That indeed none knowes the Sonne of themselves, which are different from the Father in nature and essence: but the holy Spirit is the same God by nature and essence, though distinct in person. And thus CHRIST saith, That it was not his to give, to sit on his Fathers right hand, and on his left; and else-where denies that hee knowes the time when the last day will be, but both these were spoken onely in regard of his humanity. And

Answ. 3 III. It is evidently false, that the Spirit knowes not the Sonne, For

First, the Spirit discernes all things, 1 *Cor.* 2. 15. And

Secondly, the Spirit teacheth us the knowledge of the Sonne, yea all things, *Iohn*, 14. And

Thirdly, he is called *the Spirit of the Sonne.*

Object. 2 Some againe grant, that the Spirit is God, but not that he is a distinct person from God, but *τὸ ἐνεργητικὸν Patris*, the vertue, and power, and operation of the Father: and they would ground this upon these words, *The power of the most high* [That is, *the holy Spirit*] *shall overshadow thee*, *Luke.* 1. 35.

Answ. 1 First, it is not necessary that the place should be so interpreted: and indeed the scope of the Angell in that place seemes to me to be double; to wit,

I. That the blessed Virgin might understand the immediate worker of this great worke; namely, *God the holy Ghost*; and hence he saith, *The holy Ghost shall come upon thee.* And

II. That she might understand the primary Author of this great worke, and the true Parent of the child to be borne; to wit, *God the Father*; and hence he saith, *The power of the most high shall overshadow thee.*

Answ. 2 Secondly, although it were thus understood, and that by the power of the Almighty, were meant the holy Spirit, yet it would not follow; that therefore he is not a distinct person from God the Father; For as, although the Sonne by the word of the Father, *Iohn*, 1.1. And yet that takes not away the distinction of the person; so, the Spirit may be the power of the Father (he proceeding partly from the Father) and yet a distinct person from him, as followes by and by.

Quest. 4 How doth it appeare that the holy Spirit is God? or, how may it be proved?

Answ. 1 First, he created the world; and therefore he is God, *Gen.* 1, 2. *Iob.* 33. 4. And

Answ. 2 Secondly, we are baptized in his name, in this *verse*; and therefore he is God: for we are baptized onely unto God. And

Answ. 3 Thirdly, the Apostles were taught of God; but it was the Spirit which taught them, *Luke*, 12, 12. yea which teacheth all things, *Iohn*, 14. 26.

Answ. 4 Fourthly, we must pray onely unto God, but in the Scriptures the holy Ghost is invocated; therefore

fore hee is God, 2 *Corinth.* 13, 13.

Answ. 5 Fifthly, but because *Harding*, and *Bellar.* say, That it cannot be proved out of Scripture, that the holy Ghost is God; we will produce some cleare testimonies, where he is called God. As

I. That which the holy Spirit speakes, *Acts*, 28. 25, *Iehovah* himselfe speakes, *Esa.* 6. 8. Therefore the holy Spirit is *Iehovah*.

II. Our bodies are called the Temples of the holy Ghost, 1 *Cor.* 6. 19. and the Spirit dwelleth in us, 1 *Cor.* 3. 16. But our hearts are the Temples of God, 1 *Cor.* 3, 16. and 2 *Cor.* 6. 16. and God dwels in us, 2 *Cor.* 6. 18.

III. *Ananias* lyed against the holy Ghost, *Acts.* 5. 3. but he lyed not against men, but God, *verse*, 4. And therefore the holy Spirit is God, thus *Augustine* disputed, *contr. Petil.* 3. 48.

IV. The Father, the word, and the holy Spirit are one, *Iohn*, 5. 7.

Quest. 5 How doth it appeare that this holy Spirit is a distinct person from the Father, and the Sonne?

Answ. 1 First, He descended upon CHRIST in the likenesse of a dove, when a voyce came from heaven, from the Father, *This is my welbeloved Sonne, &c. Luke.* 3. 22. Where there was the Father speaking from heaven, the Sonne baptized upon earth, and the holy Ghost descending from heaven to earth. Therefore the holy Spirit is a person subsisting by himselfe, and distinct from the rest.

Answ. 2 Secondly, He is called the Comforter, *Ioh.* 14. 16. and he was sent from the Father, in the same place, and from the Sonne, *Ioh.* 16. 7. and therefore hee differs from them both, *Iohn*, 14. 26.

Answ. 3 Thirdly, he is called the Spirit of the Father, *Ioh.* 15. 26. and the Spirit of the Sonne, *Gal.* 4. 6. Therefore he is neither the Person of the Father, nor of the Sonne.

Answ. 4 Fourthly, three Persons are named, *Matth.* 28. 19. and 2 *Cor.* 13. 13, and 1 *Iohn*, 5. 7.

Object. 3 But he is said to be the same with the Father, *Luke* 1. 35. And therefore is not a distinct person.

Answ. 1 First, except he were the same with the Father he could not be God; for God is one.

Answ. 2 Secondly, it followes not, he is the same with the Father, therefore he is not a distinct person from the Father: for the Sonne is the same with the Father, and yet a distinct Person.

Answ. 3 Thirdly, from hence [*viz.* that he is the same with the Father] doth rather follow, that he is God, and a distinct person; for none can be God, but he who is the same with God; and none can be the same with God, but onely a person of the Trinity. For *those three are one*, 1 *Iohn* 5. 7. *Deus Trinus.* I conclude with the saying of the Father, *Dici potest, non scriptum est aperte Spiritum sanctum esse Deum, at ejus deitas in sacris literis testata est, nisi quis valde sit insulsus, & alienus a Spiritu sancto. Greg. Naz. de Spirit. sanct.*

Quest. 6 How doth it appeare that the Spirit proceeds from the Father and the Sonne?

Answ. It is hence evident, because he is sent by both, and is called the Spirit of both. For

First, the Father sends the Spirit of his Sonne, *Gal.* 4. 6. *Iohn*, 14. 26. And

Secondly, the Sonne sends the Spirit of the Father, *Iohn.* 15. 26. and 16. 7.

Quest. 7 How is the blessed Spirit coequall with the Father? for if he proceed from him, then is he inferiour unto him?

Answ. The holy Ghost is inferiour to the Father in order, but equall in power.

Object. Against this it may be objected, The Spirit is sent by God; therefore he is inferiour to him in power.

Answ. 1 First, it followes not, for the Sonne was sent by the Father, *Iohn.* 3. 16. and yet he is equall to the Father in power, in regard of his Deity: for he was not sent by compulsion, but came willingly, *Iohn*, 10. 11. And so doth also the holy Spirit. And therefore there is no rule, or dominion amongst the persons of the blessed Trinity one over another, but are all equall in power.

Answ. 2 Secondly, the equality of the holy Spirit with the Father can no way better be proved, then by proving that he is God (which we have done before) For none is before or after another, none is greater or lesse then another, *Symbol. Athanas.*

Quest. 8 What and how many are the operations, and workes of the holy Spirit?

Answ. They are either Temporall, or Spirituall,

First, there are some Temporall operations, and workes of the holy Spirit; as

I. Creation; Read. *Gen.* 1. 2. and *Iob.* 33. 4 And

II. Fitting men for some particular function; as *Exod.* 31. 3. *Iudg.* 6. 34. and 1 *Sam.* 11. 6. and 16. 13. And

III. He gives knowledge, literature, and learning: and therefore we must not onely confesse, that that learning which is conferred miraculously upon some comes from him, as, *Acts* 2. and 10. but also that that learning which is got by our study instrumentally, comes principally from him, because he gives eye-salve, *Revel.* 3. 18. and enables us to understand. And

IV. Propheſie is a gift given by the Spirit, 1 *Cor.* 13. 1. Now all these are Temporall.

Secondly, there are Spirituall operations and workes of the holy Spirit; and these are either

I. Common, or II. Proper.

First, the Common spirituall operations of the holy Spirit; are these, *viz.*

I. The moderation of the affections; as *Gen.* 20. 6. *Heb.* 5. 12. And

II. The reverent and willing hearing of the word: the Spirit makes men to endure the word of exhortation patiently; as we may see in *Herod*, *Marke.* 6. 20. And therefore when we willingly, or patiently permit our selves to be reproved, we must confesse it to be the worke of the Spirit, because naturally we love to be flattered, but not to be reprehended. And

III. Illumination is a spirituall worke of the holy Ghost; now this is either

First, *Cognitionis*, a light of Knowledge, as *Hebr.* 6. and 10. and 2 *Peter.* 2. 22. And this is Common. Or

Secondly, *Obedientiæ*, a light of obedience; now this is two-fold; *viz.* either

I. *In aliquibus*, in some things, as *Herod* did,

394 did; and this also is common. Or

II. *In nova vita*, in a new life; and this is proper to the godly, And

IV. Ioy, in hearing, or, other holy duties, *Matthew.* 13. 20. as did *Herod*, *Marke.* 6. 20. Now there is a double joy; namely

First, a joy arising from novelty: and thus many rejoyce when the Gospell is first preached unto them, who slight it afterwards: Therefore this joy is but deceivable, and common. And

Secondly, a joy arising from a true tast of divine grace: and this is proper to the Godly.

Secondly, there are proper operations of the holy Spirit: These are laid downe in *Iohn*, 14. 23. where we have

I. The presence of the holy Spirit in the godly, the effect whose presence, is *Regeneration*.

II. The inhabitation of the holy Spirit in the Regenerate, the effect whereof is *Gubernation*. But these remaine to be considered of, in that place *Iohn*, 14. 23. Whereof afterwards by the assistance of God. I rather omit them here, because something hath beene spoken, *Chap.* 12. 18.

Sect. 8. §. 8. *I am with you unto the end of the world.*]

Quest. 1 How is CHRIST present with his Church for all ages?

Answ. 1 First, not in regard of his humanity, but of his Deity; and this is confessed by *Galatinus*, *lib.* 3. *Cap.* 29. *pag.* 127. *lin. ult.*

Answ. 2 Secondly, *Carthusian. s. pag.* 233. *b. medio.*) saith, That CHRIST is present with his Church, by a Sacramentall presence.

Answ. 3 Thirdly, Christ is present with his, by inhabiting the hearts of the faithfull by his grace.

Answ. 4 Fourthly, he is present by his continuall protection, and providence, and manifold efficiencie of his power, and piety in, and upon us.

Quest. 2 Whether shall the Church of Christ continue unto the worlds end? because it is here said, *Behold I am with you unto the worlds end*; and *Iohn*, 14. 15, &c. The Paraclet shall abide with you for ever. Now if this Church be thus to extend itselfe to all nations, and to the ends of the world; then whether is it the same which at this day is called, *The Catholique Church upon earth*?

Answ. 1 First, we grant and hold, that this Church of Christs shall extend it selfe to all Nations. And

Answ. 2 Secondly, it shall last and continue, untill the end of the world. *Nunquam enim deficiet fides in toto &c.* Faith shall never wholly faile, but unto the end of the world Christian Religion *in aliquibus perseverabit*, saith *Carthusian* (*Matth. pag.* 233. *b. fine.*) that is, shall persevere, and abide in some place or other, amongst some persons or other: he will not say, That it shall alwayes abide at *Rome*.

Answ. 3 Thirdly, we grant and hold, that this Church with which Christ hath promised to be present, is the same which is called in the Apostles Creed, *The Catholique Church*. But

Answ. 4 Fourthly, wee deny that that Church which falsely cals her selfe by that name, is this Church of Christ to which he hath promised his gracious presence. For we must know, that the name *Catholique* is diversely taken; namely,

I. Sometimes for the whole Kingdome of Christ, or for those who shall be saved, and are ordained unto eternall life, *Acts*, 2. 47. and 13. 48. and *Hebr.* 12. 22. Now the Church thus taken is partly militant on earth, and partly triumphant in heaven; and of this we say not, *Video Ecclesiam Catholicam*, *I see the Catholike Church*, but *Credo ecclesiam Catholicam*, *I beleeve the Catholike Church*; because (according to St. *Augustine*, *Fides non est vides.*

II. Sometimes the *Catholike Church* is taken for the whole number of the faithfull, that professe Christ, in any one age, upon earth: being one flocke under one great Bishop, Christ the chiefe shepheard; 1 *Peter* 2. 25. and 5. 4. although gouerned upon earth, by divers subordinate Pastours under him. And of these also may the said Article of our Creed be understood.

III. All particular Nations, or societies of people, joyned together (in the faith) under one spirituall government, may (as *similare* parts use) have the name of the whole; and be called *Catholike Churches*. Notwithstanding it is more proper to call such an one *A Catholike Church* indefinitely, then Completively, *The Catholike Church*.

Fifthly, an Hereticall sect may (like the devill, *Answ.* 5 2 *Cor.* 11. shewing as an Angell of light) call themselves, *Catholikes* though they be nothing lesse (*Revel.* 2. 9.) but even the *Synagogue of Sathan*. Therfore the name *Catholique*, in the Question propounded, must be understood in the second sense mentioned in the former Answer; *viz.* for all Christians upon earth, and not for any particular society. If any particular company call themselves by that name, they are never the more truly *Catholike* for being so called, then those *Heretiques* were truly pure, spirituall, and Apostolike, that were called, and knowne to the world by those names, *Cathari*, *Pneumatici*, and *Apostolici*.

Some Papists have objected this place to prove *Object.* the infallibility of the doctrine of their Church; arguing thus: to wit,

That unto which CHRIST hath promised his presence for ever to the worlds end, is free from errour, and the doctrine thereof, in all things, is infallible.

But such is the Church, to which Christ hath promised his presence.

Therefore the Church is free from errour, and the doctrine thereof, is in all things infallible.

First, the meaning of this place is, That how- *Answ.* 1 soever Christs bodily presence ceased, yet his providence should never faile to preserve and comfort them in all their troubles, and help them in all their actions: and by degrees so enlighten them also, that they should not perish in their ignorance, but be led forward to more perfection: and thus *Iansenius* [*Concord. Evang. Cap.* 149.] expounds the place. Yea this must needs be granted to be all that is here meant, and that

I. Because Christ is not absent from his people every time they fall into an errour, but remaineth with them still for all that, either forgiving it, or reforming it. And

II. Because notwithstanding this promise, yet afterwards, *Peter* one to whom the promise was made

made, erred against the truth of the Gospell, *Galath.* 2. 11. and was therefore by St. *Paul* rebuked, and resisted to his face: which thing could not have fallen out, if this Promise had exempted the Church from all errour. And

III. If this promise priviledge the whole Church from errour because it is made to it, then consequently it priviledgeth the particular Churches, Fathers, and beleevers therein, because it is made to them likewise: but experience sheweth that these latter may erre; and therefore the meaning must be as aforesaid.

IV. It is granted even by the Papists themselves, that the Pope may erre (See Mr. *White* the way to the true Church, *Page* 194, 416.) which could not be if these words of our Saviours meant the Church of *Rome*, and that infallible judgement which the Jesuit speaketh of who propounds this Objection. And thus we deny not, but constantly beleeve, that Christ alwayes was, is, and shall be with his Church to the end of the World.

To conclude this worke; Seeing God hath here promised to be present, by his grace and gracious providence and protection, with his Church and children, unto the end of the world; and hath hitherto for many yeares given us cause to say; That there is no Nation or Church in the world unto whom he hath beene more gracious then unto ours, given us such pious and prudent Princes, as have ruled us in peace, and led us in the paths of Religion, courageously supporting, and constantly professing and maintaining the truth of Christ, notwithstanding all the power, policy, and subtlety of *Antichrist*, and all her instruments and adherents: Let us therefore both fervently pray for the continuance of these unspeakable mercies, and also heartily praise this great, gracious, and good God, for the long continuance of them hitherto unto us; and let us alwayes laud his Name, and sing praises unto his Majesty, saying,

Holy, holy, holy, Lord GOD of Hosts,
Heaven and Earth are full of thy
glory; Glory be to thee
oh Lord most
High.

AMEN.

FINIS.

The Epilogue.

Courteous and kind Reader, I have here sent thee the first *Evangelist* to peruse, and I have the Second perfectly finished, but much more succinctly, and compendiously handled then this; because the larger I am upon this, the lesse I have to treat upon in the rest, this Worke not being like a Snow-ball rolled up and downe, which growes greater and greater, but (like one) lying in the Sunne, which growes lesse and lesse.

Now although (as I said) the next *Evangelist* bee perfected, yet untill I heare how St. *Matthew* is received, and welcommed by thee, I will not send St. *Marke* unto thee. For as PHYDIAS said concerning his first Portraiture; *If it be liked, I will draw more besides this, if loathed n one but this*; so say I concerning this my first Brat (who must either credit, or discredit his Father.) *If thou thinke it not worth receiving or reading, but reject it loathingly, then I have done, but if thou accept and entertaine it lovingly, then I have but begun.* Thy *pleasure*, and *liking* will be my *Paines*, and thy *dislike* my *Ease*; and therefore I will neither commend nor discommend what I have writ, but commend thee unto the Lords gracious Protection, and this Booke to thy acceptation: Resting,

To bee employed to thy good
if thou please.

R. W.

A TABLE OF THE PRINCIPALL MATTERS CONTAINED IN THIS MISCELLANIE.

For the understanding whereof, let the Reader take notice, that this BOOKE is divided into two Parts, or Tomes; The first beginning CHAPTER, I. and containes 528 *Pages*; The second beginning CHAP. X. and containes 395 *Pages*. Now *Pt.* 1. *f.* 1. or 8, &c. signifies *Part* first, and *Folio* first, or 8, &c. And *Pt.* 2. *f.* 1. 10. &c. signifies *Part* 2. *folio* 1. 10, &c. Besides, let the *Reader* note, that *a*, signifies the *first Columne*, and *b*, the *Second*.

A.

ABility. *All* Power *and* ability *in Man unto good, comes from God. Part* 2. *fol.* 1. *a. b.*

To which of Christs Apostles he gave Power, *and what* power *hee gave them. Pt.* 2. *f.* 1, *b.*

Absence. *See* Presence.

Abuse. *The best, and most lawfull things may be* abused. *Part* 1. *fol.* 243. *b.*

Account. *Divers necessary questions concerning our Spirituall* account *and* reckoning *with God. Pt.* 2. *fol.* 328, 329, 330.

Actions. Workes. *Divers profitable questions, concerning the definition, division, necessity, and nature of* Workes *in generall, and* good workes *in particular. Pt.* 1. *f.* 72, *a, b. and* 154. *a, b.* & 158, *b.* & 177. *b, &c.* 179. *a. b.* 266, *b.* 270. *b, &c.* 301. *b.* 425. *b, &c.* 427. *a.* & 471, *a.* & 503, *b.* 506, *a. Pt.* 2. *f.* 16, *b. and* 129, *a.*

Divers questions concerning the merit, reward, examination and regulating of good Workes. *Pt.* 1. *f.* 98, *b. &c.* 158, *a, b.* 258, *b.* 259, 260. 266. 269, *b.* 270. 403, *b.* 426, *b.* 428, *b. and Pt.* 2. *f.* 46, *b.* 73, *a.*

Who are enemies unto good Workes. *pt.* 1. *f.* 161. *b.* 259, *a.* 273, *a, b.*

Unbeleevers cannot performe good Workes. *Pt.* 1. *fol.* 262, *a.*

Whether the Workes *of the Righteous be perfect. Pt.* 1. *fol.* 330, 331.

Questions concerning Supererogatory Workes. *Pt.* 1. *f.* 188, *a. and pt.* 2. *f.* 235, *a.* 337, *b.*

Adiaphorall things. Ceremonies.

The Ceremonies *of our Church used in Baptisme, and the Lords Supper, are lawfull. Pt.* 1. *f.* 67, *b. and pt.* 2. *f.* 354. *b.* 355.

Circumstances *may make indifferent, and lawfull things, unlawfull; and how? pt.* 1. *fol.* 98, *a, b.*

Lawfull and Adiaphorall things *are to be regulated according to a three fold rule. Pt.* 1. *f.* 98, *a.*

Divers questions concerning Offences *given and taken by* Ceremonies, *and* Adiaphorall things. *Pt.* 2. *fol.* 207, 208, *&c. and pt.* 1. *f.* 496. *a, b.*

Admonition. Advice. Counsell.

Who hide their Counsels; *and how it may lawfully be done. Pt.* 1. *fol.* 32. *a, b.*

We must Admonish, Counsell, *and* advise *our Bretheren: how? and why? Pt.* 1. *f.* 153. *a, b. and pt.* 2. *fol.* 19. *a, b.*

Questions concerning Evangelicall Counsels *unto Perfection. Pt.* 1. *f.* 186, *a.* 226, *a.* 262, *b. and pt.* 2. *fol.* 243, *b.* 286, *b. &c.*

Adoption. *The nature, markes, and signes of* adoption. *Pt.* 1. *f.* 113, *a.* 487, 488.

Adversity. Affliction. *Divers questions concerning the Causes, end, utility, removall, reward, and benefits of* Affliction; *and our duty in* affliction. *Pt.* 1. *fol.* 50, *b.* 112, *b.* 142, *a.* 169, *a, b.* 303, *a, b.* 314, *a, b.* 362. *and* 439, *b. and* 448, *a. and pt.* 2. *f.* 58, 59. *and* 159. *and pt.* 1. *fol.* 489.

The Lord afflicts *his Church, and why? pt.* 1. *fol.* 78, *a.*

Vnlawfull meanes are never to be used in Affliction, *and misery; and why? pt.* 1. *fol.* 99, *b.* 100, *a.*

Advice. *See* Admonition.

Adultery. Fornication, adultery, *and uncleanesse must be avoided, and why? pt.* 1. *fol.* 216, *a, b. and* 227, *b. &c.*

Divers questions concerning the division, effects, punishments, and remedies, of adultery, fornication, *and* uncleannesse. *pt.* 1. *fol.* 216, *&c. to fol.* 223.

Affections. *A right use of the* affections *helpes us in Gods service. pt.* 1. *fol.* 41, *b.*

Affliction. *See* Adversity.

Agreement. Vnity. Concord.

Questions concerning our Vnion *with Christ. pt.* 2. *fol.* 278, *a, b.*

The Vnity, *and* Vnion *of the Church, and faithfull, is manifold. pt.* 2. *f.* 8, *a.* 40, *a.*

How brotherly Unity, *and* Concord, *are to be continued. pt.* 1. *fol.* 321, *b. &c.*

Christ loves Amity, *and* unity *amongst brethren. pt.* 1. *fol.* 120.

Allegories.

Allegories. Figures.
It is lawfull to use Allegories *and* Figures, *in preaching. pt.1.f.120,b.*
Rules observeable in the Allegorizing *of any Scripture. pt.1. fol.43,a.*
Almes. Charity. *Divers questions concerning the division, necessity, impediments, and remedies thereof; and rules to be observed in the distribution of* almes, *pt.1.f.153. 155, 156, 157, 158, 160,b, 248,b. 268, 269.*
Who are enemies to Almes-deeds, *and workes of charity. pt.1. fol.150,b. 151,a,b. 267,a.*
Whether Almes-deeds *be meritorius. pt. 1. fol.160,a. and 267,a.*
Ambition. Ambition *is often the cause of arrogancy, and arrogant presumption, pt. 1. fol.46,a,b.*
Amen. *What is meant by this word* Amen. *part 1. fol. 321,b.*
Amity. Love. *Divers questions concerning* Love *in generall, & the definition, and division thereof, and of our* Love *unto God. pt.1.f.133,b. 252,b.334,b.335. and pt.2.f.54, b, &c. 286, 287, 288.*
Divers questions concerning the Love *of our brethren. Pt. 1. fol. 120,a. 159,b.352,b. and pt.2.f.56,b.57, a.135,b.288,b.289,a.*
Concerning the Love *of our enemies; See* Enemies.
How Love *is the fulfilling of the Law. pt.1.f.405,a,& pt.2.f.289,a,b.*
Whether Love *be a meritorious worke or not. pt.1. folio 254,a.*
Anabaptists. Familists. Separatists.
The Conventicles of Anabaptists *and* Familists *are not warrantable. pt. 1. fol.125,b.126,a.*
Separatists *are unpleasing unto God. pt.2. folio 8,a,b.*
The faithfull must be separated *from the world, and how? Pt.1.fol.175,b.*
Angels. *Divers questions concerning the evill* Angels. *pt. 1. fol.97,a.140, b.346,a.*
Questions concerning tutelar Angels. *part 2. fol.214,b.*
Anger. *Divers questions concerning the nature, originall, causes, effects, degrees, kinds, and punishments of* anger; *and the remedies against it. pt.1.fol.44,45.195.198.*
Christians must not be angry. & why? pt.1. fol.197,a. And what commendable anger is. Pt.1. fol.198, b, &c. and pt.2. fol.291,b. &c.
Whether anger be a carnall or a sinfull sinne. pt.1. fol.196.197,b.
Anguish. Griefe. Mourning. *Divers questions concerning godly Mourners, and mourning, and the comforts and blessednesse which belong unto such* Mourners. *Pt.1. folio 141, 143, 144, 145.*
There are divers sorts of Mourners. *pt.1.fol.143,a,b, and 509,a.*
The outward expressions of sorrow *are divers. pt.2. fol. 83,b.*
Answers. *All our* Answers *must be gentle, and to the matter, and why? Pt.1. fol.114,a.*
Antichrist. *Who is* Antichrist. *pt.1. folio 19.*
Whether he be one particular man. pt. 1. folio 17,b. and pt 2. fol.315,b.
Whether Antichrist *be yet come. pt.2. fol. 312,a.313,a,b.*
Antiquity. *When, and how farre* Antiquity *is to be beleeved. pt.1. fol. 189,b,190,a,b, &c. 194,b.*
Antiquity *is a good proofe in controversies. pt.2.fol. 233,a.*
Apostacy. Backsliding. *The causes why so many are in danger* to fall back, *and why so many doe* fall back *from Christ, and Religion. pt.1. fol.132, b. and 506,a. and pt.2.fol. 28,a. 69,a,b.*
Those who forsake, *and* fall *from Religion, shall be* forsaken. *pt.2.f.6,a.*
Apostles. Disciples. *Divers questions concerning the 12* Apostles *and* Disciples *of Christ. pt.1.fol.134, 135,140,a.171,172.467,a.495, a. and pt.2. fol.19,a,b.2,a,b.12,a, 27,b.287,b.*
Ministers *must be* Disciples *before* Apostles; *and why? pt.2. fol.1,a.*
How Apostles *and* Disciples *differ, pt.2.fol.2.*
We should all labour to be the Disciples *of Christ, why, and how? pt.2. folio 104.*
Apparell. Garments. *Divers questions concerning the necessity and use of* apparell. *pt. 1. folio 346.*
Appetite. Belly. *How the desires of the* Belly, *and our naturall* appetites *are evill. pt.1. fol.96,a.*
Armour. Weapons. *What a Christian mans* Weapons *are against his spirituall enemies. pt.1.fol. 62,a.*
Arrogancy. *The nature and causes of* Arrogancy. *Pt. 1. fol.46.*
Ashes. *A manifold use of* Ashes. *pt.2. fol.85,a.*
Assemblyes. *Divers sorts of* Assemblyes. *pt.2. fol.321,b.*
Assurance. *See* Faith.
Avarice. *See* Covetousnesse.
Austerity. *Although an Austere life be commendable, yet it is not approved of by carnall men. pt.2. fol.70,a. 71,b.*

B.

Babes. Infants. *There are three sorts of* Babes. *Pt. 2.f.94,b.*
Whether there be such a thing as Limbus Infantum. *pt. 2. fol.332,a. 335,b.336,a.*
Backbiting. Calumny. Detraction, &c. *How these two, to* revile, *and to* speake evill off, *differ. pt. 1. fol. 168,b.*
We must not Calumniate *or* deprave *any, and the causes of* Calumny, *and remedies against it. pt. 2. folio 77, b.121,b.*
Backsliding. *See* Apostacy, Banquets. *See* Feasts.
Baptisme. *Questions concerning the* Baptizing *of* Infants. *part 1. fol. 66,b. and Pt. 2. fol.237,b.238, a, b.388,b.389,a.*
Divers questions concerning the nature, necessity, Ceremonies, sorts, excellency, utility, and abuse of Baptisme. *Pt. 1. fol. 70. 75,b.79,a. 80,a. and pt.2. fol. 390,391.*
Divers questions concerning Christs Baptisme *and* Iohns. *pt.1. fol. 68, a.73,74.79,a.80,a,b.*
Whether Ministers in Baptisme *give grace to those whom they* Baptize. *part 1. folio 68,b.*
What Analogy there is betweene Baptisme *and the* Lords Supper. *Pt.2. folio 279,b.*
Beggars. Beggars *permitted contrary to the Law, and why? Pt. 2. folio 266,a.*
Believers. Faithfull. *How the* Faithfull *are saved from their sinnes, and from what sinnes they are saved. Pt. 1. folio 19,a.*
Wherein the Faithfull *should be like Angels. pt.2. fol.285,b. And wherein their felicity consists. pt, 1. fol. 487,a,b.*
Beliefe. *See* Faith.
Belly. *See* Appetite.
Belzebub. *What* Belzebub *signifies. Pt. 2. fol. 33,b.*
Bethlehem. *Divers questions concerning* Bethlehem. *Pt.1.f.23,a.31, b.32,a.*
Bigamy. Digamy. Poligamy. *All these both now are, and heretofore were unlawfull. Pt.1. fol.231.233,b. 260,a.*
Birds. *What we may learne of, or from* Birds. *Pt. 1. fol.344,b.345,a.*
Blasphemy. *Divers necessary and profitable questions, concerning* Blasphemy, *or the sinne against the holy Ghost. pt. 1. fol.313,a,b. and pt.2. fol.123,124,125.*
Blessednesse. *Divers questions concerning the number of the* Beatitudes, *and the nature of true* Blessednesse, *and what it is, and wherein it consists, and from whence it proceeds, and the way thereunto.*

pt. 1. folio 127, a. and 136, 137, 138. 160, b. 161, a. 158, a, b. 416, b. and pt. 2. folio 32, b. 97, b. 180, b.

Blessings. *Divers questions concerning, temporall, and corporall* blessings. pt. 1. folio, 128, 129. 142. 517, b. 525, b.

Blindnesse. Darknesse. Ignorance.

All men by nature, without Christ are ignorant, blind, *and* darke. pt. 1. fol. 116. *and* pt. 2. folio 33. 64, a.

The causes of Spirituall blindnesse, *and the remedies against it.* pt. 2. fol. 89, 90, 92, 265, 266, a. *and* pt. 1. fol. 518, b.

Whether Ignorance *or* knowledge *be better.* pt. 2. fol. 146, a.

Body. *There is a fourefold* Body. pt. 2. folio 102, b, &c.

Bounty. *See* Almes.

Bread. *What is meant by this word* Bread *in the Lords prayer.* pt. 1. fol. 306, a. 308, a.

Brethren. Brothers. *Ministers are* Brethren. Pt. 1. folio 119, b.

All Christians are Brethren. Part 1. folio 205, a.

Christ loves amity, and unity among st Brethren. pt. 1. folio 120.

Buriall. Sepulchers. *Christians* Buriall *must be performed unto the dead and why?* Pt. 1. folio 154, b. and 155, a. 470, a.

The Iewish customes at Burials. pt. 2. fol. 381, a. *and* pt. 1. folio 508, b. *and* 509, a.

Burthens. *How many sorts of* burthens *there are, and how they are to be borne.* pt. 2. fol. 99, b. 100.

C.

CAlamity. *See* Adversity.

Calling. Vocation. Function. *Divers questions concerning* externall Callings. pt. 1. fol. 123, b. *and* fol. 362, 363. 486, a. *and* pt. 2. folio 55, b.

Divers questions concerning God and Christs calling *and* recalling *of us.* pt. 1. folio 132, b. 446, a. 468, a, b. 494, b. 500, b. 501, a. pt. 2. folio 256, 257. 260, 261.

Things are called *three manner of wayes.* pt. 1. fol. 168, a.

Calumny. *See* Backbiting.

Captivity. *Why the Lord permitted the Iewes so to be kept* captive *under the Romanes.* pt. 1. fol. 23.

By nature we are Sathans captives. *part* 1. fol. 477.

Care. *Whom God cares for most.* part 2. folio 36, a.

Divers questions concerning worldly Care. pt. 1. fol. 328, a. 341, b. 342, b. 343, a. 349, b. 350, a. 361.

Casting off. To cast out. To Reject. *Divers questions concerning Gods* rejecting *of man, and mans* casting off *God.* pt. 1. fol. 459, a, b. pt. 2. fol. 280, b. 281. 292, a.

Centurion. *What a* Centurion *was.* pt. 1. fol. 447, a. 451, b. 454.

Ceremonies. *See* Adiaphorall *things.*

Charity. *See* Almes.

Charmes. *See* Magi. *or* Magicke.

Chastity. *Wherein the felicity of those who are* pure, *and* chast, *consists.* pt. 1. fol. 221, a.

Children. *Divers questions concerning the signification of this word* Child, *and of* childrens *duty towards their Parents.* pt. 1. folio 122, b, 123, a, *and* pt. 2. fol. 52, b. 53, a. 54. 158, 159. 206, b, &c. 237, a. 242, b. 294, b.

Divers questions concerning the felicity, safety, nature, number, and markes of Gods children; *and the way and meanes thereunto.* pt. 1. fol. 35, a. 51, a. 83. 127. 167, b. 254, b. 255, a. 437, a. 487, &c. *and* pt. 2. folio 58, b. 59, a. 88, b. 89, a. 156, b.

Our chiefest care and labour should be to be made Gods Sonnes. pt. 1. folio 254, b.

None can rejoyce in God but Sonnes. pt. 1. fol. 88. b. 89, a.

Christ. *Controverted questions concerning the Deity and Humanity of* Christ. pt. 1. fol. 16, 17. a. 21. 78, b. 83. pt. 1. folio 467, b. 507, a. *and* pt. 2. fol. 88, a. 197, a. 238, b. 239. 262, a. 316. 326, b. 376, b. 377. *and* 391, b.

Whether Christ *be every wheres in regard of his Humanity.* pt. 2. folio 215, b. 290. 356. *and* 386, b. 387, a.

Divers questions concerning the temptations of Christ. pt. 1. fol. 84. 85. 86, 87. 95, 96, 97. 112, 113, b.

Questions concerning the conception, nativity, birth, Baptisme, Flight, Education, life, humility, and time of Christs *being upon earth.* pt. 1. folio 17, a. 20, b. 23, a. 32, a. 37. 40. 49, a. 52, 53, a. 54, b. 78, b. 79, 80. 115, &c. 123, b. 124, a. *and* pt. 2. folio 107, a. 134, b. 263, b.

Questions concerning the workes, and actions of Christ. *as he was our Physitian, Saviour, King, Doctor, Mediatour, Shepheard, and Corner-stone.* Pt. 1. fol. 19, a. 20, a. 128, b. 101, b. 113, b, &c. 187, b *and* pt. 1. folio 488, b. pt. 2. fol. 32, b. 104, b, &c. 106. 122, b, &c. 154, a. 263, b, &c. 277. 373, a.

Divers questions concerning Christs *Miracles, miraculous cures, and workes, and vertue, and power.* pt. 1. fol. 128, b. 129, 130, b. 131, a. 132, a. *and* pt. 1. folio 466, b. *and* 489, a. 499, b, &c. 507, a. pt. 2. folio 63, 64. 81. 119, a. 132, a. 386. *and* pt. 1. fol. 513, b. 516, a. 518, a. 523, b. 524, a.

Questions concerning the manifestation of Christ. pt. 1. fol. 23, a. 54, a. 78, b.

Questions directing us how to come unto Christ. pt. 1. fol. 24, b. 25, a. 49, a. 55. 63, b. 78, b. 85. 135. 443, a. 468, a. 473, b. 488, b. 497, b. *and* pt. 2. f. 119, b. 194, a.

Divers necessary questions concerning the arraignment, examination, accusations, opposition, persecution, passion, and death of Christ. Pt. 1. folio 49, b. 84, a. 88, b. *and* pt. 2. f. 131, a. 132. 261, b. 298. 337, a. 358, b. 361, 362. 370. b. 372. 374. 376. 377. 379. b. 380, b.

Questions concerning Christs *love unto us.* pt. 1. folio 51. 495, b. *and* pt. 2. folio 78, a. 244, b. 308, b.

Questions concerning the joy, felicity, benefits, and comfort we have by Christ. pt. 1. folio 116, b. 117. *and* pt 2. fol. 32, b. 55, b. 56, a. 97, b. 100, b, &c. 102.

Why Christ *fasted.* pt. 1. folio 89.

What gesture he used in prayer. pt. 2. folio 154, a.

Questions concerning the speeches of Christ. pt. 2. folio 277. 306, a. *and* pt. 1. folio 492, a.

Questions concerning the preaching of Christ. Pt. 1. folio 118. 124. 125, 126. 341. 346.

Christ *was neither temporall King nor Beggar.* pt. 1. folio 25, b. 139, b. 468, b.

Questions concerning Christs *coming.* pt. 2. folio 32. 314, a. 319, b. 321. 322, &c. 325. 327, b. 331, b. *and* pt. 1. folio 500, b.

Questions concerning Christs *subjection unto the Law.* pt. 1. folio 180. 183, 193, 194.

The Genealogie of Christ. *See* Genealogie.

Whether Adoration were rightly given to the Humane body of Christ. pt. 2. folio 385, a.

How many wayes the name Christ *is taken in Scripture.* part 2. folio 309, a.

How the Head, Husband, *and* Foundation *of the* Church: *See* Church.

Divers apparitions of Christ *after his*

Resurrection. pt. 2. folio 384, a. 385.
Christ *was no seducer. pt. 2. fol. 381.*
Christ *seeth the secrets of the inward man. pt. 1. folio 467, a.*
How Christ *is our* Father, *and* Brother. *pt. 1. folio 487, a.*
Christians. *They must be Nazarites, and wherein, and lights, and a holy City unto God, and why? pt. 1. fol. 53. 171, b. 242, a.*
The difference betweene Christ, *and all* Christians. *pt. 1. fol. 132, a.*
The sinnes of Christians *are worse then the sinnes of* Heathens; *and why? pt. 2. folio 83, b. 84, a.*
The happinesse of Christians *both here, and hereafter. pt. 1. folio 456, 457.*
Church. *Questions concerning the authority of the* Church, *and how farre she is to be beleeved. part 1. folio 30, b. and pt. 2. folio 218, 219, 220. 292, 293.*
Questions cõcerning the nature, notes, universality, infallibility, continuance, purity, visibility, excellency, members, afflictions, portion, Foundation, and Head of the Church. *pt. 1. fol. 35, b. 76, a. 77, a. 78, a. 102. 172, b. 173. 175, b. 276, a. 305, b. 422, a. 440. 459, a. and Pt. 2. folio 8, a. 142, &c. 145, a. 181, b. 182, 183, 184. 186, b. 187. 188, a. 218. 212. 256. 260, a. 296, b. 325, a. 388, a. 394.*
The Church *of Christ is like unto a* Field, *a* City, *a* House, *a* Ship, *and the* Kingdome *of* Heaven; *and wherein? Pt. 1. fol. 77, &c. 172, a. 174, b, &c. and folio 458, b. and pt. 2. folio 73. 154. 169, b. 170, a.*
Questions concerning disobedient Churches, *and the enemies of the true* Church. *pt. 1. folio 297, 298. and Pt. 2. f. 6, a, b. 7, a. 277, a. 291.*
Questions concerning separation from the Church. *pt. 2. folio 8. 143, a.*
Objections for Church-treasure, *answered. pt. 1. fol. 188, a. and pt. 2. folio 326, a.*
That Church *which is led by blind, or blemished Teachers is miserable. pt. 2. fol. 167, a.*
At whom the Church began, Pt. 2. folio 306, b, &c.
The happinesse of those within the Church, *and their duty in regard of those who are without. Part 1. folio 30, b, a. and pt. 2. fol. 198, b. 199. 394.*
Circumspection. Warinesse. Watches. Watchfulnesse. *The night was anciently divided into foure* Watches, *and the life of man into three. Pt. 2. fol. 155, a. 305, b.*
We must beware *of others, and why? pt. 1. fol. 421, b.*
Circumstances. *See* Adiaphorall *things.*
City. *We should be a* holy City *unto God. pt. 1. fol. 242, a.*
Cleansing. Purging. Washing. *Divers questions concerning* spiritual Washing, purging *and* cleansing. *pt. 1. fol. 77. 78, a. 129, b. 326, b. and pt. 2. fol. 67, b, &c. 301, 302, 303. &c.*
There were amongst the Iewes divers sorts of washings. *pt. 2. folio 273, b.*
Collections. Conclusions *false* Collections, *and* Conclusions *often drawne from true propositions. pt. 1. fol. 97, b. 103.*
Collegies. Schooles. *There were* Collegies, *and* Schooles *of learning under the Law. pt. 2. fol. 78, b.*
Comfort, Consolation. *Divers comfortable questions, concerning the sweet* comforts, *&* consolations *which are given to the godly. pt. 1. f. 143, 144, 145, & pt. 2. f. 98. 100, b. 101, a. 102.*
Commandements. Law. *Questions cõcerning the differences between the* Law, *and* Gospell. *pt. 1. fol. 55, a, 183. and Pt. 2. fol. 241, a.*
Profitable questiõs concerning the impossibility, obedience, excellency, cõtents, abrogation, destruction, division, consummation, exposition, scope, end and use of the Law. *pt. 1. fol. 80, b. 181, 182, 183, 184, b. 185, a. 192. 215. 301. 404, 405, 406. 500, b. and pt. 2. f. 75. 179. b. 241, b. 242, a. 287, a. 299. b.*
Humane Lawes *are often opposite to* divine. *Pt. 1. fol. 248, b. and pt. 2. fol. 27, a.*
Christ was no enemy unto the Law. *pt. 1. fol. 180. 193, 194. 404, b.*
Divers errors concerning the Law. *pt. 1. folio 181. 182.*
The Preaching of the Law *is never acceptable to sinners, although it be necessary. Pt. 2. fol. 76, b. 77, a. 78. a, b.*
Commet. Starre. *Divers questions concerning the* Starre, *or* Commet, *which was seene by the* Wise-men. *part 1. folio 24, b. 26, b. 27. 34, b.*
There are divers sorts of Starres, *and* comets. *part 2. folio 24, b. 25. a. 27. a.*
Common wealth. *The meanes whereby a* Common wealth *may flourish. Pt. 1. fol. 87. a.*
Company. Companions. Society. *There are divers sorts of* societies, *and* associates. *Pt. 1. fol. 51, b. and Pt. 2. fol. 18.*
Questions cõcerning society *with wicked men. pt. 2. fol. 17, 18, 19. and Pt. 1. f. 481, a. 495, b. 496, a.*
What is required of those who keepe company, *and converse with* Saints. *pt. 2. folio 329, b.*
Compunction. Contrition. Humiliation. Godly Sorrow. Contrition *is a part of repentance, and belongs unto the Law. pt. 1. f. 118, b. and Pt. 2. fol. 275, b. 365.*
Without humiliation, *and* compunction, *no comfort, and consolation. pt. 2. folio 98.*
The division of humiliation, *and the meanes thereunto. pt. 2. fol. 275, b. 365. and pt. 1. fol. 494, b.*
Conclusions. *See* Collections.
Concord. *See* Agreement.
Concupiscence. *Many necessary and profitable questions, concerning the* internal concupiscence *of the heart. pt. 1. fol. 87, b. 101, b, &c. 222, 223, b, &c.*
Condemnation. Punishment. *All wicked men shall be* punished, *and* condemned *at the last; and why? pt. 1. f. 409, b. 410, a. 428, a. 429.*
Condition. Estate. *Our* estate *and* condition *is often happy, when it seemes miserable. pt. 1. fol. 35, b.*
Confession. *Divers questions concerning the kinds, properties, and necessity of* Confession. *pt. 1. folio 58, b. 59, a. 69. and 493, b.*
Controverted questions concerning Auricular confession. *pt. 1. fol. 468, b. 69, 489, b. 490.*
Confidence. *See* Faith.
Conscience. *Divers questions concerning the division of* Conscience *in generall, and the nature of an* evill conscience, *and the necessity of a good. pt. 1. f. 29, a. & pt. 2. f. 16, b. 277, b. 302, b. 350, b. 363, a. 366.*
Consistory. Sanhedrim. *Questions concerning the Iewish* Consistory, Sanhedrim *&* Iudgement. *facts pt. 1. f. 195. and pt. 2. f. 27, b. 187, b.*
Consolation. *See* Comfort.
Cõstancy, Inconstancy, Perseverance. Perseverance *in obedience is hard. pt. 1. folio 61, b.*
Meanes, or helpes unto perseverance. *pt. 1. f. 133.* Inconstancy *becomes no Christians. pt. 2. f. 69, b, &c.*
Consultation. Deliberation. *who offend in their* Consultations. *Pt. 1. folio 15, b.*
How Deliberation, *and delay differ. pt. 2. folio 18, b. 60, b.*
Deliberation *requisite in weighty actions. pt. 1. folio 15, b. and 60, b.*

Contempt. Contemners. Despisers. To Despise. *Divers questions concerning the* contempt *of the Word, and Preachers thereof. Pt.* 1. *fol.* 119, *a. and* 441, *a. and* 450, *b. Pt.* 2. *f.* 50, *b, &c.* 86, *b.* 87, *a.* 90. 300, *b.*

Contentation. *Christians must be* contented, *and why? and the rules observeable thereunto. pt.* 1. *fol.* 11 *b. and* 35, *b.*

Contention, Dissentiō. Discord. Strife. Iarres. Dissention *hinders religion, part* 2. *fol.* 40, *a.*

The causes of domestical Contentions *and* jarres, *and the remedies against them. pt.* 2. *fol.* 50, 51.

Who are sowers of Discord *and* strife, *pt.* 1. *fol.* 168, *b.*

Contrition *See* Compunction.

Conventicles. *The* Conventicles *of* Separatists *unlawfull. pt.* 1. *f.* 125, *b.* 126, *a.* 523, *a, b.*

Conversation. Life. *Divers questions concerning our temptations after the purpose, and endeavour of a* new Life. *pt.* 1. *fol.* 84, *b.* 85, *b.*

Profitable questions concerning the purging, and regulating of our Lives, *and* conversations. *Pt.* 1. *fol.* 85. 416, 417. *and Pt.* 2. *folio* 16, *b.* 17. 135. 166.

Divers questions concerning the kinds of Life, *and the nature of* Life *in generall, and of a Christians* Life *and* Spirituall life, *in particular. pt.* 1. *fol.* 304, 305. 417, 418. 472, 473. *and* 492, *b, &c. and pt.* 2. *folio* 50, *a.*

An austere life *is commendable, and why? pt.* 2. *fol.* 7, *a. See* Austerity.

The Life *of the wicked is shortned. pt.* 1. *fol.* 430, *a.*

Conversion. Repentance. Penance.

What Repentance John Baptist *preached. Pt.* 1. *fol.* 55, *b.*

Objections for popish Penance, *answered. pt.* 1. *fol.* 55, *b.* 56, *&c.*

Divers questions concerning the kinds, parts, properties, meanes, methode, necessity, and signification of Repentance, *and the felicity of the truely penitent. pt.* 1. *fol.* 57. 60. 204, *a.* 313, *b.* 489. 512, *b.* 520, *a. and pt.* 2. *fol.* 80. 82, 83. *a.* 84, *b.* 85, 86, *a.* 87. *a.* 175, 276, *a.* 302, *b. &c.* 362, *b.*

Questions concerning false Repentance. *pt.* 2. *fol.* 364, 81.

The meanes that may be converted. *pt.* 2. *fol.* 81. 273, 5, 6, &c. [illegible]

Although a man doe nothing in the worke of Conversion, *yet he is inexcusable for* [illegible]

Combat. *What was* [illegible] *by the* [illegible] Combat. *pt.* 2. *fol.* 2. 96, *b.* [illegible]

Corne. *Who are* Corne, *and who are* chaffe. *pt.* 1. *folio* 78, *a.*

Corruption. *How manifold* Corruption *is. pt.* 1. *folio* 427, *a.*

Covetousnesse. Avarice. World. Worldlings and Temporall things.

Divers questions concerning Covetousnesse, *and the love and service of the* World. *pt.* 1. *folio* 333, *b.* 334. 338. 481, *a. and pt.* 2. *f.* 363.

Divers questions concerning the nature, and wickednesse of this present world. *pt.* 1. *fol.* 122, *a.* 408, *a. and pt.* 2. *folio* 40, *b.*

The difference betweene the Worldling, Hypocrite, *and* godly man. *pt.* 1. *folio* 226, *a.*

The difference betweene Temporall, *or* worldly things, *and* heavenly, *pt.* 1. *folio* 329, *b.*

Councell. Synode.

Divers questions concerning the infallibility, power, and calling of lawfull Councels. *Part* 1. *fol.* 30, *a. and pt.* 2. *fol.* 218, *a.* 221, *b.* 222, *b.*

What the Iewish Councels *were. pt.* 2. *folio* 27, *a.*

Councell. *See* Admonition.

Craft Deceit. Double dealing. Fraud.

Christians must be free from all Fraud, false dealing, *and the like, and why? pt.* 1. *folio* 161, *a.*

Creatures. *What we may learne from the* Creatures. *pt.* 1. *folio* 344.

Crosses. *See* Adversity.

Cruelty. *Questions concerning the fruits, effects, nature, and kinds of* Cruelty. *Pt.* 1. *folio* 43, *b.* 44, *a. and* 45, *b.* 479, *b, &c.*

Customes. *Questions concerning the* Customes *of Nations, and the kinds of* Customes. *Pt.* 1. *folio* 361, *&c.*

D.

DAnger. Distresse. Perill. Trouble. *Questions concerning the* dangers, *and* troubles *of the Apostles and faithfull; and the remedies against them, and deliverance from them. Pt.* 1. *f.* 31, *a.* 35, *a.* 50, *b. and pt.* 2. *fol.* 27, *b.*

Whether danger may be feared, and how? pt. 2. *fol.* 41, *b. and f.* 362, *a.*

Darknesse *See* Blindnesse.

Day. *How the* Day *of old was divided. Pt.* 2. *fol.* 257, *a. and* 382, *a.*

Deafenesse. *Divers Questions concerning the kinds and causes of* deafenesse, *and the remedies against it. Pt.* 2. *folio* [illegible] 389.

Death. *Questions concerning the division, definition, nature, and welcomming of* Death. *pt.* 1. *fol.* 61. 70, *a.* 196, *b.* 320, *a. and pt.* 1. *folio* 510, *a, b.*

Questions concerning sudden Death, *and the uncertainty of the houre of* Death. *pt.* 1. *folio* 328, *b, &c.* 430. *and pt.* 2. *folio* 320, *a.*

Questions concerning our Spirituall Death, *and deliverance there-from, Pt.* 2. *folio* 70.

The dead *have no benefit by the indulgences of the Church. Pt.* 2. *folio* 326, *a. and pt.* 1. *folio* 512, *b.*

Living men appeare to be dead, *and that many wayes. Pt.* 1. *fol.* 509, *b.*

Debts. *Questions concerning the kinds of* Debts, *and what* debts *we must forgive our brethren, and why? pt.* 1. *fol.* 309, *b. and pt.* 2. *fol.* 223, *b.* 224, *a.*

Decrees. *Although Gods* Decrees *be sure, yet meanes must be used. pt.* 1. *folio* 51, *a.*

Delay. Procrastination. *How* deliberation *and* delay *differ. pt.* 1. *fol.* 15, *b.* 60, *b.*

Whether it be good or not, to protract *our obedience. pt.* 1. *folio* 85, *a.*

Deliberation. *See* Consultation.

Deliverance. *What is meant by this word* Deliver. *Matth.* 10. 17. They will deliver you. *part* 2. *folio* 27, *a.*

Deniall. Selfe-deniall. *Questions concerning* Deniall *in generall, and the kinds thereof, and* Selfe-deniall *in particular. Pt.* 2. *folio* 47, 48, 49, *b.* 194.

Divers profitable questions concerning the deniall *of Christ. Pt.* 2. *folio* 48, 49.

Derelict. Forsaking. *Questions how Christ was* forsaken, *and how many sorts of* derelict *there are. pt.* 1. *folio* 377.

Derision *See* Scoffers.

Desert. Merit. *Controverted questions concerning the* Merit *of workes. pt.* 1. *folio* 158. 160, *a.* 169. 253, *a.* 258. 515, *a. and pt.* 2. *folio* 197, *b.* 239, *b.* 240. 253, *a.* 258, *b.* 334.

Christs Merits *may be applied unto us, but the* merits *of the Saints cannot. pt.* 1. *folio* 187, *b.* 188, *a.*

Desire. Unclean desires, *a branch of the seventh Commandement. pt.* 1. *folio* 222.

Holy Desires *a degree of* [illegible] *knowledge. pt.* 1. *folio* 139, *b. &c.*

Detestation. *Questions concerning the kinds and nature of* Detestation, *and* [illegible] *pt.* 2. *folio* [illegible] 389.

Detesters. *See* [illegible]

Detesta-

Detestation. Hatred. *Some* Hate *others for Religion, and who they are? pt. 2. fol. 52, a.*
We must Hate *none, and why? pt. 1. fol. 251, b. 252, a.*
Detraction. *See* Backbiting.
Devill. Sathan. *Divers questions concerning the name, nature, deceit, enmity, punishment, strength, weapons, and temptations of* Sathan, *and the remedies against him, and them. pt. 1. fol. 97. 100, b. 102, b. 104, a. 131, b. 318. 478, 479, 480, 481, 482. 520, b. and pt. 2. fol. 33, b. 120, a. 141, a. 367, a. and pt. 1. fol. 521, a.*
Questions concerning the Devils *knowledge, and tempting of Christ. pt. 1. fol. 96. 102. and pt. 2. fol. 169, a.*
When, and how God makes use of Sathan. *Pt. 1. fol. 97, a.*
Sinne comes from Sathan. *Pt. 2. f. 2, a.*
A man may have power over Sathan, *and yet not be saved. Pt. 1. f. 435.*
Diet. *How many sorts of* Diet *there are. Pt. 2. fol. 76, a, b.*
Diffidence. Distrust. *The Devill tempts us to* Distrust *God, and how? pt. 1. fol. 96, b.*
Digamy. *See* Bigamy.
Disciples. *See* Apostles, *and* Servants.
Discord. *See* Contention.
Diseases. Sicknesse. *Divers questions concerning the* Sicknesses, *and* Diseases *which were healed by Christ. Pt. 1. fol. 129, b. 130, 131, 132. Pt. 2. fol. 11, b.*
How Sicknesses *and* Diseases *differ. Pt. 1. fol. 129, a.*
Questions concerning Gods end in afflicting with sicknesse, *and our bearing of it. Pt. 1. fol. 131, 132.*
The Sicke *are to be visited, and why? Pt. 2. fol. 333, a.*
Dishonour. Honour. *How many wayes God is* Dishonoured. *Pt. 1. fol. 295, 296.*
Although Honour *be good, yet it is perilous, and very much abused. pt. 2. fol. 304, b. 320, a.*
To Dispossesse. Possession. Fruition. *Whether any now adayes be* Possessed *or not. Pt. 2. fol. 119, b. 120, a. pt. 1. fol. 476, b. 477, a, b. &c. 480.*
Whether Sathan dispossesse *Sathan. Pt. 2. fol. 121, b, &c.*
How many wayes uncleane Spirits are Dispossessed. *Pt. 1. fol. 100, b. and fol. 465, b. and Pt. 2. fol. 20, b.*
Wee never perfectly Enjoy *God or Christ, till we come to heaven. Pt. 1. fol. 345.*
Dissention. *See* Contention.
Dissimulation. *There is a lawfull, as well as an unlawfull* Dissimulation. *Pt. 1. fol. 33.*
Distresse. *See* Danger.
Distrust. *See* Diffidence.
Divell. *See* Devill.
Divorce. Separation. *Divers questions concerning* Divorces. *Pt. 1. fol. 228, 229, 230, 231, 232. and Pt. 2. fol. 231, 232, 233.*
Doctrine. *The fruits of true and false* Doctrine. *Pt. 1. f. 422, b. 423, a.*
Dove. *Questions, why the* holy Ghost *descended in the likenesse of a* Dove; *and what the nature, and properties of* Doves *are; and why they must be imitated; and wherein, and whether in all things or not? Pt. 1. f. 82. & pt. 2. f. 23, b. 24, b. 25, 26, a.*
Dreames. *Divers questions concerning the kinds and causes of* Dreams *pt. 1. fol. 16, b. 37, a. and pt. 2. f. 370, b. 371, a.*
Duels *are the most* deviliish *cruelty pt. 1. fol. 46, a.*
Dumbe. *All men by nature, are spiritually* Dumbe. *pt. 2. fol. 121, a.*
Dwell. *Whether, and how it is lawfull to* dwell *amongst Infidels. pt. 1. fol. 51, b.*

E.

EArth. Field. Ground. *Questions concerning the signification, and sorts of* Earth. *Pt. 1. fol. 77. 146, 147.*
Eclypse. *Divers questions concerning the* Eclipse *at Christs suffering. pt. 2. fol. 375, b. &c.*
Education. *There is a threefold good* Education. *pt. 1. fol. 49.*
Egypt. *A description of* Egypt, *and the* Egyptians, *and why* Ioseph *fled thither. pt. 1. f. 40, b. 41, b.*
Election. *Not all, but a few onely are* Elected *unto life. pt. 2. fol. 261, 262, b.*
The Elect *cannot perish, and why? pt. 2. fol. 314, a.*
Elias. *How* Iohn *was* Elias: *and whether* Elias *be yet come? pt. 2. fol. 151. and 201, a.*
Emmanuel. *The derivation of this* Name, *and to whom it was given. pt. 1. fol. 21.*
Enemies. *Divers questions concerning the* Enemies *of Christ, and his Church. pt. 1. fol. 33, b. 34, a. 49. b, &c. 297, 298. and pt. 2. fol. 7, a. 26, b.*
Questions concerning the Spirituall enemies *of mankind, and the defence against them. pt. 1. f. 61, b. 62, a.*
Divers questions concerning the love of our Enemies, *pt. 1. f. 252, 253, 253.*
Enjoyment. *See* Dispossesse.
Equivocation. *Questions and examples of* Equivocation, *pt. 1. f. 188, a. 233. and 509, a. pt. 2. f. 16, a.*
Eremite. Hermite. *Whether* Iohn Baptist *was an* Hermite. *pt. 1. f. 64, b.*
Errors. Heresies. *Whence it is that* Errors *in Religion often spring from the Pastors of the Church. pt. 1. fol. 211, b. &c.*
How people may be preserved from Errour. *pt. 1. fol. 211, b, &c.*
How Errour *may bee founded upon Scripture. pt. 1. fol. 213.*
Errors *creepe secretly into the Church. pt. 2. fol. 143, b. &c.*
Estate. *See* Conditon.
Esteeme. To Preferre. *Christ is to be* esteemed *and* preferred *before all other things, and why? Pt. 2. fol. 55, b. 56, a.*
Eucharist. *Or the* Lords Supper. *Controverted questions concerning the* Eucharist. *pt. 1. fol. 114. and pt. 2. fol. 270, b. 279, b.*
38 *Questions, with* 11 *Objections, concerning the* Lords Supper. *pt. 2. fol. 339, b, &c. to 356, b.*
Divers other questions concerning the worthy, and unworthy comming, unto the Table *of the Lord, and the end of this* Sacrament. *pt. 2. fol. 279. 280. 307, a. and pt. 1. fol. 457, a. 501, b.*
Εὐδοκία. *What* εὐδοκία *signifies. pt. 1. fol. 83.*
The εὐδοκία, *and goodwill of God, is the first and principall cause of all he doth. pt. 2. fol. 94, b, &c.*
Evening. *What is meant by* Evening. *pt. 2. fol. 381, a.*
Evill. *How manifold* Evill *is. pt. 1. f. 245, b. 246, a.*
How we must pray against Evill. *pt. 1. fol. 317, b.*
Eunuches. *How many sorts of* Eunuches *there are. pt. 2. fol. 236, a.*
Exaction. *There is a double* exaction. *pt. 1. fol. 69, a.*
Examination. *What we must* examine, *and what wee must not* examine *in our selves, and how we must* examine *our selves. pt. 1. fol. 57, b, &c. 98, b. &c. 133, a. 439, a. and pt. 2. 328, b. 329, 330.*
Example. *We must give good* Example *unto our brethren, and why? pt. 1. fol. 177.*
Excommunication. Ecclesiasticall Jurisdiction. *And the power of the* Keyes.
Divers questions concerning the power, and use of the Keyes. *pt. 2. fol. 191, 192, 221, a. and pt. 1. fol. 492, a, b.*
Exorcists. *See* Magi, Magicke.

Experience. *Faith is encreased by the experience of Gods mercy. pt. 1. f. 343.*
Eye. *Divers properties of the* Eye. *pt. 2. fol. 65.*

F.

FAith. Belefe. Assurance. Confidence.
Divers questions both utile, and usefull, concerning the nature, nourishing, act, object, kinds, markes, benefits, and approbation of true justifying Faith. *pt. 1. fol. 133, b. 343. 436. 445. 515, a. b. and fol. 514, b. pt. 2. fol. 60, b. 173. 180, a. 201, b. 203. 272, b. 349, a.*
Divers questions concerning weake, and strong Faith, *and the nature, notes, and kinds of* Assurance, *and* Confidence. *pt. 1. fol. 348. 349. 433, b. and 452, 453. 570. and pt. 2. fol. 117, b. 118. 156, a. 173, b. 326, b. and pt. 1. fol. 474. 475, 476.*
Faith *cannot be separated from works, and Love. pt. 1. fol. 76, b. and pt. 2. fol. 149.*
A man may Beleeve *more then is promised; and how? pt. 1. fol. 110, b. &c.*
How Christ requires Faith *of us, before he workes it in us, pt. 2. fol. 119, a.*
Wherein our Faith *and* Adams *differ. pt. 2. fol. 156, a.*
Faithfull. *See* Beleevers.
Fame. Reputation. *Questions concerning the sorts of* Fame, *and* Reputation; *and how they may bee sought for; and why Christians should be so carefull of their* name, fame, *and* credit? *pt. 1. fol. 13. and pt. 2. fol. 17.*
Familists. *See* Anabaptists.
Fanne. *What is meant by the* Fanne *in Christs hand. Pt. 1. fol. 77, a.*
Fasting. *Why Christ* fasted. *pt. 1. fol. 89.*
Whether a choyce of meates upon Fasting dayes *be a matter of Religion. Pt. 1. fol. 65, a. and Pt. 2. fol. 163. 167, b.*
Questions concerning the sorts of Fasts *in generall, and wherein the true and false* Fast *consist; and the nature, definition, ends, reasons, and benefits of* Fasting. *pt. 1. fol. 89, 90, 91, 92, 93, 94, 95. and 332, b. 323, 324. 326. and fol. 502, b. Pt. 2. fol. 163, 164, 165. 203, b.*
Fate. *What* Stoicall Fate *is. Pt. 1. fol. 466, a.*
Fathers. Parents. *The duty of* Parents *towards their Children; and the danger of the neglect of their duty. pt. 1. fol. 21, a. 123, a. and 511, b. 512, a. and Pt. 2. 53, b. 54. 61.*
Some are good Parents *and evill persons. Pt. 2. fol. 402.*
Why the Lord is called our Father. *Pt. 1. fol. 179, b. 290. and Pt. 2. fol. 181, a.*
The happinesse of those who have God to their Father. *pt. 1. fol. 292, b.*
Why the ancient Fathers *of former times, are not fit Foundations to build our Faith upon. pt. 1. fol. 190, 191. 194, b.*
The Papists easily reject many Fathers *at once, when they speake not on their side. pt. 2. fol. 234.*
Feare. *How danger may be* feared. *pt. 1. fol. 41, b. and 474.*
Feasts. *Divers questions concerning* Feasts. *pt. 1. fol. 456, 457.*
Felicity. *See* Blessednesse.
Fever. *The nature of a* Fever. *pt. 1. fol. 461, 462, 463.*
Figures *See* Allegories.
Fire. *There is a threefold* Fire. *pt. 1. fol. 78, a.*
Fishes. Fishers. *Questions concerning the signification of this word* Fisher; *and what things are observeable in* Fishers; *and wherein Ministers resemble them. pt. 1. fol. 120, 121.*
Flaxe. *What is meant by* Flaxe. *pt. 2. fol. 117, b.*
Flight. *Questions concerning* Iosephs fleeing *with Christ into* Egypt. *pt. 1. fol. 37. 40, 41. 49.*
When, and how Flight *is lawfull in the time of persecution, and danger. pt. 1. fol. 115, a. pt. 2. fol. 28, b. 29, 30, 31, 32.*
Floore. *What is meant by the* Barne Floore. *pt. 1. fol. 76, b.*
To Follow *Christ. Divers questions concerning our* following *of Christ. pt. 2. fol. 55, a. and pt. 1. fol. 468, 469, b. 440, b. 441, a.*
Foole. Folly. *How it is lawfull to call one* Foole. *pt. 1. fol. 200, b. and pt. 2. fol. 297, b, &c.*
Forgivenesse. Remission. Reconciliation. *Divers profitable questions concerning our* Reconciliation *unto God, and his gracious* forgiving *of us. pt. 1. fol. 82, a. 310. a. 312, b. 313, b. 314, a. 489, b. and pt. 2. fol. 223, b. 225.*
Divers questions concerning our forgiving *one another; and* Reconciliation *one unto another. pt. 1. fol. 205, 206, 207, 208, 209. 321, b. 322, a. and pt. 2. fol. 223, b. 224, 225, a.*
Questions concerning the power of the Church in pardoning *of sinners. Pt. 1. fol. 491, a. b.*
Forsaking. *See* Dereliction.
Forswearing. Swearing. Perjury. Oathes.
Divers usefull questions concerning Swearing, *and* Oathes. *Pt. 1. fol. 236, 237, 238, 239, 240, 241, 242, 243, 244. and pt. 2. fol. 152. 273. 297, a. 299, a.*
Divers profitable questions concerning Perjury. *Pt. 1. folio 232. 233.*
Foundation. *Three things required in a sure* Foundation. *Pt. 1. fol. 440, a.*
Free-will. *Objections for* Free-will *answered. Pt. 1. fol. 329, b. and pt. 2. 128.*
Fruit. *God requires* Fruit *of us, and why? Pt. 1. fol. 426, b. a. 428, b.*
Questions concerning the sorts of Fruit; *and who are* fruitlesse *in the Church; and our duty towards these who are* Fruitfull. *Pt. 1. fol. 423, 424, 425, b.*
Fruition. *See* Dispossesse.
Function. *See* Calling.
Funerals. *See* Buriall.

G.

GAlilee. *Why Christ returned into* Galilee, *and what things are observeable in* Galilee. *Pt. 1. fol. 50. b. 51.*
Garments. *See* Apparell.
Genealogies. *Differences concerning Christs* Genealogie *reconciled; and divers questions concerning* Genealogies *answered. Pt. 1. fol. 7, 8, 9. 12.*
Gentiles, Heathens, Infidels, Vnbeleevers.
Questions concerning the Apostles preaching unto the Gentiles, *and of salvation offered unto them thereby. Pt. 2. fol. 5, 9, a.*
How it is lawfull to inhabit amongst Infidels *and* Heathens. *Pt. 1. fol. 51, b.*
Whether Vnbeleevers *may performe good workes. Pt. 1. fol. 262, a.*
Ghost. *See* Spirit.
Gifts. *Divers necessary, and profitable questions, concerning the corporall, externall, and spirituall* Gifts, *which are given us by God. Pt. 1. fol. 399, a. 437, a. and pt. 2. fol. 12, b. 13, a. 328, 329, 330.*
Glory. *Why, and how, we must seeke the* Glory *of our God in all things. pt. 1. fol. 178, b. 179, a. 294, b. 295.*
Whether there shall be any degrees of Glory *in heaven. pt. 1. fol. 329, a. and pt. 2. fol. 136, b. 146, b. 253, b. 259, a.*

Que-

Queſtions concerning Vaine-glory. *Pt.* 1. *fol.* 467, *b.*

God. *Controverted queſtions concerning the attributes of* God, *as his immutability, inviſibility, omniſcience, power, ſubſiſtence, goodneſſe, bounty, and long ſuffering. pt.* 1. *fol.* 83, *b.* 101, *b.* 128, *b.* 129, *a.* 164, *b.* 165, *a.* 241, *b.* 320. 321, *a.* 452, *a.* 527, *a. and pt.* 2. *fol.* 1. 12. 33, *a.* 96, *b.* 214, 215. 246. 277, *a.* 280, *a.* 290, *b.* 295, *b.* 327. 359, *a.*

There is a God, *although wicked men have Atheiſticall thoughts of him. pt.* 1. *fol.* 300, *b. and pt.* 2. *fol.* 33. *And in what Bookes* God *is read. pt.* 1. *fol.* 344, *a.*

We muſt not demand a reaſon of Gods *actions. Pt.* 2. *fol.* 95, *a.* 96, *a.*

Where God *dwels; and how manifold his habitation is. pt.* 1. *fol.* 241, *b.* 293, 294, *a.*

God *loves man better then the other creatures. part.* 1. *folio* 347, *b.* 348.

Godly, Godlineſſe. Piety. Pious. Holy. Holineſſe. Holy things. Purity. Sanctity.

Holy men *are often in danger to be abuſed by the wicked, unto wickedneſſe. Part.* 1. *folio* 32, *b.* 33, *a.*

The way of Holineſſe *is a ſtrait way: why, and how? Pt.* 1. *floio* 413.

The difference betweene a Holy carnall, *and* hypocriticall *man. pt.* 1. *fol.* 236, *a.*

Divers neceſſary queſtions concerning the kinds, neceſſity, meanes, meaſure, ſeat, and end, or reward of Purity *and* Sanctity; *as alſo who are enemies thereunto. pt.* 1. *folio* 161, 162, 163, *a.* 176, *b.* 177, *a.* 416, *b. and part.* 2. *folio* 276.

Holy things *are not raſhly to be communicated unto any. Part* 2. *fol.* 170.

What is meant by this word Hallowed. *pt.* 1. *folio* 294, *b.*

Gold. Silver. Money. *How many ſorts of* Money *there are. part* 2. *folio* 14, *b.*

Good. Goodneſſe. Good things. *Divers queſtions concerning the Author of all* good things *in man; and why he gives* good things *unto man; and how* good things *are abuſed by man. Pt.* 1. *folio* 243, *b.* &c. 399. *and pt.* 2. *fol.* 12.

Good *in man is the exemplar of God. pt.* 1. *fol.* 403, *a.*

How manifold Goodneſſe *is. Pt.* 1. *fol.* 435.

Goſpell. *Divers excellent queſtions concerning the Author, nature, name, Penmen, Preachers, power, dignity, excellency, and efficacie of the* Goſpell. *pt.* 1. *folio* 3, 4, *b.* 55, *a.* 62, *b.* 63, *a.* 126, *b.* 141. *and Pt.* 2. *folio* 83. 207, *b.* 208, *a.* 311, *b.*

Queſtions concerning the receivers, embracers, enjoyers, and heires of the Goſpell. *pt.* 2. *fol.* 66, *b.* 141, *a. and pt.* 2. *fol.* 20, *b.* 21, *a.* 84, *a,* 88, *a.*

Queſtions concerning the hiding, revealing, and enlargment of the Goſpell. *Pt.* 2. *folio* 87, *b,* 88, 90, *a.* 181, *a.*

In what Language St. Matthew *writ this* Goſpell. *Pt.* 1. *folio* 5.

Wherein the Law *and* Goſpell *differ. Pt.* 1. *folio* 55, *a.* 183. 427, *b.*

Grace. *Profitable queſtions concerning the neceſſity, excellency, meaſure, and meanes of* Grace; *and the labour and paines which muſt be taken for the procuring thereof. Pt.* 1. *folio* 271, *b.* 400, 401. *and pt.* 2. *folio* 276.

What Graces *are given unto us, for the obtaining of heaven. Pt.* 1. *fol.* 81, *a.*

How Grace *is ordinarily wrought in great ſinners. Pt.* 2. *folio* 274, *b.* 275, *a.*

How and wherein Grace *reſembles Wine. Part* 1. *folio* 504, 505.

Grace *is given undeſervedly on our part. pt.* 1. *folio* 514, *b.*

Gratis. Freely. *How and what the Apoſtles did receive* Gratis; *and how, and what they muſt give* Gratis. *Pt.* 2. *folio* 12, *b.* 13.

Griefe. *See* Anguiſh.

Ground. *See* Field.

H.

HAires. *Many notable things in theſe words,* Your haires are numbred. *Pt.* 2. *folio* 36, *b.*

Happineſſe. *See* Bleſſedneſſe.

Hardning. Hardneſſe of heart. Obduration.

How God hardens *the heart; and whom hee* hardens; *and the cauſes of* Obduration, *and the remedies againſt it, and the miſery of thoſe who are* hardened. *pt.* 2. *folio* 89, *b.* 90, 91, 92. 141, *a. and pt.* 1. *folio* 459, *b.* 460, *a.*

Hatred. *See* Deteſtation.

Hearers. Hearing. *Divers queſtions concerning the ſorts of* Hearers; *and unprofitable* Hearers; *and the ſignes, and duties of good* Hearers. *Pt.* 1. *folio* 70, *b.* 75, *b.* &c. 127, *a.* 166, *b.* 178, *b.* 437, 438, *a.* 441. *a.* 524, *b. and pt.* 2. *folio* 10, *b.* 84, *b.* 87, *a.* 104, *b.* 138, *b.* &c. 147, 148, 149, *b.* 162, *a.* 300, *b.*

Divers queſtions concerning our unwillingneſſe to Heare, *and the neceſſity, impediments, and benefits of* hearing; *and the fruits we muſt ſhew of our* hearing. *pt.* 2. *folio* 57, *b.* 68, 69. 138. 142, *a.* 147, *b.* 161, *b.*

Heart. *Why the* Heart *is the ſeat of all true purity. pt.* 1. *fol.* 163, *a.*

Who ſerve God but not with the heart. *pt.* 1. *fol.* 163, *b.*

The luſt of the Heart *is ſinne. pt.* 1. *folio,* 223, *b.*

Heathens. *See* Gentiles.

Heaven. *Divers profitable queſtions concerning* Heaven; viz. *whether there be a* Heaven; *and the joyes thereof; and the way and meanes thereunto: and the difficulty of comming thither, and who come unto* Heaven. *pt.* 1. *folio* 141. 265. 300. 304, *b.* 305. 341, *b. fine,* &c. 351, 352, 353, 354, 355. 412, 413, 414, *a. and pt.* 2. *folio* 135, *a.* 116. 195, *b.* 196. 252, 253, 254, 255.

Why, and how the Heavens *were opened, when Chriſt was baptized. pt.* 1. *folio* 81, *a.*

What graces are given unto us for the obtaining of Heaven. *part* 2. *folio* 81, *a.*

God is perfectly obeyed in Heaven. *pt.* 1. *fol.* 304, *a.*

Heavenly things *by farre, are more excellent then earthly. Part* 1. *fol.* 329, *b.*

Hell. *Divers queſtions concerning the meaning of this word* Hell; *and of the torments thereof; and what the Scripture expreſſeth, and what is conceales concerning* Hell. *pt.* 1. *folio* 202, *a.* 430, *b.* 431, *a.* 432. 481, *b.* 482. *and part* 2. *fol.* 35, *b.* 214, *a.* 281, *b.*

Helpe. Succour. *We ſhould helpe one another unto Chriſt. part* 2. *folio* 119, *b.*

Heremite. *See* Eremite.

Hereſy. *See* Error.

Herod. *Divers queſtions concerning the time wherein* Herod *lived; and his feare, fraud, folly, idleneſſe, life, and death. pt.* 1. *folio* 23. 28, *b.* 32, *a.* 33, *a.* 46, *a.* 48, *b.*

Whether Herod *did well or not, in conſulting with the high Prieſts, and Scribes. part* 1, *fol.* 30, *b.*

Why the Lord ſuffered Herod *to know where Chriſt was borne. part* 1, *folio* 31, *a.*

Three Herods *mentioned in Scripture. pt.* 1. *fol.* 150. *What*

What the sinnes of Herod *were which* Iohn *reproved. pt. 2. fol. 152, a.*
Whether Herod *was originally accessary to the death of* Iohn. *part 2. folio 153, a.*
Hierusalem. Jerusalem. *What prodigious signes preceded the destruction of* Jerusalem. *Pt. 2. fol. 309, b.*
Hill, Mount, Mountaine. *Why Christ went up to the* Mount *to preach. part 1. fol. 134.*
What the Hill *is upon which the Church is built. Pt. 1. fol. 174.*
Divers questions concerning Mountaines. *Pt. 2. fol. 175, b. 176.*
Holinesse. *See* Godlinesse.
Honesty. Honesty *and* honest dealing *betweene man and man is commendable. pt. 1. folio 405, b.*
Honour. *See* Dishonour.
Hospitality. *How many sorts of* Hospitality *there is, and why Christians must be given thereunto. Pt. 1. folio 154, b. and part 2. folio 56, b. 333, b.*
Houre. *What, and how manifold an* houre *of old was. pt. 2. f. 257, a.*
Humiliation. *See* Contrition.
Humility. *Divers questions concerning the degrees, fruits, benefit, and kinds of* Humility, *and why we must be* humble, *and whether all* humility *be good or not. Pt. 1. fol. 74, b. 75. 141. 142, a. 466, a. and 493, b. and part 2. f. 107.*
Hunger. Thirst. *There is a threefold* Hunger, *and* Thirst. *Pt. 1. folio 147. 148, 149.*
Hypocrites. Hypocrisie. *Questions concerning the markes, and reward of* Hypocrites; *and the kinds of* hypocrisie, *& why it must be avoided. Pt. 1. fol. 33, b. 34, a. 71, b. 226, a. 341, b. and pt. 2. folio 136. 179, b. 244, a. 295, a.*
What things are common to the Hypocrite, *and the sincere professor. Pt. 2. folio 135, b. 324.*

I.

IArres. *See* Contention.
Idolatry. Idols. Idolatry *provoketh the Lord to cast off Nationall Churches. part 2. folio 6.*
Jerusalem. *See* Hierusalem.
Jesus. *Of the derivation, and signification of the name* JESUS. *part 1. folio 17.*
Jewes. *Divers questions concerning the misery and impiety of the* Iewes. *Pt. 1. folio 29, a. 54, b. and 459, a, b. pt. 2. fol. 132, b, &c. 374, b. 375, a.*
Seven Sects amongst the Iewes, *part 2. folio 30.*
What was required of the Iewes *in regard of the* Messias. *part 2. folio 74, a.*
The Church of the Iewes *shall flourish againe. Pt. 2. folio 271, a.*
Ignorance. *See* Blindnesse.
Illumination. Light. Sight. Lookes. *Questions concerning the excellency, and notes of divine* Illumination. *Pt. 1. fol. 24, b, 25. and part 2. folio 66, a.*
Divers profitable questions concerning Spirituall Light, viz. *Who is the* Light *of the world? Part 1. fol. 116, b. 117. 171. How* Light *differs from* Salt. *pt. 1. folio 171, a. What* Light *signifies. part 1. fol. 171. 176, a. and part 2. fol. 65, a. The originall, and causes of true* Light, *and meanes thereunto. pt. 1. folio 171, b. 172, a. and Pt. 2. fol. 65, a. 66, a. Wherin* Light *is resembled to an eye. Pt. 2. folio 65. And who must let their* light *be seene. pt. 1. folio 176, b. 177, a. How many things hinder* Sight. *Part 1. fol. 452, a.*
Lascivious lookes *are sinne; and what* lookes *are to be avoided. pt. 1. fol. 221, 222.*
Image. *How man is made after the* Image *of God. pt. 1. fol. 403, a.*
Imitation. *How manifold* Imitation *is. Pt. 2. fol. 105, b.*
Examples worthy of Imitation; *and wherein we must* imitate *God and Christ. pt. 1. folio 264. 469, b. and folio 455, a, b. pt. 2. fol. 106. 152, b. 172. 196.*
Impossible. Possible. *What things are said to be* Impossible. *pt. 1. folio 340. and pt. 2. fol. 246.*
Inchantments. *See* Magi. Magicke.
Inconstancie. *See* Constancy.
Infants. *See* Babes.
Infidels. *See* Gentiles.
Injures. Wrongs. *What is required both of those who doe, and suffer* wrong. *See* Reconciliation.
Intention. *A good* intention *will not justifie an evill action. pt. 1. folio 79, b. 99, a.*
Interpretation. *Who must* interpret *Scripture; and what Rules are observeable in the* Interpretation *thereof. pt. 1. folio 30, a. 211, a. 213, 214, a. 326, b. 251, and pt. 2. fol. 235, b.*
Interrogations. Questions. *Why* questions *are asked, or* Interrogations. *pt. 1. fol. 70, b. 71, a.*
John. *What* John *signifies. part 1. folio 55, a.*
Divers questions both Speculative and practicall concerning Iohn Baptist. *pt. 1. fol. 54, b. 55. 64, b. 66, b. 79, b. 80, a. and pt. 2. fol. 60. 70, b. 71, b. 72. 151.*
Ionas. *What kind of Fish it was which swallowed* Ionas. *part 2. fol. 131, b, &c.*
Wherein Ionas *was a type of Christ. pt. 2. fol. 131. 177, b.*
Joram. *How* Joram *was* Ozias *his father. pt. 1. fol. 9.*
Ioseph. *Divers questions concerning* Ioseph *the husband of* Mary. *pt. 1. fol. 14, b. 15, a. 40, b. 41. 50, b.*
Ioy. Rejoycing. *Those who* enjoy *Christ truly, have true* joy, *and wherein the* joy *of the faithfull consists. pt. 1. folio 117, b. 127. and pt. 2. fol. 296, b. 297, a.*
Isaac. *Wherein he was a type of Christ, part 1. fol. 9.*
Israel. Israelites. *How many wayes the word* Israel *is taken, pt. 2. folio 7, b. 8, a. and part 1. fol. 454, a.*
Why the Apostles were sent to preach to the Israelites. *pt. 2. fol. 8, b. and 9, a.*
Iudas. *Divers questions concerning the office, life, covetousnesse, treachery, and death of* Iudas. *part 2. folio 339, a. 361, 362, 363.*
Iudges, Iudgement. To Iudge. *Questions concerning the office, and duty of civill* Iudges, *and* judgement. *pt. 1. fol. 149, a. 393, a. and pt. 2. folio 327, b. 373, b.*
Questions concerning the judging *of our selves. Pt. 1. fol. 200, a. 236, a. and part 2. fol. 295.*
Questions concerning the judging of our brethren, and their actions. pt. 1. folio 200, a. 391, 392, 393. 424, b. 425. 497, a. 522, a, b.
Usefull, and Vtile questions concerning the last judgement, *and the* judgement *presently after death; and the* Iudge *of the whole world; and the horrour of the wicked at the day of* Iudgement. *part 1. folio 210, a. 428, a. 434. and pt. folio 48, b. 252. 295, b. 309, a. 314, a. 320, b. 321, 322, 323, a. 328, a. 335.*
Many deride Gods judgments, *and who they are; and the effect of their derision. pt. 2. fol. 323, b, &c.*
Iurisdiction. *See* Excommunication.
Iustice. Iust men. Righteousnesse. Righteous men.
How we must fulfill all righteousnesse, *and how, and why we must hunger after* righteousnesse; *and whom we must exceed in* Righteousnesse; *and how manifold* Righteousnesse *is; and what it signifies, and the happinesse of the* Righteous, *and examples, and the duty of* Righteous men.

men. *Pt.*1. *f.* 14,*b.*15,*a.*80.148, *b.*149,*a.*189. 328,*b.* 355, 356, 357,358,359.
An opinion of selfe-Righteousnesse *keepes us from Christ. Pt.* 1. *folio* 497,*b.*501,*a,b.*
Justification. *What* Justification *is*; *who* justifieth, *and whether* Justification *be of workes or not. pt.*1. *fol.* 310,*b.*312,*b. pt.*2. *fol.* 130,*b.*313. 334,*a.*

K.

KEyes. *See* Excommunication.
Kingdom, King. *Divers questiõs concerning the* Kingdome of Heaven, *and* Christ; *that is, both the* Kingdome *of grace, and glory*; *and what* Kingdome *signifies, pt.*1. *fol.* 62,*b*, *&c.* 127, *a.* 141, *a, b.* 297. 299. 300. *and* 354. *pt.*2. *folio* 73, 74,*a.* 206. 296.
God is the King *of all the world*; *and where his* Kingdome *is. pt.* 1. *folio* 301,*a*, 320,*b.*
Kisses. Killing. *There are many sorts of* Kisses. *pt.*1. *folio* 261.
Knowledge. *Questions concerning the Lords knowledge*, *and the kinds thereof, and our* knowledge *of God and the sorts, and signes thereof. pt.* 2. *folio* 97,*a.* 137, *b.*139,*b*, *&c.*336,*b. and pt.*1. *fol.*518,*a.*
None can know *God, except he reveale himselfe unto them. pt.* 2. *folio* 96,*b.*97,*a.*

L.

LAbour. *Who are meant by* Labourers; *and how manifold* labour *is, and what we must* labour *principally for; and what* labour *shall be refreshed. pt.*2. *f.*98,*b.* 99,*a.* 100, *b.*103,*a. and pt.*1. *fol.*492,*b.*493.
Lame. *We are naturally* lame. *pt.* 2. *folio* 66,*b.*
Laughing. *Two sorts of* Laughers *at Christ. pt.*1. *folio* 511,*a.*
Law. *See* Commandements.
Learning, Schollers, Figures, *and* humane learning *necessary, and usefull. pt.*1. *folio* 48,*b.*
Two things required in Schollers, *and those who* learne. *pt.*2. *folio* 93,*b.*
We must be Christs Schollers. *part* 2. *folio* 104.
Lending. To Lend. *Divers questions concerning* Lending. *pt.*1. *folio* 242,*b.*249,*a.*
Lent. *Whether the institution thereof be Apostolicall. pt.*1. *folio* 502,*b.*
Leprosie. *Divers questions concerning the nature of the* Leprosie. *pt.* 2. *folio* 11,*a.*66,*b.*67,*a. and pt.* 1. *folio* 421,*b.*442.
Liberalitie. *See* Almes.
Liberty. *How manifold* liberty *is. Pt.* 1. *folio* 185. *pt.* 2. *fol.* 206,*a.*
How Christians are freed *from the Law, pt.*2. *folio* 75.
Men have not a lawlesse liberty *to use their owne as they please. pt.*2. *folio* 260,*b.*
Life. *See* Conversation.
Light. *See* Illumination.
Lilly. *Wherein the* Lillies *excelled* Salomon. *pt.* 1, *folio* 347.
Limbus. *Concerning* Limbus Infantum. *See* Infants *concerning* Limbus patrium. *See pt.* 1. *folio* 457, *b.*
Locusts. *What the* Locusts *were. pt.* 1. *folio* 65,*b.*66,*a.*
Lookes. *See* Illumination.
Love. *See* Amity.
Lunatique. *What* Lunacy *is, and what is figuratively meant thereby. pt.*1. *folio* 131,*b.*

M.

MAgi, Magick. Wisemē, Charms. Inchantments. Exorcisme. *Divers questions concerning the* Wise-men *who came unto Christ. pt.*1. *folio* 23,*b.*24. 26. 28. 34, 35, 36, 37. 39.
How many sorts of Magick *there are. Pt.*1. *folio* 23,*b.* 24,*a.*
What Wisemen *God liketh, and disliketh. pt.*1. *fol.*24,*a. pt.*2. *folio* 92,*a.*
Charmes. *and* Spels *not lawfull. pt.*1. *folio* 100,*b.*
The Originall of Exorcists. *pt.*2. *folio* 122,*b.*
Magistrates. *Divers questions both concerning the duty of* Magistrates, *and people duty to* Magistrates. *pt.*1. *fol.* 45,*b.*144,*b*147,*a. and pt.*2. *folio* 284,*a. and* 372,*a.*
Magistrates *lawfull among st Christians. pt.* 2. *folio* 205, *a.*
Excommunication *freeth not subjects from obedience to* Magistrates. *pt.* 2. *folio* 283,*b.*
Maids. Virgins. Maids *are warily and charily to be educated, and kept, and why? pt.* 1. *folio* 21,*a.*
Malice. *An example of most inhumane* malice. *pt.*2. *fol.* 35,*b.*
Mammon. *What is meant by* Mammon. *pt.*1. *folio* 337,*b.*338,*a.*
Man. Men. *How many ways God made or produced* Man. *pt.*1. *folio* 73,*a.*
What is meant by the word Men. *Mat.*10.17. Beware of men. *p.*2. *f.*26
Man *in many things is now like unto the brute creatures, in some things worse, in some better, yea in some better then the Angels. pt.*1. *folio* 397, 99. 145, *b.* 246. 422,*b. and pt.*2. *folio* 28. 264, *b. &c.*
Mary. *Divers questions concerning the Virgin Mary. pt.* 1. *fol.*12, *b.*13,*b*, 14,*a.*19,*b.*21,*b.*22. 40, *a. & pt.*2. *f.*72, *a.*134. 150,*b.*
Marriages. *Questions concerning* Marriages, *and the duty of* married persons *and the Iewish rites in* marriage. *pt.*1. *f.*146,*b. & pt.* 2. *f.*231, *b*, 234, *a. and pt.*1. *fol.* 502, *a.*
Questions concerning our spirituall marriage *with Christ. pt.* 2. *folio* 278, 279, *a.*
Masse. *Protestants may not goe to* masse, *because it is unlawfull, and Masse an idol. pt.* 1. *fol.* 204, *b. and pt.* 2. *folio* 212, *a.*
Masters. *The duty of* Masters *towards their servants. pt.*1. *folio* 146,*b*, 448, *b. and pt.* 2. *folio* 61.
Mathew. *What* St. Mathew *was, pt.* 1. *folio* 4.
Maximes. Principles. *Two sorts of*, principles. *pt.* 1. *fol.* 403, *a, b.*
Meanes. *Divers questions concerning the use both of lawfull, and indirect* Meanes. *pt.*1. *f.*51,*a.*99,*b.*100, *a.*303,*b.*466. 516, *a, b.*
God workes by divers and sundry meanes. *pt.* 1. *folio* 101, *b.*
Those who are deprived of the outward meanes *of grace, are sometimes better then those who enjoy the meanes. pt.* 1. *fol.*455. *a.*
Meditation. *Divers profitable, necessary, usefull, and seasonable* Meditations *concerning new obedience* (*pt.* 1. *fol.* 85, *a*) *and the obtaining of reconciliation with God.* (*pt.* 1. *f.* 82,) *and in the time of affliction, and temptation* (*pt.*45. 86,*a and* 145,*b. and of a threefold life.* (*pt.* 1. *fol.* 304, 305.) *and of the hatred of sinne.* (*pt.* 1. *fol.* 58, *a.*) *and of the last Iudgement.* (*pt.* 2. *fol.* 49, *b.*367, *b.*) *and against lust.* (*pt.* 1. *fol.*224, 225.) *and of the Attributes of God.* (*pt.*1. *fol.*241, *b.*) *and before prayer,* (*Pt.*1, *fol.*445, *a. and of hels torments.* (*Pt.*2. *folio* 314, *a.*) *and of heavens joyes. pt.* 1. *folio* 456, *b.*
Meekenesse. *Questions concerning the nature, degrees, and excellency of* Meekenesse; *and the filthy of meeke men. Pt.* 1. *f.*146, 147.
Mercy. Mercifull. *Divers and sundry questions concerning* Mercy; *viz, What mercy is; how manifold it is; why we must be mercifull; and towhom; and wherein; and the measure of true mercy; and the fruitfull and blessednesse of the mercifull. pt.* 1. 149, 150, 151, 152, 153, 154, 158, 159, 160, 514, *a. b. and pt.*2. *fol.* 114. 358, *b.*
The way unto Temporall, Spirituall, and eternall mercies, pet. f.
Qqqq 4 *The*

Whether the workes of mercy *be* meritorious. *pt.2. folio* 333,*a.*
Merits. *See* Deserts.
Ministers. Ministry. Preachers. Teachers.
Questions concerning the duty of people in regard of their Preachers. *pt.1. folio* 30,*b. and pt.2. folio* 13.72, *b.*292,293,*&c.*
Questions concerning the properties, and qualities of Preachers, *what they should be, and what they should not be. pt.1. f.*79,*b.*121.166,170, 171,172.327,*a.*527.*b.*528,*a. and pt.2. folio* 1.144.145,282,*a.*
Questions concerning the duty of Ministers, *what they should doe. pt.1. folio* 71.80,*a.*119,*b.*122,*a.* 124, *a,*178,*b.*234,235.*&* 489,*a.*491, *b.*527,528. *and pt.2. f.*9,*b.*11.35, *b.*38,*a.*67. 69,*b.*149,*b.*153,*b.* 300.333,*b.*
Questions concerning the vocation, efficacy, power, disposition, necessity, & nature of the Ministry. *pt.1. f.*54, *b.*118,*b.*119,*a.*123,*b.*525,*a. and pt.* 2. *folio* 1,*b.*8,*b.*
Questions concerning false Teachers, *and those who are taught by them, pt.1. f.*424.*& pt.2. f.*153,*b.*167,*a.*
What we may judge of those Ministers *who give over* Preaching. *p.1. f.*126,*b.*
Faithfull Ministers *shall be comforted in a faithfull discharging of their places. Part* 1. *folio* 144,*a.*
There are degrees of eminency, & dignity in the Ministry. *pt.2. f.*2,263,*a.*
whether Ministers *may lawfully flee Persecution. Pt.2. folio* 29,30,31.
Directions for young Preachers. *Pt.*2. *folio* 34,*b.*35,*a.*
Three sorts of Teachers. *pt.1. f.*186,*b.*
Ministers *may lawfully marry. Pt.*1. *f.*460,*b,&c. and pt.2. folio* 236,*b.*
Ministers *are not exempted from paying of Tribute. pt.* 2. *folio* 203, 206,*b.*
The sending of Ministers *is manifold. Pt.* 1. *folio* 527,*b.*
Miracles. *Divers questions needfull to be knowne, both concerning* Miracles *in generall, and Christs* Miracles *in particular. pt.* 1. *folio* 20, *a.*127,*b.*433,*b.*436.441,*b. and Pt.*2. *folio* 13,*b.*14,*a.*62,*b.*128, 176,177,*a.*
Misery. *See* Adversity.
Mocking. *See* Gold.
Monkes. *Objections for* Monasticall *vowes answered. pt.*1. *folio* 54,*a.* *folio* 92,*b. and* 166,*b.*
Wherein the Monkes of old, and the present Popish Monkes *differ. pt.* 2. *folio* 166,*b.&c.*
Morality. Morall men. *The duty of* Morall honesty. *Pt.* 1. *folio* 348,*b.*350,*a.*
How the workes of Morall *and* Spirituall *men differ. Pt.*2. *fol.*350,*a.*
Morning. *There are three* mornings. *pt.* 2. *fol.*382.*a.*
Mortification. *No participation of Christ without* mortification. *Pt.* 1. *folio* 49,*a.*
Mount. *See* Hill.
Mourning. *See* Anguish.
Mouth. Tongue. *What is meant by* opening the mouth. *pt.*1. *f.*135,*b.*
Divers questions concerning the excellency, nature, use, and abuse of the Tongue. *pt.*1. *fol.*200,*b.*201. 521. *and pt.*2. *fol.*120,*b.*121,*a.*
Multitude. *The most men walke in the wayes of Sinne, and runne unto destruction; and therefore* Multitude *is no true note of the Church, pt.*1. *fol.*410,411.
Murmuring. *How many wayes men* murmure *against God. pt.*2. *f.*259
Murther. *Divers questions concerning* Murther *in generall; and* self-murther *in particular. Pt.*1. *f.*191 *b.*192.419,420. *and pt.*2. *f.*364, *a.* 366.
Musique. *Divers questions concerning* musique, *and the lawfulnesse thereof. Pt.* 1. *fol.*508,*a,b.*

N.

NAmes. Names *are to be imposed prudently, and with discretion; and how many sort of* Names *there are; and what is meant by this* Name. *Pt.*1. *fol.*18.294,*b.*
Nature. *Necessary questions concerning the* Naturall *and* carnall *mans blindnesse, ignorance, impiety, impotency, pollution, sicknesse, deafenesse, deadnesse, carelessnesse, miserable estate and captivity, barrennesse in good workes, properties, and the names given unto him. Pt.* 1. *fol.*346,*b.*347,*a.*398,*b.*399, 407.411,*b.*412,*a.*418,426,*b.* 427,4429,*b.*470,471,472,473 498,*b.*499,*a. b. and pt.* 2. *folio* 26,*b.*33.63,*b.&c.*68,*b.*69.119 *a.*120,*b.*202,205.
Questions concerning the markes, and signes of Naturall *and* carnall *men. pt.*1. *fol.*407,*b.*
Questions concerning the power of Naturall *and* carnall *men; what they may doe in Morall or Religious workes. pt.*1. *folio* 226,260.
Nazareth. Nazarite. *Questions concerning* Nazareth; *and how Christ was a* Nazarite, *and how we should be; and how many sort of* Nazarites *there are. pt.*1. *fol.*52,53.
Necessity. *There is a threefold* necessity. *pt.*1. *folio* 109,*a.*
Neighbour. *How we must regulate our actions in regard of our* neighbours. *pt.*1. *fol.*403,*b.*
Whether all neighbours *must be loved alike. pt.* 2. *folio* 243,*a.*
Nets. *Why the Apostles mended their* Nets. *pt.* 1. *folio* 123,*a.*
New. Newnesse. Renovation. *After we have purposed to lead* new lives, *our temptations, and tryals will be multiplied, and increased, and whence this comes; and why God permits it. pt.*1. *folio* 84,*b.*85.
How we must put on Christ by newnesse of life; *and how many things are to be* renewed *in us. pt.*1. *folio* 85, *and pt.* 2. *folio* 73,*a.*
Night. *The* Night *anciently divided into foure parts. pt.*2. *fol.* 155,*a.*
Ninivites. *What attribute was between the* Ninivites *and the* Iewes, *pt.*2. *folio* 132,*b,&c.*

O.

OAthes. *See* Forswearing.
Obedience. *Divers questions concerning new, true, and sincere* obedience, *both to the first and second Table. pt.*1. *fol.*39,*b.*59,*b.*60.80, *b.*85,*a.*135,*a.*162,*b.*163,*a.* 309, *b,*310,*a. and pt.*2. *f.*276.287,*a.*
Examples of admirable and singular obedience, *and what promises are made to those who are* obedient. *pt.* 1. *fol.* 39,*a,b.*41,*a,b,*127.
Questions concerning hypocriticall obedience. *pt.* 1. *fol.*163,*b.*164,*a.*
Obduration. *See* Hardnesse of heart.
Offences, Scandals. *Divers profitable questions concerning* Offences, *and* Scandals, *both given and taken. pt.* 2. *folio* 207,208,209,210,211.
Ointment. Oyle. *Three sorts of* Ointments, *and a double use of* Oyle, *amongst the Iewes. pt.*1. *fol.*523, *b,&c. and pt.* 2. *folio* 338,*a.*
Ouenyour. *How many significations it hath. pt.*2. *fol.* 37,*b.*
Opinion. *Why we must not adhere too much to our owne* opinions. *pt.* 1. *folio* 407,*b.*
Opposition. Opposers. *Divers questions concerning the Opposers, and* Opposing *of Christ, Religion, and the righteous. pt.* 1. *fol.*49.*b.&c.* 113,*a. and pt.* 2. *fol.* 7,*a.*
Oyle. *See* Ointment.

P.

PAinting. *What we may thinke of painting of the face, and of those who use it. Pt.* 1. *fol.*124,*b.*
Palsie. *Questions concerning the nature of the* Palsie. *pt.*1. *fol.*447,*b.* 449.450.
Papists. *Papists seeke their unmeasurable power from the Vicar of Christ, and teach things contrary to the word of God. folio* 80, *a. and pt.* 2. *folio* 161.

The

The fruit of Popish doctrine. *pt.* 1. *folio* 422, *b*, *&c.*
Parables. *Why, and how Christ spake in* Parables. *pt.* 2. *f.* 135, *a*, 146, *a.*
Parents. *See* Fathers.
Paschall Lambe. Passeover. *Divers questions concerning the* Jewish Passeover, *pt.* 2. *folio* 279, *b*, 336, *a*, 338.
Paths. Wayes. *Wherein* paths *and* wayes *differ. pt.* 1. *fol.* 64.
Questions concerning the meaning of this word Way; *and the* two Wayes *wherein men walke; and what* way *leades unto heaven. pt.* 1. *fol.* 407, *b*. 408, *a*. 412, 413, *b*. 414, *a*. 420, *b*, *&c. and pt.* 2. *folio* 5, *a.*
Patience. *We must be alwayes* patient *under Gods hand, pt.* 1. *folio* 303, *a*, *and in injuries, and why? and how many sorts of* patience *there are, pt.* 1. *folio* 485.
Peace. Peace-makers. *Divers questions concerning* Peace-makers; *and* Peace-making. *pt.* 1. *folio* 165, *b*. 167, 168.
Questions concerning Civill peace *with men; and how manifold* Peace *is. pt.* 1. *folio* 165, *a*. 206, *b*. *and pt.* 2. *folio* 20, *b*, 21, *a*. 51, *a.*
Questions concerning Spirituall peace *with God. Pt.* 1. *f.* 166, *a*, *b*, 460.
Pearles. *Wherein the word of God is like unto a* pearle. *pt.* 1. *f. l.* 397, *a.*
Penance. *See* Conversion.
Peny. *What the Romane, and Iewish* peny *was. pt.* 2. *fol.* 282, *b.*
Perfection. *Divers necessary questions concerning* perfection. *pt.* 1. *fol.* 161, 261, *b*. 263, 264. 330, 331. 479, *a.*
Perill. *See* Danger.
Perjury. *See* Forswearing.
Persecution *Questions concerning* persecution, *and the remedies against it. pt.* 2. *fol.* 27, *b*, *&c. to* 32, *b. and* 310, *a.*
Perseverance. *See* Constancy.
Person. *What is meant by this word* Person. *pt.* 2. *fol.* 257, *a*. 282, *b.*
Peter. *Divers questions concerning* Peters *Names, and the signification of them, and when he was first called* Peter; *and what faults were in him; and whether he were at* Rome, *and whether he was the Prince and Primate of the Apostles. pt.* 2. *folio* 2, *b*. 3, 4. 181, *b*. 182. 186. 188. 193, *b*. 204, *b*. 306, *b.*
Pharisees. Scribes. Sadducees. *Questions concerning the* Pharisees, Scribes, *and* Sadducees *in generall. pt.* 1. *fol.* 70, 71, *and* 172. 188, 189. 267, *b*. 490, *b. and pt.* 2. *folio* 128, *b.*
Particular questions both concerning the Pharisees. (*pt.* 2. *fol.* 178, *&c.* 243. 291. 293.) *and* Sadducees. *pt.* 1. *f.* 125, *b*. 284, *b.*
Phylacteries. *What these* Phylacteries *were. Pt.* 2. *folio* 294, *a.*
Physitian. Physicke. *Three things required in a good* Physitian. *pt.* 1. *fol.* 488. *and* 499, *a.*
The use of Physicke, *and* Physitians *is lawfull. pt.* 1. *folio* 498, *a.*
Piety. *See* Holinesse.
Pilate. *Divers questions concerning* Pilate. *pt.* 2. *folio* 371, *b.*
Please. *With whom God is well* pleased. *Pt.* 1. *fol.* 84, *b.*
Poligamy. *See* Bygamy.
Poore men. Poverty. *Questions concerning pious* poore persons. *pt.* 1. *folio* 113, *a*. 123, *a*. 138. 140, *b*. 144, *b*. 148. 468. 494, *b.*
Questions concerning poverty in spirit. *pt.* 1. *f.* 137, *a*. 139. 140, *a.*
Questions concerning poverty in estate. *pt.* 1. *fol.* 139, 140.
Questions concerning the Vow of poverty. *Pt.* 1. *folio* 139. *and pt.* 2. *fol.* 244, *b*, *&c.*
Questions concerning Christs poverty. *pt.* 1. *fol.* 139, *b*. 468, *b.*
Pope. *Controverted questions concerning the* Pope; *viz. whether he have Regall and Sacerdotall power. (pt.* 1. *f.* 25, *b. pt.* 2. *f.* 188. 263, *a*.) *Whether he be the Prince, and primate of all the Clergy (pt.* 2. *f.* 3, 4. 181, *b*. 182, *&c.* 186, *a*. 188, *b*. 193, *b*.) *Whether he have power either over the whole world, or over all Churches. (pt.* 2. *f.* 185, *b*. 283, *b*. 387, *b*.) *Whether he be the head of the Church. (pt.* 2. *f.* 181, 182, 183, 184, 186, *b*.) *Whether he may erre (pt.* 2. *f.* 184, 185. 199, *b*.) *Whether the chiefe authority of expounding Scripture belōg unto him. (pt.* 2. *fol.* 189, *b*. 292, 293.) *Whether he can dispense with oathes; and sell pardons, & be above Councels. pt.* 2. *f.* 192, *b*. 216, *b*, *&c.*
The Popes *pride shewes him to bee Antichrist. pt.* 2. *fol.* 15, *b*. 263, *a.*
Possession. *See* Dispossesse.
Possible *See* Impossible.
Poverty. *See* Poore.
Power. *See* Ability.
Practise. *Why* knowledge *and* practise *must be joyned together, pt.* 1. *folio* 176. 438, *a.*
Praise. *The* praise *of men is not to be sought, and why? pt.* 1. *fol.* 341.
Prayer. *Questions concerning publike and private* prayers. *pt.* 1. *fol.* 125. 272, *b*. 273, *b*. 274. 275, *a.*
Questions concerning the definition, nature, necessity, efficacy, utility, impediments, quantity, time, place, and posture in prayer, *and to whom we must* pray. *Pt.* 1. *fol.* 272, *a*. 276, *b*. 277. 278. 292, *b*, *&c.* 316, *b*. 317, 318, *b*. 321, *a*. 401, *b*. 433. 443, *b*. 446, *a*. 450, 451. 460. 474, *a*. 517, *a*. 525, *b*. 526, 527, *and pt.* 2. *f.* 171. 266, *b*, *&c.* 268, *a*. 271, *b*, 272, *a*. 273, *a*. 396.
How must we pray *perseverantly, fervently, humbly, submissively, and with meditation. pt.* 1. *f.* 401. 443. 44, *b*. 445, *a*. 514, *a*, *and pt.* 2. *folio* 266, *b*. 268, *b.*
Men may be knowne what they are, by their prayers. *pt.* 1. *fol.* 226, *a.*
Prayers *not understood are not pleasing unto God. pt.* 2. *fol.* 271, *a.*
What things are contrary to true prayer. *pt.* 1. *fol.* 272, *a*. 273, *a*. 276.
Whether prayer *be meritorious. pt.* 1. *folio* 275, *b*, 277, *a.*
Whom God hath promised to heare when they pray. *pt.* 1 *f.* 293, *a*. 433, *a.*
Questiōs concerning the Lords prayer. *pt.* 1. *f.* 280, 289, 290. 318, *b*. 319.
Divers questions concerning praying *for temporall things. pt.* 1. *f.* 306, *b*. 307, 308, 309, *and pt.* 2. *f.* 359, *a.*
Why Christ heard Sathans prayer, *& granted his request. pt.* 1. *fol.* 484.
Preaching. *See* Ministers.
Preaching Teaching. To Teach. *Questions concerning those who are called to* preach. *pt.* 1. *folio* 4.
Questions concerning the excellency, dignity, necessity, utility, definition, end, power, universality, effects, and perpetuity of Preaching. *pt.* 1. *f.* 63; *a*. 66, *b*. 70. 118, *b*, 119, *b*. 124, *b*. 126, *b*. 127, *b*, *&c. and f.* 524, *b. and pt.* 2. *f.* 9, *b*. 10, *a*. 11, *a*. 51. *b*. 59, *b*. 62, *a*. 84, *b*. 170, *b*. 273, *b*. 352, *&c.*
Questions concerning those who enjoy the preaching *of the word. pt.* 2. *fol.* 8, *b*. 88, *a.*
How preaching *and* teaching *differ, pt.* 1. *fol.* 124. *and pt.* 2. *folio* 11, *a.*
Why the word was not preached *unto the Gentiles. pt.* 2. *folio* 3, *a.*
Who hinder the preaching *of the word. pt.* 2. *folio* 10, *b*. 11, *a.*
How Christ teacheth *us. p.* 2. *f.* 32, *b*. 138
Why the preaching *of the word must not be promoted by worldly pompe. pt.* 1. *folio* 172, *b.*
Why the word is preached *to wicked men, yea all men? pt.* 1. *f.* 356, *b*. 523.
Precepts. *See* Commandements.
Predestination. *The decree of* Predestination *depends upon the will of God. part* 2. *folio* 95.
Preferre. *See* Esteeme.
Preparation. *We must* prepare *to meet Christ, and how? pt.* 1. *folio* 63, *b*, *&c. and Pt.* 2. *folio* 325, *b.*
Preparation *is necessary unto every good duty. (pt.* 1. *folio* 57.) *And wherein this* preparation *consists. (pt.* 1. *fol.* 63, *b*. *&c.* 64, *b. and pt.* 2. *folio* 73, *a.*) *And by whom is is wrought. pt.* 1. *folio* 64, *a.*

Preſence, Abſence. *Divers queſtions concerning the utility and excellency of the* preſence *of God, and Chriſt. Pt. 1. fol. 327, a, 486, b. and 491, a. and 502, b, &c. and pt. 2. folio 33, a. and 222, b. 223, a.*

Queſtions concerning the cauſes, and evill conſequents of Chriſts Abſence. *pt. 1. fol. 502, b, &c.*

Preſumption. *The cauſes of* preſumption *againſt God. pt. 1. fol. 46.*

The Devill tempts us unto Preſumption. *Pt. 1. fol. 103, b.*

Pride. *What, and how manifold* Religious pride *is, pt. 1. fol. 141, b.*

Pride *was the firſt ſinne. part 1. fol. 140, b.*

Prieſt. *The office, and nature of the* High-prieſt. *pt. 1. fol. 30.*

Principles. *See* Maximes.

Proceſſion. *Popiſh* Proceſſion *on* Palm-Sunday, *not warranted by Scripture. Pt. 2. folio 107, b.*

Procraſtination. *See* Delay.

Profeſſion, Profeſſors. *Divers neceſſary, and profitable queſtions concerning the neceſſity, manner, impediments, helpes, effects, and reward, of a ſincere* profeſſion *of Religion. pt. 1. folio 125, b. 520, b. and pt. 2. fol. 28 b. 34, a. 38, 39, 40. 44, 45, 46. 179, a.*

Queſtions concerning outward Profeſſors, *and* outward profeſſion *onely. pt. 1. folio 432, b. and pt. 2. fol. 41, 42, 43. 46, a. 69, a.*

Queſtions concerning thoſe who dare not in dangerous times publikely profeſſe *Religion. pt. 2. folio 38. 40, b. 41, a.*

What things are common to the hypocriticall, and ſincere profeſſor. *pt. 2. folio 135, b.*

Promiſes. *Queſtions concerning mans* promiſes *to man (pt. 1. folio 37, 38, 39.) And mans* promiſes *to God. (pt. 1. fol. 59.) And Gods* promiſes *to man, pt. 1. folio 46, b, &c. 110, a, b, &c. 127.*

Prophane men. Prophaneneſſe. Wicked men. Wickedneſſe.

Queſtions concerning the nature, iniquity, end, puniſhment, and duty of prophane, *and* wicked perſons. *pt. 1. fol. 33, a. 46, a. 398. 429, b. 430, a. and pt. 2. fol. 349, b.*

How wicked *men have right to temporall bleſſings. pt. 1. folio 258, a.*

Prophets. Prophecying. *Divers queſtions concerning* Propheſies, *or* prophecying. *pt. 1. fol. 42, b. 43. and part 2. fol. 63, 71.*

Queſtions concerning Prophets, *pt. 1. fol. 183, a. and 423, b. 424, a. and Pt. 2. fol. 56, a. 62, a. 70, b. 73, b. 290, a.*

Queſtions concerning falſe, and evill Prophets. *pt. 1. folio 422. 427, b. 435, a. and pt. 2. fol. 310.*

Propoſitions. *See* Concluſions.

Proſperity. *In outward things* proſperity *is very dangerous, pt. 1. folio 142, b.*

Protection. *The Lord will* protect *his Children. pt. 1. folio 35, a.*

Wherein we may read the protection *of God. Pt. 1. folio 344, a.*

Proteſtants. Proteſtants *may be taken two manner of wayes. pt. 1. folio 69.*

Providence. *Divers queſtions concerning the* Providence *of God; viz. what it is; and who erre about it, and what we are to beleeve concerning it; and wherein we may read the* providence *of God; and who temp⁹ his* providence; *and what the nature of his generall, and particular* providence *is: pt. 1. folio 257. 302, a. 303, 344, a. 347, b. 357, 358, 359. 466, a. 486, a. and pt. 2. folio 35, b. 36, 37, a.*

Objections againſt the providence *of God, anſwered. pt. 1. folio 406, b. and pt. 2. folio 261, a.*

Theſe things which proceed from ſecond cauſes are ordained by the providence *of God unto higher ends. pt. 1. folio 115, b. 484, b, &c.*

Chriſt by his providence *orders the temptations of his children. pt. 1. folio 112, b.*

Proviſion. *God will* provide *for his Children. pt. 1. folio 51, a. and pt. 2. folio 14. b. 37, a.*

What is meant by this word provide, Matth. 10. 9 Provide neither Gold, &c. *pt. 2. folio 14.*

Prudence. Wiſedome *The difference betweene* Wiſdome, *and* Prudence, *pt. 2. folio 91, a.*

The difference betweene naturall, and ſpirituall Wiſedome. *pt. 2. f. 93, b.*

What thoſe muſt conſider who are endued with naturall wiſedome. *pt. 2. folio 329, b.*

Divers queſtions concerning Wiſedome *in generall, and* good Wiſedome *in particular. pt. 1. fol. 438. and pt. 2. folio 23, 91. 93, a.*

Why carnall Wiſedome *ſo frequently oppoſeth the Law of God. pt. 1. folio 181, b. 340, a. and pt. 2. folio 91, b. 92, b. 93, a.*

Publicanes. *Concerning the lawfulneſſe of the* Publicanes *calling; and why they were ſo odious, and infamous. pt. 1. folio 280, b. 494, a.*

Puniſhment. *See* Condemnation.

Purity. *See* Godlineſſe.

Purging. *See* Cleanſing.

Purgatory. *Controverted queſtions concerning* Purgatory. *pt. 1. folio 75, b. 76, a. 202, b. 210, b. twice, and pt. 2. folio 126, 127, 128, 129, b.*

Q.

Queſtions. *See* Interrogations.

Queene. *What diviſions was betweene the* Queene *of the* South, *and the* Jewes. *pt. 2. fol. 133.*

R.

Rachell. *Who* Rachel *that wept was. part 1. folio 48, b.*

Raine-Water. *The nature of* Water, *and* Raine. *Part 1. fol. 256.*

Ramah. *Where* Ramah *was, pt. 1. fol. 48, b.*

Reading *To* Read. *How the Scriptures are to be* read. *Pt. 2. folio 75, a.*

Reaſon. *Wherein, and how* Reaſon *is oppoſite to* Religion. *pt. 1. folio 340.*

Rebellion. *It is not lawfull by* Rebellion *to avoid Perſecution. pt. 2. folio 28, a, 310, a.*

Reckoning. *See* Account.

Reconciliation. *See* Forgiveneſſe.

Redemption. *Divers queſtions concerning* Redemption. *Pt. 2. folio 263, b, &c.*

Reed. *What our Saviour meant by a* Reed ſhaken with the wind. *pt. 2. folio 69, a.*

Refreſhing. Reſt. *What* Reſt *imports, who may* reſt. *pt. 2. folio 100, b. 102, b, &c.*

Who ſhall be Refreſhed *by Chriſt, and and who ſhall not. Pt. 2. fol. 102, b. 103, a.*

Regeneration. *Divers neceſſary, and profitable queſtions concerning the definition, neceſſity, meanes, markes, and impediments of* Regeneration. *pt. 1. fol. 113, a. 412, b. 425, 426, a. and pt. 2. folio 93. 247, 248, 249, 250, 351.*

Reliques of ſinne in the Regenerate. *pt. 1. fol. 467.*

Rejecting. *See* Caſting off.

Rejoycing. *See* Joy.

Relapſing. *See* Apoſtacy.

Religion. *Queſtions concerning the Impediments of* Religion, *and the remedies againſt thoſe impediments. Pt. 1. fol. 34. and pt. 2. fol. 45, b. 52, a. 227, a. 267.*

Queſtions concerning the true Religion. *Pt. 1. folio 33, b. 125, b. and pt. 2. fol. 40, b. 46, a. 52, a, b.*

Theſe who forſake Religion *ſhall bee forſaken by the Lord. pt. 2. fol. 6, a.*

Religion *is not contrary to reason, pt. 1. folio 339, &c.*
It is an excellent thing to be a Religious man, *Pt. 2. fol. 198, b. 199.*
Questions concerning the false Religion, *pt. 1. folio 272, b. 273, a. and pt. 2. folio 177, b. 178, 179.*
Remission. *See* Forgivenesse.
Renovation. *See* New, *or* Newnesse *of life.*
Repentance. *See* Conversion.
Repitition. *Questions concerning the use, & utility of* Repitition *in preaching. Pt. 1. fol. 349, b. and pt. 2. folio 213, b.*
Reprehension. Reproofe. *Questions concerning* Reprehension; *viz. why, and how Sinners must be* reproved, *and who must* reprove, *and who must be* reproved; *and the markes and notes of* holy reproofe, *pt. 1. fol. 71. 267, 394, b. 397, b. 398, a. and 491, b. and pt. 2. 300.*
Reputation. *See* Fame.
Resistance. To Resist. *What is meant by this word* Resist. *pt. 1. f. 245, b, &c.*
Rest. *See* Refreshing. Resurrection. *The* Resurrection *of the body proved. pt. 2. fol. 285, a. 286, a.*
Questions concerning the Resurrection *of Christ. pt. 2. folio 383.*
Revelation. *Divers questions concerning the kinds of* Revelation; *and the* Revelation *of Christ, his word, and truth unto us. Pt. 2. fol. 81. 93, b. 94, a. 137, a. 181, a.*
Revenge. Vengeance. *We must not* revenge *injuries. pt. 1. fol. 246, a.*
Revile. *See* Backbiting.
Reward. *The true* Reward *of the righteous is after this life, and why? and the Objections to the contrary answered. pt. 1. fol. 142, a. 169. and pt. 2. fol. 258, b.*
Riches. Rich men. *Divers questions concerning the lawfull using, unlawfull abusing, and loving, and laying up of* riches, *and adhering unto them. Pt. 1. fol. 327, b. 328. 336, 337, 360, b. and pt. 2. fol. 330.*
Why rich men *are not so happy as the* poore. *Pt. 1. fol. 138, b.*
Righteousnesse. *See* Iustice.
Rocke. *Who is the true* Rocke. *pt. 1. folio 440.*
What was signified by the rending of the Rockes *at Christs suffering. pt. 2. folio 380, a.*
Rome. *The Church of* Rome *is fallen from the true Religion. Pt. 2. f. 6.*

S.

Sabbath, *or* Lords day. *Divers profitable and necessary questions concerning the* Sabbath, *pt. 2. fol. 113. 115, 116. 381.*
Sacrament. *Questions concerning the institution, and administration of the* Sacraments. *pt. 1. fol. 79, b. and pt. 2. fol. 34. 389, b. 390, a.*
Sacrifice. *Divers questions concerning the* Sacrifices *of Christians. pt. 1. fol. 36. 204, b. 207, a. and 324, b. and pt. 2. flo. 298.*
Sadduces. *See* Pharisees.
Saints. *Controverted questions concerning the intercession, invocation, and adoration of the* Saints. *pt. 1. fol. 129, b. 130. 132, b. 174. 290, b. 291, 292. 447. and pt. 2. fol. 56, a. 214, b. 285, b. 323, a. 379.*
Against the canonizing of Saints. *pt. 2. fol. 262, b.*
The Saints *in heaven know one another. pt. 2. folio 200, a.*
Whether there be any overplus of the Saints *sufferings, and* satisfactions, *which belong unto the* Church-treasure. *pt. 1. folio 188, a. and pt. 2. fol. 44, a.*
Salomon. *Whether* Salomon *was saved, or not. pt. 2. folio 324, b, &c.*
Wherein the Lillyes *excelled* Salomon. *pt. 2. fol. 347, a.*
Salt. *Divers questions worthy observation concerning* good *and* unsavoury Salt. *pt. 1. fol. 170, 171.*
Salvation. *Questions concerning the necessity, certainty, cause, conditions, way and meanes unto* salvation, *and the number that shall be* saved. *pt. 1. fol. 186, b. 416, b, &c. 420, b. 435, b. and pt. 2. fol. 97. b. 100. b. 105, b. &c. 311.*
Divers erre concerning salvation. *pt. 1. fol. 421.*
Outward profession of Religion alone is insufficient unto salvation: *but zealous profession shall be rewarded with glory. pt. 1. fol. 41. 43, a.*
Salutation. *What the* salutations *of the Iewes were. pt. 2. fol. 20, a.*
Samaria. Samaritanes. *Why the Apostles were forbidden to preach unto the* Samaritanes. *Pt. 2. folio 5, b. 6, 7.*
What Samaria, *and the* Samaritanes *were; and why the* Samaritanes *were so odious unto the Iewes. pt. 2. fol. 5, b. 6, b. 7.*
Sampson. *Wherein* Sampson *was a type of Christ. pt. 1. fol. 52, b.*
Sanctity. *See* Godlinesse.
Sanhedrim. *See* Consistory.
Sathan. *See* Devill.
Satisfaction. *Divers questions concerning* Satisfaction *both unto God, and man. pt. 1. fol. 71, b. 72, a. 205. 314. 445, b. 490, b, and pt. 2. fol. 258, a. 366, a.*
Whether one man by his overplus of obedience may satisfie *for another, pt. 1. folio 65, a. and pt. 2. folio 325, b.*
Scandals. *See* Offences.
Schooles. *See* Collegies.
Schollers. *See* Learning.
Slander. *See* Backbiting.
Scoffers, Beriders. *Questions concerning the punishment of* Scoffers. *pt. 1. fol. 510, b, &c.*
Scribes. *See* Pharisees.
Scripture, Speech. Word, Word of God.
Divers singular questions concerning the definition, nature, markes, division, necessity, writing, reading, translation, use, abuse, excellency, contents, exposition, power, certainty, infallibility, utility, perspicuity, purity, and Author of the sacred Scriptures, *and* word of God. *pt. 1. fol. 1, 2, 3, 4. 29, b. 30, a. 46, b, &c. 100, b. 101, a. 103, a. 104, b, &c. 105, 106, 107, a. 175, a. 245, a. 331, b. 347, a. 396, b. 397, a. 395, a. 492, a. 500, b. 513, b. and pt. 2. folio 34, b. 46, a. 94, a. 137, 138. 149, b. 285, a. 312, b. 388, a.*
Who are enemies to the word of God. *pt. 1. folio 100, b.*
How many wayes the Scripture *speaks, and how we may understand what it speakes, pt. 1. folio 213, 214, &c.*
How the word *is a seed. pt. 2. fol. 141, b. 142, a.*
All are not happy who enjoy the word. *Part 1. folio 446.*
Three sorts of wicked words, *and* speeches. *pt. 2. folio 329, a.*
All our words *are observed by God, and what words he observes, pt. 1. folio 350. 521.*
Scrip. *What is meant by* Scrip. *pt. 2. folio 15.*
Secrets. *What is meant by this word* Secret; *and who reveale* secrets; *and what is required of us in regard of* secrets. *pt. 2. fol. 146, b.*
Security. *Divers questions concerning the nature division, and causes of* security, *and remedies against it. Pt. 2. fol. 317, 318, 319.*
Seed. *What is meant by* seed, *and how many things are observeable therein. pt. 2. fol. 141, b. 142, a.*
Seeke. *What* Seeking *imports; and how many* seekers *there are. pt. 1. folio 350, b. 399, b.*
Why many who seeke Christ find him not and how we must seeke. *pt. 2 f. 171, b. and Pt. 1. fol. 325, a.*
Selfe-denyall. *See* Denyall.
Separatists. *See* Anabaptists.

Sepulchers. *See* Buriall.
Serpent. *The nature of* Serpents; *and wherein they may be imitated, and wherein not, pt.* 2. *f.* 21, *b*, 22, 23.
Servants. Service. *Divers profitable queſtions concerning the* ſervice, *and* ſervants *of God and Chriſt. pt.* 1. *fol.* 320, *b.* 332, 333. 338. 469, *a. and pt.* 2. *f.* 55. 103, *b.*
The duty of faithfull ſervants. *pt.* 1, *folio* 469, *a. and pt.* 2. *fol.* 330, *b.*
Sheepe. *Why, and wherein, we ſhould be like* Sheepe. *pt.* 2, *folio* 169. 357, *b.*
Shekel. *There was a double* Shekel. *pt* 2. *folio* 365, *b.*
Sicknesſes. *See* Diſeaſes.
Shooes. *What* Shooes *the Apoſtles muſt not provide. pt.* 1. *folio* 15.
Sight. *See* Illumination.
Silver. *See* Gold.
Simony. Againſt *Simony in Patrons of livings. pt.* 2 *folio* 133, *a.*
Simplicity. *How many ſorts of* Simplicity *there are, and wherein good* Simplicity *doth conſiſt. pt.* 2 *folio* 22, *b.* 24, *a.*
Sincerity. *Wherein* ſincerity *conſiſts, and what things are common to the* hypocrite, *and* ſincere Profeſſor. *pt.* 1. *fol.* 163, *a. and pt.* 2. *folio* 135, *b.*
Sinne. Sinners, *Queſtions concerning the nature, author, defence, hatred, pollution, power, evill, eaſineſſe, ſtrength, and puniſhment of* ſinne; *and remedies againſt* ſinne, *and impediments hindring us from turning from* ſinne. *pt.* 2. *folio* 58, *a.* 100, *b.* 103, *a.* 113, *b.* 394, *b.* 395, 396. 409, *a.* 410. 467, *b.* 468, *b.* 489. *and pt.* 2. *fol.* 2, *a.* 66. *b.* 212, 213. 301, *b*, *&c. and pt.* 1. *folio* 520, *b.*
Queſtions concerning our freedome, and aſcenſion from ſinne. *Pt.* 1. *fol.* 19, *a.* 59, *b.* 129, *b.* 410, *a. and pt.* 2, *folio* 45, *b.* 67, *b*, *&c.*
Queſtions concerning the diſtinction of great, and ſmall; veniall and mortall ſinnes. *Pt.* 1. *folio* 185, *b.* 196. 200, *a.* 310, *b.* 311, 312. *and pt.* 2, *folio* 83, *b.* 84, *a.* 129, *b*, *&c.* 274, *a.* 299, *b.*
The Devill makes all ſinne *to ſeeme beautifull unto us. pt.* 1. *folio* 103, *b*, *&c.*
The firſt ſinne *of all was Pride. pt.* 1. *folio* 120, *b.*
How our ſinnes *are to be borne. pt.* 2, *folio* 100.
Whence it is that men more clearely ſee other mens ſinnes, *then their owne. pt.* 1. *folio* 393, 394.
Sinne is often committed in the performance of good workes. pt. 1. *f.* 394, *a.*
How many ſorts of Sinnes *there are, Pt.* 1. *fol.* 408, *b.*
Why we muſt reſiſt the leaſt, and firſt beginnings of Sinne. *pt.* 1. *fol.* 342.
Sinne *is like unto a* Feaver, *and to the* Palſie, *and* Leproſie. *See* Feaver, Leproſie, Palſie.
Why Chriſt is ſaid to have come of Sinners, *or* ſinfull Progenitors. *pt.* 1. *fol.* 9, *a.*
Queſtions concerning the ſorts, and puniſhments of ſinners; *and how grace is ordinarily wrought in* great ſinners; *and the comfort of penitent* ſinners. *pt.* 1. *fol.* 58, *b.* 356, *a.* 409, 410, *a.* 480, 481, *b.* 487, *a. and pt.* 2. *fol.* 101, 213, *b.* 220, *b.* 274. 281.
Reliques of ſinne *in the beſt. Pt.* 1. *fol.* 467.
Sitting. To Sit. *What is meant by* ſitting. *pt.* 1. *fol.* 116, *b.*
Why Chriſt ſate, *when hee Preached. Pt.* 1. *f.* 134, *b.*
Sleeping. To Sleepe. *How many wayes men are ſaid to* ſleepe. *Pt.* 2. *fol.* 143, *b.* 144, *a.*
Society. *See* Company.
Sonnes. *See* Children.
Sorrow. *See* Compunction.
Souldiers. Warre. Warfare. *Whence it is that a Chriſtians life is a* Warfare. *pt.* 2. *folio* 50.
How manifold our Spirituall Warfare *is; and who are* Chriſtian Souldiers. *pt.* 2. *folio* 50.
When Warres *are lawfull. pt.* 1. *folio* 246, *a.*
Soule. *Wherein the* ſoule *excels the body. pt.* 1. *folio* 342, *b.*
Divers and ſundry errours, and erroneous opinions concerning the ſoule. *pt.* 2. *folio* 125, *b.* 151. 179, *b.* 180, *a.* 198, *a.* 254. 258, *a.* 380, *b.*
Specters. *See* Spirits.
Speech. *See* Scripture.
Spirit. Holy Ghoſt. Spirits. Specters. Spirituall things.
Queſtions concerning the names, titles, Deity, Offices, perſon, operations, comforts, and conſolations of the holy Spirit. *Pt.* 1. *folio* 81, *b.* 82. 144. *and part* 2. *folio* 96, *b.* 116, *b.* 117. 138, 281, 292. 293.
Queſtions concerning ſpirituall things. *pt.* 1. *folio* 254, *a.* 271, *b.* 342, *a.* 401, *a.*
Why men naturally abhorre Spirits, *and* Specters. *pt.* 2. *folio* 155.
What is meant by this word Spirit. *pt.* 1. *folio* 138, *b.* 139. *and pt.* 2. *folio* 392, *a.*
What is our duty in regard of the motions of the Spirit *in our hearts. pt.* 2. *folio* 305, *a.* 329, *a. b.*
How the workes of ſpirituall *and* morall *men differ. pt.* 2. *folio* 350, *b.*
Staffe. *What* ſtaves *the Apoſtles muſt not have. pt.* 2. *folio* 15.
Starre. *See* Comet.
Stones. *How God raiſed up children of* ſtones *unto Abraham. pt.* 1. *folio* 73, *a.*
What is meant by theſe words, Command theſe ſtones to be made bread. *pt.* 1. *folio* 96, *b.*
Strife. *See* Contention.
Subjects. *We muſt be the* Subjects *of Chriſt; and performe the duty of* ſubjects. *Pt.* 2, *folio* 103, *b.* 296, 297.
Subordination. *Why it is evill to* ſuborne *others. pt.* 2. *folio* 372, *b.*
Subſidies. Taxes. Tribute. *Theſe are to be payed to Princes. pt.* 1. *folio* 248, *a.*
Succour. *See* Helpe.
Sunne. *Queſtions concerning the* Sunne. *pt.* 1. *folio* 256, *a.* 257, *a.* 258, *a.*
Superiours. *The duty of all* ſuperiors. *pt.* 2. *folio* 119, *b.*
Supper of the Lord. *See* Euchariſt.
Suſpition. *The diviſion, and prohibition of* ſuſpition. *pt.* 1. *folio* 424, *b.* *and pt.* 2. *folio* 121, *b.*
Sutes in Law. *Queſtions, Cautions, and Rules, concerning going to* Law. *pt.* 1. *folio* 45, *b.* 246, 247.
Swearing. *See* Forſwearing.
Sword. *What is meant by* Sword, *Matthew* 10. 34. I came to ſend a Sword. *pt.* 2. *folio* 50, *a.*
Synagogues. *What the* Iewiſh Synagogues *were, and why Chriſt preached in them. Part* 1. *folio* 124, *b.* 125, 126. 522, *b.* 523, *a.*
Synode. *See* Councell.
Syria. *Divers queſtions concerning* Syria. *pt.* 1. *folio* 130, *b.*

T.

Tabernacles. *What the* Tabernacles *were made of, wherein the people remained in the* Feaſt of Tabernacles. *pt.* 2. *folio* 270, *a.*
Taxes. *See* Subſidies.
Teaching. *See* Preaching.
Temple. *Concerning the exceſſive coſt of beautifying* Churches. *pt.* 2. *folio* 160, *a.*
Temporall things. *See* Covetouſneſſe.
Temptation. To Tempt. *Queſtions concerning Chriſts being* tempted. *pt.* 1. *folio* 35, *b.* 86, 87. 95, *b.*
Queſtions concerning the ſignification of this word, Temptations *and which* temptations *are the ſtrongeſt. Pt.* 1. *folio* 86, *b.* 96, *a.* 102, *b.* 108, *a.* 315, *b.*

When

When we are most sharply tempted, *and how we may be best supported under* temptation. *pt.* 1. *folio* 84, *b.* 85, *a.* 86, *a.*

Questions concerning those who are tempted *of Sathan; and those who are not* tempted; *and the author, and sorts of* temptation, *and remedies against it. pt.* 1. *folio* 86, *a.* 88, 89. *a.* 110, *b.* 112, *b.* 113, *b.* 315, 316, *b.* 317.

Questions concerning Gods tempting *of Man, and mans* tempting *of God, and mans* tempting *of man. pt.* 1. *folio* 88, *b.* 108, 109, 110, 111, 112. 315, *b.* 316. *and pt.* 2. *folio* 329, *a.*

Questions whether temptation *may be without sinne; and how Christs* temptations, *and ours differ. pt.* 1. *folio* 86, 87.

Testament. *Why the second Volume of holy writ is called a* Testament, *and why the* New Testament. *pt.* 1. *folio* 5, *b.*

Thankesgiving. *Why we* give thankes *before and after meat. pt.* 1. *folio* 307, *a.*

Theeves. *Questions concerning* theeves *in generall, and the good* Thiefe *in particular. pt.* 1. *folio* 328, *b. and pt.* 2. *folio* 375.

Theology. *Humane learning necessary unto* Theology. *pt.* 1. *fol.* 48, *b.*

Things. *All* things *depend upon God. pt.* 1. *folio* 101, *b.*

Things *are called three manner of ways. pt.* 1. *folio* 168, *a.*

Thirst. *See* Hunger.

Thoughts. *How many sorts of* thoughts *there are. pt.* 2. *folio* 168. *And the evill of* evill thoughts. *pt.* 1. *folio* 490, *b.* 491. *a.*

Threatnings. *Why, and how all the* threatnings *of God shall be accomplished. pt.* 1. *folio* 46, *b.* &c.

Tongue. *See* Mouth.

Touching. Touching *was always of great esteeme. pt.* 1. *folio* 516, *b.*

Traditions. *Divers questions concerning humane* Traditions. *pt.* 1. *folio* 11, *a.* 42, *a.* 103, *a. and pt.* 2. *f.* 1. 77.

Translation. *The word may lawfully be* translated *into the truly same mother tongue. pt.* 2. *folio* 34, *b.*

The Vulgar Translation *is not the truest. pt.* 1. *folio* 483, *b.*

Transmigration. *Questions concerning the* Transmigration *of the soule, and the absurdity of that tenet. pt.* 2. *folio* 151. 179, *b.* &c.

Transubstantiation. *Controverted questions concerning* Transubstantiation. *pt.* 2. *folio* 155, *a.* 195, 245, *b.* &c. 338, *a.* 342, &c. 357, *b.* 383, *a.*

Trees. *Divers sort of* Trees *in generall, and of* evill Trees *in particular. pt.* 1. *folio* 428.

Tribute. *See* Subsidies.

Trinity. *The* Trinity *may not be painted. pt.* 1. *folio* 81.

The Trinity *in Unity proved. pt.* 2. *folio* 391, *a.*

Trouble. *See* Danger.

Truth. *We must enquire after* Truth *at the Ministers hands. pt.* 1. *folio* 30, *b.*

The whole Truth *must be taught, and why? pt.* 1. *folio* 234, 235, *a.*

The Truth *must be maintained even unto death. Pt.* 2. *folio* 297.

How manifold Truth *is. pt.* 2. *folio* 289.

Tyre. *Who the* Tyrians *were. pt.* 2. *folio* 83, *a.*

V.

Vengeance. *See* Revenge.

Viper. *The nature of the* Viper. *pt.* 1. *folio* 70, *b. and pt.* 2. *folio* 128, *b.*

Virgins. *See* Maides.

Vision of God. *Or* beatificall Vision. *Divers questions concerning the* beatificall Vision. *pt.* 1. *folio* 164, 165.

Visitation. *Why the sicke are to be* visited. *pt.* 2. *folio* 333.

Ulcers. *Three sorts of* Ulcers. *pt.* 1. *folio* 505, *b.*

Unbeleevers. *See* Gentiles.

Uncleanesse. *See* Adultery.

Unity. *See* Agreement.

Unworty. Worthy.

Unworthinesse. Worthinesse. *How many sorts of* Unworthy *persons there are; and why we must not converse with such. pt.* 2. *folio* 17.

Divers questions concerning Worthinesse, *viz. How manifold it is, what is meant by this word* worthy, *and whome* worthy; *and why we must live* worthily, *and wherein true* worthinesse *consists. pt.* 1. *folio* 72, *b. and pt.* 2. *folio* 16, 20.

Vocation. *See* Calling.

Vowes. *Questions concerning* Vowes. *How many sorts of* Vowes *there are, and what a vow is, and whether single life be to be* vowed. *See* Monkes. *and pt.* 1. *folio* 234. 399, *a. and pt.* 2. *folio* 234, 236.

Usury. *Divers questions concerning* Usury. *pt.* 1. *folio* 248. 249, 250. *and pt.* 2. *folio* 331, *a.*

W.

Wariness. *See* Circumspection.

Warre. Warfare. *See* Souldiers.

Washing. *See* Cleansing.

Watches. Watchfulnesse. *See* Circumspection.

Water. *See* Raine.

Wayes. *See* Paths.

Weapons. *See* Armour.

Wickednesse. *See* Prophaneneſſe.

Will. *Divers necessary questions concerning the* will of God; *and the* will of man. *pt.* 1. *f.* 301, 302. 303 319, *a, b. and pt.* 2. *folio* 359, 360.

Wilderneſſe. *Why* John *preached in the* Wilderneſſe. *pt.* 1. *folio* 55, *b.*

Wine. *The nature, kinds, and use of* Wine, *and wherein it is like unto* Grace. *pt.* 1. *fol.* 503, *b.* 504, 505.

Wisedome. *See* Prudence.

Wisemen. *See* Magi.

Word. *See* Scripture.

Workes. *See* Actions.

World. *See* Covetousnesse.

Worship. *Images are not to be* worshipped. *pt.* 1. *folio* 114, *b.* *God onely is to be* worshipped. *pt.* 1. *folio* 114, *b.*

Why the publike worship *of God is not to be neglected. pt.* 1. *folio* 125, *a.* *All Religions in the world enjoine some* worship, *and have some publike places for* worship. *pt.* 1. *folio* 125, *a.*

Religious worship *is not to be left for some circumstances which are amisse. pt.* 1. *folio* 126, *b.*

Religious worship *is not pleasing unto God, except it be accompanied with faith, and love. pt.* 2. *folio* 114, *b.* 115, *a.*

Worthinesse. *See* Unworthy.

Wounds. *Three sorts of* wounds. *pt.* 1. *folio* 505, *b.*

Wrongs. *See* Injuries.

Y.

Yoke. *Divers necessary and profitable questions concerning the sorts and kinds of* Yokes *in generall and of Christs* Yoke *in particular. pt.* 2. *f.* 104. 107. 108. 116. 133.

Youth. *We must serve God in our* youth. *pt.* 2. *folio* 308, *b.* &c.

Z.

Zeale. *Divers questions concerning* good Zeale, *both in regard of God, and our brethren, and our selves. pt.* 1. *f.* 149, *a. and pt.* 2 *fol.* 74. 301, *b.*

The end of the Table.

CHristian Reader, although I hope thou shalt meet with no *willing Errors*, yet thou wilt, I am sure meet with some *unwilling Errataes*, especially in the Nine first sheets of the second Part. Now the faules which I first light upon, and met withall, both in those sheetes, and the rest of the Books, and which were committed by the overlight of the Printer, I intreat thee thus to amend.

In the first Part or Tome, thou readest thus:	*In stead whereof, thou shouldest reade thus:*	*In the 2. Part or Tome, thou readest thus:*	*In stead whereof, thou shouldest reade thus:*
Fol. 7, b. Seconds.	Two.	Fol. 4, a. Peter is called here *Primus*, First, absolutely, and none are else called the second, or third; therefore *Primus* doth not denote, &c.	Peter is called here *primus*, First, absolutely, and none are called the second or third: *ergo Primus* doth not denote a Primacy, or precedency, but &c.
Fol. 14, a. For the avoyding of Fornication; which are, &c.	For the avoyding of Fornication, or for Procreation, which are, &c.		
Fol. 14, b. 5. 2. Place.	Phrase.		
Fol. 15, b. Either by thinking amisse, and such, &c.	Either by thinking, or doing amisse, and such, &c.		
Fol. 25, b. Historicall sense.	Allegoricall sense.	Fol. 8, a. Prerogation	Prerogatives.
Fol. 53, a. 5. 2. *Venit.*	*Venit.*	Fol. 10, a. And after manners	And after divers manners.
Fol. 55, a. Consolations.	Consultations.	Fol. 14, a. How to esteeme	How to procure.
Fol. 52, a. Of strong men, &c.	Be strong men, &c.	Fol. 14, b. [illegible]	*Χαιρειν.*
Fol. 59, a. Religion.	Resolution.	Fol. 15, a. *Invitus facilo*	*Invitem facilo.*
Fol. 70, b. 5. 2. A whole sentence is left out, to wit:	* The two former prehemineuces we allow of, but the last wee dislike, disclaime, and detest, neither Baptisme nor Circumcision having any such power in themselves.	Fol. 15, a. The love of ye world	The love of the world.
		Fol. 15, b. Will ye ritual pompe	With the ritual pompe.
		Fol. 16, a. Relation	Relative.
		Fol. 16, b. Enquiring	Requiring.
Fol. 75, a. Depth of obedience.	Dept of Obedience.	Fol. 17. *Interpolle*	*Intrepide.*
Fol. 76, b. True Christ.	True Church.	Fol. 19, b. *Acrbi*	*Acerbe.*
Fol. 83 [illegible] Teach ye Prophets	Teach the people.	Fol. 20, b. *Medius*	*Medius.*
Fol. 138, a. *Vaga 70.*	Or, *vaga 70.*	Fol. 21, b. Repose	Expose.
Fol. 139, b. Doth necessarily	Doth not necessarily.	Fol. 21, b. And rather the losse,	And rather to suffer the losse,
Fol. 200, b. And fro unbridled	And not from unbridled, &c.	Fol. 22, a. *Rebeus*	*Rebeus*, &c
Fol. 208, b. Reciliation,	Reconciliation.	Fol. 23, a. Intimate	Imitate.
Fol. 226. [illegible]	[illegible]	Fol. 25, a. Stirre to be fruitfull	Strive to be fruitfull.
Fol. Ibid. [illegible]	[illegible]	Fol. 25, a. Lear	Coat.
Fol. 243, a. Enforme	Enforce.	Fol. 25, b. Pressed upon	Preyed upon.
Fol. 279. *Parti*	*Panis.*	Fol. 26, a. The Serpent is on the earth, and by innocencie flye to the Heavens.	The Serpent is on the earth, the Dove in the ayre, so we by wisedome should dwell on the earth, and by innocency flye to the Heavens.
Fol. 292, b. May judge light,	May judge, Or light, &c.		
Fol. 39[illegible] Can be produced	Cannot be produced.	Fol. 28, b. Fourthly, in these,	Fourthly, contains it in these.
Fol. [illegible] Without white	With one white.	Fol. 29, a. *Mariceres*	*Mariceres.*
Fol 419, a. Threw	Threed.	Fol. 30, a. *Subrationa bona*	*Sub ratione bona.*
Fol. 424, b. Canonicall	Channell.	Fol. 32, a. Provide in part	Provide, impart.
Fol. 443, a. Not [illegible] from	Not a span distant from.	Fol. 43, a. Paints	Peignes.
		Fol. 46, a. *Serpere*	*Spernere.*
		Fol. 50, a. Worthy vnfashions	Worldly vnfashions.
		Fol. 84, a. Generall notions	Generall motions.
		Fol. 92, a. Smell	Swell.
		Fol. 99, a. First, in so doing	For in so doing a man deprives himselfe of
		[illegible]	[illegible]
		Fol. 112, a. *Presulsible.*	*Presulsible.*

☞ Part. 2. Fol. 2. a. l. 4. *Thou readest*, These Mysteries, and no more; *whereas these words and Periods are wholly left out.*

☞ Fol. 56. b. *In the end, five Errors are worthy to be noted, which I have set down at the end of the Errata, at the end of this Part, or Tome.*

Fol. 271, a. Christ dwelleth,	Christ dwelleth in us,
Fol. 276, b. And beyond unto	And beyond unto Christ.
Fol. 277, a. To Christs in-	To Christs inestimable
[illegible]	[illegible]
Fol. 279, a. A Sight such	A Sight such as

FINIS.